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THE ANCREN RIWLE;

A TREATISE ON THE

RULES AND DUTIES OF MONASTIC LIFE.

EDITED AND TRANSLATED
FROM A SEMI-SAXON MS. OF THE THIRTEENTH CENTURY.

BY JAMES MORTON, B.D.,

VICAR OF HOLBEACH, PREBENDARY OF LINCOLN,
AND CHAPLAIN TO THE RIGHT HON. EARL GREY.





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PREFACE.

THE Ancren Riwle^a has long been known and appreciated by many of those who have made the literary antiquities of England, and the history of its language, the subject of their study and research; a class more numerous now, perhaps, than at any former time. It has often been thought desirable that it should be printed, in order that the interesting information to be derived from it with regard to the state of society, the learning and manners, the moral and religious teaching, and the language of the period in which it was written, might become more generally accessible than it could be when contained only in a few copies in MS. deposited in two of our public libraries. Influenced by such motives, and desirous of thereby forwarding the objects of the Camden Society, of which he has the honour of being a member, the Editor has endeavoured, in the intervals of professional labours and duties, and with such limited abilities and means of illustration as he possesses, to prepare it for the press, to which he now commits it, not without fear that he may sometimes have failed to elucidate the obscurities of its language, but in the hope that the result of his labour will be favourably received and candidly judged.

This is the original and proper title of the work. Regulæ Inclusarum is added in the handwriting commonly used in the seventeenth century. The Latin titles at the head of some of the sections are taken from the margin of the Oxford MS.

Four different copies of this work are extant. They are described, but not quite correctly, by the learned H. Wanley, in his Catalogue of Ancient Manuscripts in the Anglo-Saxon and other Northern Languages, appended to Dr. Hickes's Thesaurus Linguarum Septentrionalium.

- 1. The first is a quarto volume written on parchment, belonging to Corpus Christi College, Cambridge, and marked CCCCII. in Nasmith's Catalogue of the curious and valuable library of that institution. It is called Ancren Wisse, and is said by Wanley to be abridged from a Latin work by Simon of Ghent, bishop of Salisbury, addressed to his sisters, anchoresses of the order of St. James.
- 2. The second is Nero A. XIV. in the Cottonian collection in the library of the British Museum; a square volume nearly of the size of a common octavo, written on parchment. The learned antiquary Dr. Thomas Smith, in his Catalogue of the MSS. of the Cottonian Library, published in 1696, describes it as the work of an anonymous author, written for the instruction of nuns, and, especially, for the use of his sisters, who were anchoresses. He adds that there is the same book in Latin in the library of Magdalen College, Oxford, with an inscription indicating it to be the work of Simon of Ghent, bishop of Salisbury, and addressed to his own sisters, anchoresses at Tarente.^d

a The government or instruction of nuns.

^b Page 149.

^c A memorandum on the first page states that it was presented to the church of St. James at Wigmore, by John Purcel, at the earnest request of Walter Lodele senior, the Precentor. A curse is imprecated against any person who should alienate the book from the said church, or should destroy its title.

d Smith, p. 50; Wanley, p. 228.

- 3. Titus D. xvIII. in the same collection; a square octavo, on parchment, but imperfect, wanting the first ten or twelve leaves.
- 4. Cleopatra C. vi. also in the Cottonian Collection; is of the form and size of an imperial octavo, and written on parchment.

The Latin MS. of the same work, already mentioned, in the library of Magdalen College, Oxford, is imperfect, the first part being greatly abridged, and the eighth entirely omitted.

Another MS. copy of the same work in Latin, Vitellius E. vII. was burned in the fatal conflagration which, in October, 1731, destroyed or damaged a great number of the valuable MSS. of the Cottonian Library. A copy of the same work in French, Vitellius F. vII. was at the same time consumed in this disastrous fire.

The text of this first printed edition is that of Nero A. XIV. It has been collated with Titus D. XVIII. and with Cleopatra C. VI. The most remarkable variations, which are almost all merely verbal, are printed at the foot of the page. The Oxford MS. also has been examined throughout, and whatever illustrations it affords have been carefully noted.

Smith, whom Wanley, and Mr. Planta, the compiler of the enlarged Cottonian Catalogue, published in 1802, implicitly follow, pronounces the Latin the original, and the vernacular text merely a translation. It does not appear that Smith had any other ground for this assertion than the inscription, or prefatory note, above mentioned, prefixed to the Oxford MS.^b Wanley rests his opinion

^{*} It is thus described in Smith's Catalogue: "La Reule de femmes Religieuses et Recluses; per Simonem de Gandavo, Episcopum Sarisburiensium, in usum sororum ipsius." p. 103.

b "Hic incipit prohemium venerabilis Patris magistri Simonis de Gandavo, Episcopi Sarum, in librum de vita solitaria, quem scripsit sororibus suis anachoretis apud Tarente."—MS. Oxon. p. 1.

upon a collation made—he does not say by whom—of the semi-Saxon with the Latin text of the lost MS. Vitellius E. VII.^a

The Editor is unwillingly compelled to differ in opinion from men so distinguished for their learning and abilities, and who have rendered most important services to the literary antiquities of England. After carefully examining and comparing the text now printed with the Oxford MS. he believes that he has found evidence in the work itself which clearly shews that the vernacular text is the original, and the Latin a translation, in many parts abridged and in some enlarged, made at a comparatively recent period, when the language in which the work had been originally written was becoming obsolete. In particular, there are words in the Latin text erroneously translated, and some not even translated at all, apparently because the Latin translator did not know how to render them, which could not have been if the vernacular had not existed before the Latin text. Thus, in page 88, where rikelot, a magpie, occurs, and in the corresponding passage of Cleopatra C. vi. kikelot, we find in the Latin MS. kikelota.b In page 96, the proverbial phrase, "Euer is be eie to be wude leie," is in the Latin, "Evere ys the yerge to the wode lyzhe." In page 216 is "heggen," which is rendered "hagges; and "cage," in page 102, is "kagya" in the Latin MS.d

a "Liber Simonis de Gandavo, Episcopi Sarisburiensis, de vita solitaria sororibus suis anachoreticis, ex Latino translatus, ut per hujusce Bibliothecæ exemplar Lat. quod inscr. Vitellius E. 7, (collatione facta) patet evidenter."—Wanley, p. 228.

b "Ane rikelot þet cakeleð hire al þet heo i-sihð oðer i-hereð." "Kykelotam ad fabulandum quicquid videt et audit."—MS. Oxon. fol. 13.

[&]quot;Et de quo officio serviunt criminosi in curia diaboli qui has septem hagges duxerunt in uxores."—MS. Oxon. fol. 44.

d "Hweder eni totilde ancre uondede euer pis, pet beked euer utward ase untowe brid

Of mistranslations which pervert the sense of the original, we find "urakele," signifying frail, translated vorax. The pronoun hore, in page 222, their, is translated meretrix. Tale, in page 226, meaning number, is rendered narratio in the Latin version. Vren, in page 286, to say the hours or prayers at stated times of the day, is translated audire. In page 224, herboruwe, an arbour, or lodging, is in the Latin herbarium. Bode, in page 400, an offer, is absurdly rendered corpus. These imperfections in the Latin text are surely sufficient to warrant the conclusion that it is not the original, but a translation of the Ancren Riwle. And it is further to be observed that, in the Latin codex, not only is the first part, or book, greatly abridged, or rather mutilated, but the eighth, or last part, is wholly

ine cage." "Nunquid aliquotiens hoe expertæ sunt anachoretæ, vel sanctimoniales exterius rostrantes, ad modum avis indisciplinatæ in kagyá exire nitentis."—Fol. 16.

- a or wretched, from A.-S. wræclie, id.
- b "bet eueriche efter his stat boruwe et tisse urakele worlde so lutel so heo euer mei." "Religio reeta est ut quilibet secundum suum statum accommodet, seu mutuo accipiat a voraci mundo quanto minus potest eibi vel vestimenti, possessionis, aut eujuscunque rei mundanæ."—Fol. 40 b.
- "Swuch feste make" sum of hore bet wene" bet heo do wel, ase dusie men n adotede do" hire to understonden." "Tale conviviam facit quandoque meretrix. Putat quod benefacit, sicut stolidæ et amantes sibi dant intelligere."—Fol. 46.
- d "He haue" so monie bustes ful of his letnaries—be lubere leche of helle. bene her of the tale of his ampuiles." "Tot habet pixides, maledictus medicus infernalis, plenas electuariis. Cogitetis hic de narratione de ejus ampullis."—Fol. 46 b.
- " 'Ofte, leoue sustren, ze schulen vren lesse uorte reden more." "Sæpe, caræ sorores, debetis minus audire, ut plus legatis."—Fol. 62.
- f "Of swuche flures make þu his herboruwe wiðinnen þe suluen." "Ex his fac sibi herbarium intra semetipsam."—Fol. 62.
- s "Nolde a mon, uor on of þeos, ginen al þet he ouhte? And alle þeos þinges somed, agean mine bode, ne beoð nout wurð a nelde." "Pro uno istorum, numquid daret homo quiequid haberet? Et hæe omnia simul in comparatione ad corpus meum non valent aeum."—Fol. 92.

omitted, and that intentionally, as we learn from the words of the translator himself, or his transcriber, at the conclusion of the seventh part. And yet, Wanley asserts that the vernacular text is an abridgment of the Latin. In comparing together the two texts, it is found, indeed, that there are a few passages in the Latin which are not in the semi-Saxon; but, on the other hand, there are a greater number in the latter which are not in the former. In general the two agree pretty closely with each other, with the exception, already noticed, of the mutilation of the first, and the complete omission of the last part.

It is further asserted by Wanley, who appears to have read only a few pages at the beginning of the work, that the anchoresses to whom it is addressed were of the order of St. James; c an order not mentioned elsewhere as having existed in England, or even in Europe. This error may easily have originated from misapprehension of the following passage: "If any ignorant person ask you of what order ye are, say that ye are of the order of St. James. If such answer seem strange and singular to him, ask him what is order, and where he can find in Scripture religion more plainly described than in the canonical epistle of St. James? He saith what religion is, and right order. 'Pure religion, and without stain, is to visit and assist widows and orphans, and to keep himself pure and unstained from the world.' Thus doth St. James describe religion and order."d All that can justly be inferred from this passage is, that the profession of these nuns was to aim at being good Christians, following the rule of charity, as laid down by St. James; which they might do without necessarily attaching themselves to any one

b Wanley, p. 149. c Ibid. d Page 9.

[&]quot; "Explicit liber Septimus de Vita Solitaria. Octavus omnino taceatur."

of the existing monastic orders. If a monastic order of St. James had really existed, and they had belonged to it, their saying so could not have seemed strange or singular; but their saying that they were of an order which had no existence might well excite surprise, at first, until it was explained.

It is certain that afterwards they were incorporated with the Cistertian order; a but, at the period when this work was written, it does not appear that they were even under the government of any spiritual superior, or connected with any other religious community, although, from the general tenor of this treatise, it may be doubted whether the author did not exercise some authority or superintendence over them. The whole society consisted only of three ladies, of good family, with their domestic servants or lay sisters; and they appear to have retired from the world for the sake of engaging, without interruption, in pious exercises and devout meditations. We learn that they were in the bloom of youth when this work was addressed to them, and that they were three sisters, having the same father and mother; b but there is no valid reason to believe, with Smith and Wanley, that they were the Author's own sisters. The contrary may even fairly be inferred from his uniform silence upon the subject, especially upon occasions when it would have been natural to him to allude to it had such consanguinity existed between them. When he addresses them as his dear sisters, he only uses the form of speech commonly adopted in convents, where nuns are usually spoken of as sisters or mothers, and monks as brothers or fathers.

^a Rot. Fin. 50 Hen. III. m. 8, ap. Dugd. Monast. i. 887, ed. 1655.

ъ р. 192.

The house in which these sisters dwelt was at Tarente, in Dorsetshire, called also Tarrant-Kaines, Kaineston, or Kingston. It was situated near Crayford-bridge, on the river Stoure, lower down than Blandford.^a The nunnery being suppressed at an early period, soon after Henry VIII. quarrelled with the pope, the buildings were shortly after demolished; and all traces of them had disappeared long before 1661, when Dugdale published the second volume of his Monasticon.^b

The original founder was Ralph de Kahaines, whose father, Ralph, came from Normandy with William the Conqueror. In the time of Richard I. he built near his mansion-house at Tarente, "a little monastery for nuns, which his son William increased; and, among other gifts, gave all the tithe of the bread made in his house, wherever he might be in his demesne, except the king's bread, and all the tithe of salt pork, and of cattle killed in his house every year." c

Richard Poor, who lived about a century later than Ralph de Kahaines, and was successively dean of Salisbury, bishop of Chichester, bishop of Salisbury, and bishop of Durham, is also said to have been the founder of this religious house, it being customary to call those persons founders of any religious institution which they had considerably augmented by their benefactions. Perhaps Bishop Poor rebuilt or enlarged the house, and augmented its revenues. He was a man likely to have done so, being of a pious and generous disposition, and born at Tarente, where he also died in 1237. Of this prelate, Matthew Paris speaks in very high terms of commenda-

[·] Leland's Itin. vi. 51.

b Dugdale.

c Ibid.

d Carta R. Hen. III. de Protectione, ap. Dugdale, Monast.

tion, and gives the following account of his death. "Perceiving that the time was at hand when he must leave this world, he assembled the people and addressed them in a very impressive and edifying discourse, telling them that he felt that his death was near. On the morrow, when his illness was increased, he renewed his exhortations to them, and bade them all farewell, asking their forgiveness if he had offended any of them. On the third day he sent for his domestics and retainers, and distributed gifts among them according to their merit, calmly and deliberately settled his worldly affairs, and took leave of his friends one by one; when, it being the hour of Compline, he joined in the prayers, and, while pronouncing the verse, 'I will both lay me down in peace and sleep,' he fell asleep in the Lord."

We learn from Tanner that this monastery was dedicated to the honour of the blessed Virgin Mary and all Saints. From a charter of Henry III. "De Manerio de Husseburn," before referred to, it is clear that the recluses were of the Cistertian order.

The yearly revenue of the house at the time of the dissolution amounted to 239l. 11s. 10d. The net income was 214l. 7s. 9d. Willis says, it was surrendered by the abbess and eighteen nuns. A pension of 40l. yearly was still payable to the abbess in 1553, with smaller pensions to seven of the nuns. The common seal of the community had for its subject a nun on her knees in the attitude of praying to the Virgin and Child: the legend, "Sigillum Conventus de Tarent." The editors of Dugdale observe that the impression of it in red wax is attached to the surrender, dated 30th March, 30th Hen. VIII. in the Augmentation Office. Hutchins, in his History of Dorsetshire, says, that the armorial bearings of the monastery were to be seen in one of the windows of Wolveton House, in that



county; viz. Azure, a cross potence argent, in the first quarter the Virgin Mary sitting.

After the dissolution, the abbey with the manor of Preston, or Tarrant Crawford, were granted, for lands in Kent in reversion, to Thomas Wyatt. They were again granted, in the 38th of Henry VIII. to Richard Savage and W. Strangeways, and on the first of Mary to Nicholas Rokewode.

Concerning Simon of Ghent, the reputed author of the Ancren Riwle, very little information is now to be found. He was born in London or Westminster,^a and his father was of Flanders;^b from which circumstance it may be inferred that he was called Gandavus of Ghent. He was Archdeacon of Oxford in 1284,° was consecrated Bishop of Salisbury in November, 1297, and was one of the bishops who officiated at the coronation of King Edward II. at Westminster, on the 21st Sept. 1307.d He died May 31st, 1315. He is said to have been greatly skilled in theology, and to have been the author of numerous statutes for the government of the church of Salisbury, which were still in force in the time of James I. He gave permission to the inhabitants of Salisbury to fortify their city with walls and ditches. It is also recorded of him that he addressed a long epistle to Pope Boniface VIII. on the 28th of April, 1302, in which he complains of the scandals which have arisen in his church, in consequence of the stalls having been given to foreigners.^e The belief that he is the Author of the Ancren Riwle rests solely on the authority of the anonymous prefatory note, already mentioned, prefixed to

^{*} Godwin, de Præsulibus Angliæ Commentarius, p. 347.

b Fabr, Bibl. Med. et infim. Lat. lib. xiii, p. 532.

c Reg. Pecham, ap. Tanner, 307, note d.

d Thorne, ap. X. Scriptores Twysdeni, col. 2007.

e MS. Baliol, 199 [Gaines], f. 217. Tanner, p. 307, note h.

the Latin copy of the work in the library of Magdalen College, Oxford; and there are facts and circumstances which render it extremely doubtful, if not altogether improbable. The language in which it is written is evidently that of the first quarter of the thirteenth century. It does not greatly differ from that of Lajamon, which has been clearly shewn to have been written not later than 1205.a The work itself contains evidence of having been written by a person of extensive learning and great experience, and therefore of mature age. But Bishop Simon, who lived until 1315, could not have been of mature age even in 1250, if we could suppose the work to have been of so late a date. Wanley, who, in describing the four different copies of the work, attributes it to Simon of Ghent, had evidently some doubt upon the subject, for upon one occasion he speaks of it as merely supposed.^b No other person is anywhere mentioned as having written it; but there are circumstances which render it not improbable that Bishop Poor was the author, and wrote it for the use of the nuns at the time when he re-established or enlarged the monastery. He was born at Tarente, and evidently took great interest in the place. It was the scene of his exemplary death, and he chose to be buried there.c His great learning, his active benevolence, the sanctity of his life, and his tender concern for the spiritual welfare of his friends and dependents, shewn in the pious exhortations which he repeatedly addressed to them immediately before his death, agree well with the lessons of piety and morality so earnestly and affectionately addressed, in this book, to the anchoresses of Tarente.

Preface to Lazamon, pp. xviii. xix.
b "Ut putatur." Wanley, p. 247.

[&]quot;Tharentæ, in monialium cœnobio a se constructo voluit tumulari." Godwin, p. 740.

A note, however, informs us that his heart only was buried at Tarente, his body at Salisbury.

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Whoever was the author, he must have been a man of great learning, extensively and intimately conversant with the Holy Scriptures, and with the theological and ethical literature of the age in which he lived. He very frequently quotes the sacred volume, and also the works of Jerome, Augustine, Benedict, Gregory, Bernard, Anselm, and other approved writers. His acquaintance with the Roman classics may be inferred from his quoting Ovid ^a and Horace. ^b As some of the Latin quotations are not translated, it may perhaps be inferred that the sisters were not ignorant of that language, without some knowledge of which, as the services of the church were in Latin, they could not well "pray with the understanding." ^c

The treatise is divided into eight parts or books: 1. Of Devotional Services. 2. Of the Government of the External Senses in keeping the Heart. 3. Moral Lessons and Examples. Reasons for embracing a Monastic Life. 4. Of Temptations, and the Means of Avoiding and Resisting them. 5. Of Confession. 6. Of Penance and Amendment. 7. Of Love or Charity. 8. Of Domestic and Social Duties. In treating of these subjects the Author affords us many incidental glimpses of the state of society and manners, of the way of living of the recluses, of their dress, and their servants, of whom each sister had one woman to wait on her.

We are especially furnished in this work with much information on the state of religion. We find the doctrine of transubstantiation,^d and of purgatory,^e the adoration of the Virgin Mary,^f and of the Cross ^g and relics,^h auricular confession,¹ the use of images in

a p. 326.

^b p. 120.

c 1 Corinthians, xiv. 15.

^d pp. 16, 262.

e pp. 126, 228, 328.

f p. 38, et seq.

g p. 18.

h Ibid.

i p. 298, et seq.

religious services, and, except indulgences, which are not mentioned, all other usages and practices of the church of Rome at the same period, fully received. Of saints, we read of the adoration of the Virgin only, but we can hardly doubt that the invocation of other canonised saints was likewise practised, since it was in use in England two hundred years before this period, as we learn from the homilies of Ælfric.^b In all other points the religious belief and practices of the Anglo-Saxon church at that period appear to have differed little from the primitive, or apostolic church. Transubstantiation is distinctly disavowed by Ælfric.c And there is a prayer in the present work,d from which, if it stood alone, we might reasonably infer that the same doctrine formed no part of the creed of the learned and pious But, as the doctrine in question appears, from other passages, to have been received and professed by him, we may conclude that this prayer is a relic transmitted from primitive times, and not yet expunged from the liturgical services of the church.

The Ancren Riwle is written in a plain, unambitious style, and with scarcely any attempt at rhetorical ornament. The spelling, whether from carelessness or want of system, is of an uncommon and unsettled character, and may be pronounced barbarous and uncouth. U and v are used indiscriminately for each other, and for f. Thus uvel, e evil, is written vuel; fibt, fight, is uiht or viht; folc is uolc or volc; fifte is uifte or vifte: t is often substituted for p, as in tis, teo, tenne, for p is, p eo, p enne: p and p change places;

a P. 298, et seq. b Homilies, vol. ii. p. 262. c P. 34.

d Prayers were addressed to God through the intercession of saints and angels even in the 7th century. See "Rituale Ecclesiae Dunelmensis," published by the Surtees Society in 1840. See also the Menologium Poeticum, in Hickes's Thesaurus, vol. i. pp. 203—208.

e übel in German. A .- S. yfel.

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thus we have cund or kund, crocke or krocke, i-cnowen or i-knowen.

The language is semi-Saxon, or Anglo-Saxon somewhat changed; and in the first of the various stages through which it had to pass before it arrived at the copiousness and elegance of the present English. By the disuse of most of the inflections that mark the oblique cases of nouns the grammatical structure is rendered more plain and simple without being less clear and exact. The disuse, also, for the most part, of genders in the names of things without life, contributes to the same effect. Yet, as these changes are partial and incomplete, enough of the more ancient characteristics of the language is left to justify the inference that the innovations are recent. Not only is es of the genitive case retained, but we very often meet with the dative and the accusative in e, and the accusative in en, as pen, the. We also meet occasionally with the genitive plural in re, from the Saxon ra; and ne and ene, from ena. Thus, "alre beauwene moder," the mother of all virtues; mudene, b of mouths; monne, of men.c The cases and genders of adjectives are generally disused, but not always. Thus, "ideles bouhtes;"d "eueriches weis;"e "of reades monnes blode;"f "ones cunnes;"g "edmodies monnes bonen."h The moods and tenses of verbs are little altered from the older forms, and in many words they are not changed at all. The infinitive, which in pure Saxon ends invariably in an, is changed into en, as habben, helen, from habban, hælan. "end" in the present participle becomes "inde." In one or two instances

a p. 278, l. 21.
b "muŏene swetest," p, 102, l. 25.
c "monne sorest," p. 382, l. 18.
d p. 144, l. 18.
p. 402, l. 19.
p. 402, l. 19.
p. 218, l. 18.
p. 206, l. 23.
h p. 246, l. 23.

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the final n is dropped, as in warnie, to warn, i-wurse, to be, windwe, to winnow. Of things being considered as masculine or feminine, we meet with such examples as these: "pot pet walles swuse nule he been ouerladen?" be wombe pot pet walles euer of metes, and more of drunches; he is so neih neihebur to pet fulitowene lim pet heo deles mid him pe brune of hire hete." e

It has long been a prevailing opinion that an immediate and rapid change in the language of England was effected in consequence of the Norman invasion. But a careful investigation of the matter will shew that from a remote period the Anglo-Saxon tongue had been gradually changing, and becoming more copious and less strict in its adherence to its ancient grammatical forms and rules. We perceive a great difference between its more ancient state, as exhibited in the poem of Beowulf, and the state in which we find it in the works of King Alfred, and in the homilies of Ælfric and the Saxon Chronicle. The earlier pages of the Chronicle itself, commenced in the ninth century, differ materially from its conclusion in 1154. This progressive change began long before the Norman invasion. It was a natural consequence of the frequent intercourse of the Saxons with their neighbours in Normandy, that many Norman words had been already introduced into England, so that the Conquest only accelerated in some measure the change previously begun. changes have been wrought in all languages, with or without the intervention of foreigners. If we compare Otfrid's Paraphrase of

pp. 54, l. 27; 64, l. 9.
 pp. 86, l. 10; 96, l. 22.
 p. 270, e.
 p. 368, l. 21.

^e Ibid. l. 23. Hond, hand, is feminine, p. 148, l. 6; bouh, a branch, is masculine, p. 150, l. 6; peintunge, painting, is fem. p. 392, l. 16; clennesse is fem. p. 398, l. 9. Sometimes a noun is masc. in one place, and fem. in another: thus, luue, in p. 466, l. 5, is fem.; in l. 12, masc.: figer, a fig-tree, is fem. and neuter, p. 150, l. 18 and l. 4.

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the Gospels with the Nibelungen Not, and the latter with the modern German of Wieland or Schiller, we shall see a difference quite as great as we find between the ancient Saxon poem of Beowulf and the Ancren Riwle, and again between this and the English of the present age. A similar observation may be made with regard to the French tongue, if we compare the more ancient Fabliaux with the language of Froissart, and that with the modern French of Fenelon or Boileau.

The Anglo-Saxons and the Normans in England were, for a considerable time after the Conquest, in a similar position with regard to language to that of the English and Celtic races in Britain at present. The native Irish, Welsh, and Gael, although many of them find it convenient, and often necessary, to understand and speak English, yet communicate with men of their own race in their native tongue, which they prefer and cherish, as they do the sentiment of their nationality. In like manner would the Anglo-Saxons, living among the Normans, converse with each other in their own language, and delight in it, as belonging to their race. In the case, however, of such mixture of races, when there is a considerable disproportion between the numbers of the one and the other, it usually happens that the speech of the more numerous race becomes, sooner or later, the language of the whole nation. This, however, has seldom taken place without an intermixing and blending together of both languages in some measure according to their numbers respectively and the degrees of their civilisation. The English language, as we find it in the time of Chaucer, had adopted a vast number of Norman-French words which had not yet been incorporated with it in the twelfth and thirteenth centuries. In the metrical chronicle of Lazamon, Sir F. Madden, the learned editor of that important work,

found only 90 French words in 50,000 verses. This appears an extraordinary fact, when we consider that the Norman-French had now been the language of the ruling powers and of the courts of law for 120 years. In the present work, which is apparently not much more recent than the older of the two texts of La₃amon, and nearly resembles it in most other points, there is a large infusion of Norman words, owing, probably to the peculiar subjects treated of in it, which are theological and moral, in speaking of which, terms derived from the Latin would readily occur to the mind of a learned ecclesiastic much conversant with that language, and with the works on similar subjects written in it.

The learned Dr. Smith above referred to, a competent judge of the language, says of the Ancren Riwle that it differs little from the Saxon.^b Wanley calls it Norman-Saxon, and, with less reason, adds that it is written in a Northern dialect.^c If it were so, it must contain many of the peculiarities of the language spoken in after-times by the descendants of the Danish invaders whom King Alfred settled in the north-eastern provinces of his kingdom. These peculiarities are fully detailed by the learned Dr. Hickes in his valuable Thesaurus Ling. Vett. Septentrionalium,^d and of which abundant examples may be seen in the Durham Ritual, edited for the Surtees Society, in 1840, by the Rev. Joseph Stevenson, Vicar of Leighton Buzzard. In order to enable the reader to form his own opinion upon this question, it is necessary to mention only a very small number of the peculiarities that abound in this Northern dialect. In the Dano-Saxon, then, i often takes the

^{*} Lazamon's Brut, vol. i. p. xxiii.

b "Parum a Saxonico abludit." Catalogus Bibl. Cotton. p. 141.

c Wanley, Antiq. Lit. Sept. p. 228.

d P. 88, et seq.

place where we find e in Anglo-Saxon words; as in bioð, fiond, hiora, for beoð, feond, heora. The prefix ge is changed to gi or gie; as in giher, gilefde, gitriva, gicvoeme, gislog, for geher, gelefde, &c.; a is put for o, as hearte for heorte; o for e, thus healo, blostmo, for heale, blostme. In the infinitive mood of verbs, and in many words ending in en, the final n is omitted; as in gidoa, gigladia, arisa, giemonigfaldiga, wosa, for gedon, gegladian, arisan, gemonigfealdan, wesan; sawela is put for sawlen; mec, þec, þerh, steft, mið, are put for me, þe, þurh, stefn, mid. But none of these, nor any other Scandinavianisms, are to be found in the present work; unless, indeed, it may be thought that the three infinitives, warnie, windwe, and i-wurðe, that have lost their final n, are northern words. But this surely would be too slight a foundation for the opinion that the whole book is in this dialect.

There are circumstances which make it not improbable that the dialect in which it is written is that which was spoken in the West of England in the thirteenth century It bears a considerable resemblance to the older fext of La₃amon, which, from internal evidence,

The following extract will help the reader to form his own conclusion on this point:

"Her mon mai arede
of Aroure ban king,
hu he twelf 3ere
seoden wuneden here
inne grið 7 inne friðe,
in alle uæ3ernesse.
Na man him ne faht wið,
no he ne makede nan un-frið;

ne miht nauere nan man bi-þenchen of blissen, þat weoren in ai þeode mare þan i þisse. ne mihte nauere mon cunne nan swa muchel wunne, swa wes mid Aröure 'j mid his folke here."

Here man may tell of Arthur the King, how he afterwards dwelt here in peace and in amity in all fairness. No man fought with him, nor made he any strife; might never any man bethink of bliss that were greater in any country than in this. Might never man know any so mickle joy as was with Arthur, and with his folk here! Vol. ii. p. 531.

is known to have been written on the banks of the Severn. If Bishop Poor, who was a native of Tarente, wrote the present work he would naturally write it in the language of his native district, which could not be very different from that of Gloucestershire, as there was no settlement of a multitude of foreigners in that part of the kingdom to corrupt or change the common speech.

In conclusion, the Editor subjoins an extract from the Cambridge copy of this work, being the specimen given by Wanley, page 149:

This an Boc is todealet in eahte lesse Boke. Nu mine leoue sustren, his boc ich todeala on eahte destinctiuns, hæt ge cleopied a dalen, 7 euch wiðute monglunge spekeð al bi him sealf of sunderliche hinges; 7 hah euchan riht falleð efter oðer, 7 is he leatere eauer iteiet to he earre.

The earste dale speke's al of ower seruise.

The over is hu ge schulen purh owr fif wittes witen ower heorte pæt ordre 7 religiun 7 sawle lif is inne. 7 pis destinciun aren chapitres fiue, as fif stucchen after fif wittes pe witev pe heorte as wakemen hwer sa ha beov trewe. 7 spekev of euch hwet sunder lepes o rawe.

The pridde dale is of anes cunnes fuheles pe Daui'ð i pe sawter eueneð him seolf to as he were ancre. 7 hu pe cumde b of pe ilke fuheles beoð ancren iliche.

The feorete dale is of fleschliche fondunges. ${\it T}$ gastliche bate, ${\it T}$ comfort ageines ham, ${\it T}$ of hare saluen.

The fifte dale is of schrifte.

The seste dale is of penitence.

The sequede of schir heorte hwi me ah 7 hwi me schal ihū crist luuien. 7 hwet binimed us his luue, 7 let us him to luuien.

The eahtude dale is al of he uttre riwle, earst of mete 7 of drunch 7 of odre hinges heat falled her abuten. hrefter of he hinges

be ge mahen underuon 7 hwet pinges ge mahen witen over habben. prefter of ower claves 7 of swucche pinges as per abuten fallev, prefter of ower werkes, of doddunge 7 of blodletunge. Of ower meidenes riwle a least hu ge ham schulen leoflich learen.

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REGULÆ INCLUSARUM. PE ANCREN RIWLE.

REGULÆ INCLUSARUM.

PE ANCREN RIWLE.

"Rectum Grammaticum, 7 Rectum Geometricum, 7 Rectum Teologicum; 7 sunt differencie totidem Regularum. De Recto Theologico nobis sermo est; cujus Regulæ duæ sunt: una circa cordis directionem; altera versatur circa exteriorem rectificationem.

"Recti diligunt te." Louerd! seið Godes Spuse to hire deore-wurðe Spus, þeo þe riht luvieð þe, þeo þet beoð riht: þeo þet libbeð efter riwle. And ze, mine leoue sustren, habbeð moni dai iremd on me a efter riwle. Moni cunne riwle beoð; auh tuo beoð among alle þet ich chulle speken of, þurh ower bone, mid Godes helpe. Þe on riwleð þe heorte, þe makeð hire efne 7 smeðe, wiðute knotte 7 dolke of woh inwit 7 of wreinde; b þet seið, "her þu sunegest;" oðer, "pis nis nowt ibet zet al se wel c hit ouhte." Þeos riwle is euere wiðinnen 7 rihteð þe heorte. Et hec est caritas quam describit apostolus, "de corde puro 7 consciencia bona, 7 fide non ficta." Þeos riwle is cherité "of schir heorte 7 cleane inwit, 7 trewe bileaue." "Pretende," inquid Psalmista, "misericordiam tuam scientibus te, per fidem non fictam, 7 justiciam tuam," i. e. uite rectitudinem, "his qui recti sunt corde;" qui, scilicet, omnes uoluntates suas dirigunt ad regulam diuine uoluntatis! isti dicuntur boni, autonomatice. Psalmista, "Benefac,

a icraued me. MS. Cotton. Cleopatra, C. vi.

c al se wel as. C.

RULES AND DUTIES

OF MONASTIC LIFE.

INTRODUCTION.

"The upright love thee," saith the bride to the bridegroom, Canticles, i. 4. There is a Law or Rule of Grammar, of Geometry, and of Theology; and of each of these sciences there are special rules. We are to treat of the Theological Law, the rules of which are two: the one relates to the right conduct of the heart; the other, to the regulation of the outward life.

"The upright love thee, O Lord," saith God's bride to her beloved bridegroom, those who love thee rightly, those are upright; those who live by a rule. And ye, my dear sisters, have oftentimes importuned me for a rule. There are many kinds of rules; but, among them all, there are two of which, with God's help, I will speak, by your request. The one rules the heart, and makes it even and smooth, without knot or wound-mark of evil or accusing conscience, that saith, "In this thou doest wickedly," or, "This is not amended yet as well as it ought to be." This rule is always within you, and directs the heart. And this is that charity which the Apostle describes, "de corde puro, et conscientia bona et fide non ficta." This rule is charity "Out of a pure heart, and of a good conscience, and of faith unfeigned." a "Continue," saith the Psalmist, "thy mercy to them that know thee," by faith unfeigned, "and thy righteousness," that is, rectitude of life, "to those who are upright in heart," b in other words, who regulate all

Domine bonis 7 rectis corde." Istis dicitur ut glorientur, testimonio, videlicet, bone consciencie. "Gloriamini, omnes recti corde," quos, scilicet, rectificauit regula illa suprema rectificans omnia. De qua Augustinus, "Nichil petendum preter regulam magisterii." Et Apostolus: "Omnes in eadem regula permaneamus." pe over riwle is al wivuten, 7 riwlev pe licome 7 licomliche deden; pet techev al hu me schal beren him wivuten,—hu eten, drincken, werien, liggen, slepen, walkien. Et hec est exercitacio corporis que, juxta Apostolum, modicum valet, 7 est quasi regula recta mechanici, quod geometrico recto continetur; ant peos riwle nis bute vorto serui pe over. Pe over is ase lefdi: peos is ase puften; vor al pet me eauer devo of pe over a wivuten, nis bute vorto riwlen pe heorte wivinnen.

Nu aski ze hwat riwle ze ancren schullen holden? Ye schullen alles weis, mid alle mihte, 7 mid alle strenc'de, wel witen pe inre, 7 pe uttre vor hire sake. Pe inre is euere iliche: pe uttre is misliche. Vor euerich b schal holden pe uttre efter pet pe licome mei best mid hire serui pe inre. Nu peonne is hit so pet alle ancren muwen wel holden one riwle? Quantum ad puritatem cordis, circa quam uersatur tota religio: pet is, alle muwen 7 owen holden one riwle onont purete of heorte: pet is, cleane, schir inwit, widute wite of sunne pet ne beo purh schrift ibet. Pis maked pe leafdi riwle, pe riwled 7 rihted 7 smeded pe heorte 7 tet inwit of sunne; vor nout ne maked hire wocd bute sunne one. Rihten hire 7 smeden hire is of euch religiun, 7 of efrich ordre pe god, 7 al pe streng'de. Peos riwle

a of ordre. C.

b uh an. C.

e magen halden an riwle wel. C.

d for nawt ne marred hire woh, scragen J unefnc. C.

their wishes by the rule of the divine will; such persons are rightly called good. The Psalmist says, "Do good, O Lord, to those that be good, and to them that are upright in their hearts." a To them it is said that they may delight, namely, in the witness of a good conscience. "Be glad in the Lord and rejoice all ye that are upright in heart," b that is, all whom that supreme law hath directed aright which directs all things rightly. Concerning which Augustine saith, "Nothing must be sought contrary to the rule of the supreme authority;" and the Apostle, "Let us all abide by the same rule." c The other rule is all outward, and ruleth the body and the deeds of the body. It teaches how men should, in all respects, bear themselves outwardly; how they should eat and drink, dress, take rest, sleep, and walk. And this is bodily exercise, which, according to the Apostle, profiteth little,d and is, as it were, a rule of the science of mechanics, which is a branch of geometry; and this rule is only to serve the other. The other is as a lady; this is as her handmaid; for, whatever men do of the other outwardly, is only to direct the heart within.

Do you now ask what rule you anchoresses should observe? Ye should by all means, with all your might and all your strength, keep well the inward rule, and for its sake the outward. The inward rule is always alike. The outward is various, because every one ought so to observe the outward rule as that the body may therewith best serve the inward. Now then, is it so that all anchoresses may well observe one rule? Quantum ad puritatem cordis circa quam versatur tota religio: that is, all may and ought to observe one rule concerning purity of heart, that is, a clean unstained conscience, without any reproach of sin that is not remedied by confession. This the lady rule effects, which governs and corrects and smoothes the heart and the conscience of sin, for nothing maketh it rugged but sin only. To correct it and smooth it is the good office and the

a Psalm, exxv. 4.

c Philippians, iii. 16.

b Psalm, xxxii. 11.

d 1 Timothy, iv. 8.

is imaked nout of monnes fundleas, auh is of godes hestes. For þi heo is euer on 7 schal beon, widute monglunge 7 widute chaungunge, 7 alle owen hire in on euer to holden. Auh alle ne muwe nout holden one riwle ne ne purven, ne ne owen holden on one wise se vtture riwle. "Quantum, scilicet, ad observantias corporales;" bet is ononde licomliche lokinges. De vttre riwle, det ich buften cleopede, 7 is monnes findles, nis for noping elles istald bute forte seruie & inre. pet maked festen, wakien, kold 7 here werien, 7 swuche odre heardschipes bet moni flechs mai bolien, 7 moni ne mai nout. Vor bi mot beos riwle chaungen hire misliche efter euch ones manere, ? efter hire efne. Vor sum is strong, sum is unstrong, 7 mei ful wel beo cwite 7 paie god mid lesse. Sum is clergesse, 7 sum nis nout 7 mot te more wurchen, 7 an o'er wise siggen hire ures. b Sum is old 7 atelich e 7 is 8e leasse dred of. Sum is zung 7 liuelich 7 is neode be betere warde. Vor bi schal efrich ancre habben be uttre riwle, efter schriftes read, 7 hwat se he bit 7 hat hire don in d obedience de cnowed hire manere 7 hire strencde: he mai be vttre riwle chaungen, efter wisdom, alse he isiho bet te e inre mai beon best iholden.

Folio 2.

Non ancre bi mine read ne schal makien professiun, pet is, bihoten ase hest, bute preo pinges, pet is, obedience, chastete, studestapeluestnesse; pet heo ne schal pene stude neuer more chaungen: bute vor neod one, als strengge deades dred, obedience of hire bischope, oper of hire herre. Vor hwoa se nime ping on hond bihat hit God alse heste to donne, heo bint hire perto, suneged deadliche ide bruche, sif heo hit breked willes woldes. Gif heo hit ne bihat nout heo hit mai don pauh, leten hwon heo wel wule, alse of mete

a calde j harde. C.

c ald j feble. C.

e ase he sið hu þe. C.

b segen hire bonen. C.

d hat hire in. C.

f bet is bihaten heste alswa ase heste. C.

excellent effect of all religion and of every religious order. This rule is framed not by man's contrivance, but by the command of God. Wherefore, it ever is and shall be the same, without mixture and without change; and all men ought ever invariably to observe it. But all men cannot, nor need they, nor ought they to keep the outward rule in the same unvaried manner, "quantum, scilicet, ad observantias corporales," that is to say, in regard to observances that relate to the body. The external rule, which I called the handmaid, is of man's contrivance; nor is it instituted for any thing else but to serve the internal law. It ordains fasting, watching, enduring cold, wearing haircloth, and such other hardships as the flesh of many can bear and many cannot. Wherefore, this rule may be changed and varied according to every one's state and circumstances. For some are strong, some are weak, and may very well be excused, and please God with less; some are learned, and some are not, and must work the more, and say their prayers at the stated hours in a different manner; some are old and ill favoured, of whom there is less fear; some are young and lively, and have seed to be more on their guard. Every anchoress must, therefore, observe the outward rule according to the advice of her confessor, and do obediently whatever he enjoins and commands her, who knows her state and her strength. He may modify the outward rule, as prudence may direct, and as he sees that the inward rule may thus be best kept.

No anchorite, by my advice, shall make profession, that is, vow to keep any thing as commanded, except three things, that is, obedience, chastity, and constancy as to her abode; that she shall never more change her convent, except only by necessity, as compulsion and fear of death, obedience to her bishop or superior; for, whose undertaketh any thing, and promises to God to do it as his command, binds herself thereto, and sinneth mortally in breaking it, if she break it wilfully and intentionally. If, however, she does not vow it, she may, nevertheless, do it, and leave it off when she will, as of meat and drink, abstaining from flesh or fish, and all other such things relating to dress, and rest, and hours, and prayers. Let her say as

7 of drunch, fleschs forgon oper visch, 7 alle oper swuche binges, of weriunge, a of liggunge, of vres, of beoden. Sigge so monie, ? o hwuche wise se heo euer wule. peos ? swuche opre b beod alle ine freo wille to donne ober to leten hwon me euer wule, bute heo beon bihoten. Auh cherité pet is luue 7 edmodnesse, 7 polemodnesse, treoweschipe, 7 holding of 5e tene olde hesten, schrift 7 penitence, beos 7 swuche obre bet beo's summe of be olde lawe, summe of Se neowe, ne beo'd nout monnes fundles, ne riwle bet mon stolde, ah beo's Godes hesten, ? for bi eueriche mon ham mot nede holden, ?? ze ouer alle bing; vor beos riwled be horte, ? of hire riwlunge is al mest bet ich riwled, bute ide frumde of bis boc, 7 ide laste ende. pe pinges pet ich write her of de vttre riwle ze ham holded alse mine leoue sustren, vre Louerd beo idoncked, a 7 schulen burh his grace, se lengre se betere; 7 paul nullich nout pet ze bihoten ham ase heste to holden; for alse ofte alse ze perefter breken eni of ham hit wolde to swube hurten ower heorte 7 makien ou so offered bet ze muhten sone uallen, bet God forbeode ou, in desperaunce, bet is, in unhope 7 in unbileaue forte beon iboruwen. For pi bet ich write ou, mine leoue sustren, of vttre pinges ide ereste dole of ower boc, of ower seruise, 7 nomeliche ide laste, ze ne schulen nout bihoten hit, auh habbed hit on heorte, 7 dod hit as pauh ze hefden hit bihoten.

Gif eni unweote acset ou of hwat ordre ze beon alse sum det, alse ze tellet me, pe isiht pene gnet i swoluwet pe vlize, onsweriet i sigget pe, ze beot of seint Iames ordre pet was Godes apostle, for his muchele holinesse cleopede Godes broper. Gif him punchet wunder i selkut of swuch onswere, asket him, Hwat beo ordre, hwar he ifinde in holi write religiun openluker descrived i suteled pen in sein Iames canoniel epistle? He seit hwat is religiun hwuch is riht ordre: "Religio munda et immaculata apud Deum Patrem

Folio 2 b.

a werunge. C.

b of hures, of oore beoden to seggen, beos 7 pullich ooere. C.

og for bi mot vh mon neodelich ham holden. C.

d write. C.

e bee hit bonked. C.

many, and in such a way, as she pleases. These and such other things are all in our free choice, to do or to let alone whenever we choose, unless they are vowed. But charity or love, and meekness and patience, truthfulness, and keeping the ten old commandments, confession, and penitence, these and such others, some of which are of the old law, some of the new, are not of man's invention, nor a rule established by man, but they are the commandments of God, and, therefore, every man is bound and obliged to keep them, and you most of all; for they govern the heart, and its government is the main point concerning which I have to give directions in this book, except in the beginning and in the concluding part of it. As to the things which I write here concerning the external rule, ye, as my dear sisters, observe them, our Lord be thanked, and through his grace ye shall do so, the longer the better; and yet I would not have you to make a vow to observe them as a divine command; for, as often thereafter as ye might break any of them it would too much grieve your heart and frighten you, so that you might soon fall, which God forbid, into despair, that is, into hopelessness and distrust of your salvation. Therefore, my dear sisters, that which I shall write to you in the first, and especially in the last part of your book, concerning your service, you should not vow it, but keep it in your heart, and perform it as though you had vowed it.

If any ignorant person ask you of what order you are, as you tell me some do, who strain at the gnat and swallow the fly, answer and say that ye are of the order of Saint James, who was God's Apostle, and for his great holiness was called God's brother. If such answer seems to him strange and singular, ask him, "What is order, and where he may find in holy writ religion more plainly described and manifested than in the canonical epistle of St. James?" He saith what religion is, and what right order: "Religio munda et immaculata apud Deum et Patrem hæc est, visitare pupillos et viduas in tribulatione eorum, et immaculatum se custodire ab hoc seculo;" that is, "Pure religion and without stain is to visit and assist widows and fatherless children, and to keep himself pure and un-

hec est, visitare pupillos 7 viduas in tribulatione corum 7 immaculatum se custodire ab hoc seculo;" pet is, cleane religiun 7 widuten wem is iseon 7 helpen widewen 7 federlease children 7 from be world witen him cleane 7 unwemmed. pus seint Iame descriue's religiun 7 ordre. De latere dole of his sawe limpe of to recluses; vor per beo'd two dolen to two manere of men bet beo'd of religiun. To eiber limpe his dole, ase ze muwen iheren. Gode religiuse beod i þe worlde, summe nomeliche prelaz 7 treowe prechures; þet habbeð be vorme dole a of bet seint Iame seide. Det beod, alse he seide, be goð to helpen widewen ? federlease children. Þe soule is widewe bet haued vorloren hire spus, bet is, Ihu Crist, wid eni heaued sunne. pe is also federleas pet haued purh his sunne vorlore pene Veder b of heouene. Gon 7 iseon swuch 7 elnen c ham 7 helpen mid fode of holi lore, bis is riht religiun, he seid seint Iame. pe latere dole of his sawe limped to ancren, to ower religiun, alse ich er seide, be wited ou from be worlde, ouer alle odre religiuse, clene 7 unwemmed. pus be apostle seint lame descriued religiun 7 ordre; nouber hwit ne blac ne nemned he in his ordre, ase moni bet isihd bene gnet 7 swoluwed be vlize, bet is, maked muchel strencde ber as is lutel. Powel be erest ancre, Antonie, Arsenie, Makarie 7 te oore, neren heo religiuse 7 of seint Iames ordre? Also seinte Sare, 7 seinte Sincletice, 7 monie o'dre swuche weopmen 7 wummen mid hore greate maten 7 hore herde heren, f neren heo of gode ordre? 7 hwider hwite oder blake, alse unwise asked ou, bet wened bet order sitte ide kurtel ober ibe kuuele, God hit wot; nobeleas heo weren wel beo'de: naut tauh onont clodes g auh ase Godes spuse singed bi hire suluen, "Nigra sum sed formosa." Ich am blac 7 tauh hwit, heo seid, unseaulich widuten, 7 shene widinnen: o bisse wise answeried to bee bet asked ou of ower ordre, I hweder hwite oper blake: sigged bet ze beed bode burh be grace of God, 7 of seint

e ermite. C.

d swa seið. C.

Folio 3.

a be arre dale. C.

b bene heze feder. C.

c gan iseon bullich 7 frouerin. C.

f wid hare greate metei 7 hare herde hearen. C.

g in be curtel, god wat; noveles ha were wel bave, naut bach ononde claves. C.

stained from the world." Thus does St. James describe religion and order. The latter part of his saying relates to anchorites: for there are two parts of this description, which relates to two kinds of religious men; to each of them his own part applies, as you may hear. There are in the world good religious men, especially some prelates and faithful preachers, to whom belongs the former part of that which St. James said; who are, as he said, those who go to assist widows and orphans. The soul is a widow who has lost her husband, that is, Jesus Christ, by any grievous sin. He is likewise an orphan who, through his sin, hath lost the Father of Heaven. To go and visit such, and to comfort and assist them with food of sacred instruction, this, saith St. James, is true religion. The latter part of his saying relates to anchorites, to your religious order, as I said before, who keep yourselves pure and unspotted from the world, more than any other religious persons. Thus the Apostle St. James describes religion and order; neither white nor black does he speak of in his order, as many do, who strain at the gnat and swallow the fly, that is, exert much strength where little is required. Paul, the first anchorite, Antony and Arsenius, Macharius, and the rest, were not they religious persons and of St. James's order? And St. Sara, Sincletica, and many other such men and women with their coarse mattresses and their hard hair-cloths, were not they of a good order? And whether white or black, as foolish people ask you, who think that order consists in the kirtle or the cowl, God knoweth; nevertheless, they may well wear both, not, however, as to clothes, but as God's bride singeth of herself, "Nigra sum sed formosa." I am black and yet white, she saith, dark outwardly and bright within. In this manner answer ye any one who asks you concerning your order, and, whether white or black, say that ye are both through the grace of God, and of the order of St. James, which he wrote, the latter part, "Immaculatum se custodire ab hoc seculo," that is, what I said before, to keep himself pure and unstained from the world; herein is religion, and not in the wide hood, nor in the black, nor in the white, nor in the gray cowl. There, however, where

Folio 3 b.

Iames ordre, bet he wrot latere, "Immaculatum se custodire ab oc seculo," bet is, bet ich er seide, vrom be worlde witen him clene ? unwemmed! her inne is religiun 7 nout ibe wide hod, ne ide blake, ne ide hwite, ne ide greze kuuele: der also moni beod igedered togederes, pereuore mid onrednesse a me schal makien strencee of onnesse of clopes 7 of over hwat of vttre binges, bet te onnesse widuten bitocnie be onnesse of o luue 7 of o wil, bet heo alle habbed imene widinnen hore abit, bet is on, bet euch haued swuch ase oder; 7 also of over hwat azeines b bet heo habbed alle togederes o lune To wil, euch alswuch alse oper: c loke bet heo ne lizen: bus hit is i kuuent: auh hwarse wummon liued oder mon bi him one, eremite over ancre, of bineges widuten hwarof scandle ne kume? nis nout muche strencoe. Hercneo nu Michee, Godes prophete, "Indicabo tibi homo quid sit bonum 7 quid Dominus requirat a te : utique facere judicium 7 iusticiam, 7 sollicite ambulare cum Domino Deo tuo," ich chulle schawe bed mon seid be holi Michee, Godes prophete, ich chulle scheawe be so'dliche hwat is God, 7 hwuch is religiun, 7 hwuch ordre, 7 hwuch holinesse God asked of de. Loke dis, vnderstond hit, do wel 7 dem 8e suluen euer woc, 7 mid dred 7 mid luue go mid God pi louerd! per ase peos pincges beod per is riht religiun, 7 per is riht ordre; 7 don al pet over 7 leten pis nis bute a trukunge 7 a fals gile: al þet gode religiuse doð oðer weneð e efter be uttre riwle, al togedere is hereuore; f al nis bute ase a sedole g to timbrin her toward: al nis bute ase a schelchine to seruien be leafdih to riwlen be heorte.

Nu mine leoue sustren, peos boc ich to dele on eihte distinctiuns, bet ze clepie'd dolen, ? euerich dole widute moncglunge speked al bi

b oder hwet. Ha zeied. C.

d ich wile schawe be. C. f al hit is herefore. C.

a perfor anrednesse. C.

an luue j an wil, vh an as oder. C.

e weried. c.

g al nis buten lome tol. C. ase ase dole?

h al nis buten an buften to seruin be lauedi. C.

many are gathered together, they should, for the sake of unity, make a point of sameness of clothes, and of other outward things, that the outward sameness may denote the sameness of one love and of one will, which they have in common under their habit, which is one, which every one has the same as another; and also of other kind of properties, that they all united have one love and one will, every one the same as another. Let them look well that they do not lie. Thus it is in a convent; but, wherever a woman liveth, or a man liveth by himself alone, be he hermit or anchorite, of outward things whereof scandal cometh not, it is not necessary to take so much care. Hearken now to Micah, God's prophet, "Indicabo tibi homo quid sit bonum, et quid Dominus requirat a te; utique facere judicium et justitiam, et sollicite ambulare cum Domino Deo tuo." "I will shew thee, o man," saith the holy Micah, God's prophet, "I will shew thee truly what is good, and what religion is, and what order, and what holiness God requires of thee. Mark this, understand it, do good, and deem thyself ever weak, and with fear and love walk with God thy Lord. Wherever these things are, there is true religion, and there is right order; and to do all the other things and leave this undone is mere trickery and deceit. All that a good recluse does or thinks, a according to the external rule, is altogether for this end; it is only as an instrument to promote this true religion; it is only a slave to help the lady to rule the heart.

Now, my dear sisters, this book I divide into eight distinctions, which ye call parts, and each part treats separately, without confusion, of distinct matters, and yet each one falleth in properly after another, and the latter is always connected with the former.

^{*} Keeps herself from doing, v. r.

himsulf of sunderliche pincges 7 tauh euch on valled riht efter oper 7 is pe latere euer iteied to 8e vorme.*

pe vorme dole speked al of ower seruise.

pe oper is hu ze schulen purh ower vif wittes witen ower heorte pet ordre, 7 religiun, 7 soule lif is inne. I pisse distinctiun beoð fif cheapitres alse vif stucchenes efter pe vif wittes, pet witeð pe heorte alse wakemen hwarse heo beoð treowe, 7 speked of euerich wit sunderliche areawe.

pe pridde dole is of ones kunnes fuweles pet Dauid ipe sauter efneð himsulf to, alse he were ancre: 7 hu peo kunde of peo ilke fuweles b beoð ancren iliche.

pe veorge dole is of fleschliche vondunges 7 of gostliche boge 7 kunfort azeines ham, 7 of hore saluen.

pe vifte dole is of schrift.

Folio 4 a. pe sixte dole is of penitence.

pe seouede dole is of schir heorte, hwi me ouh, I hwi me schal Inu Crist luuien! I hwat binimed us his luue, I let us to luuien him.

pe eihtude dole is al of pe uttre riwle! erest of mete 7 of drunc 7 of oder pinges pet falled der abuten; per efter of peo pinges pet ze muwen underuon! 7 hwat pinges ze muwen witen 7 habben; perefter, of ower clodes 7 of swuche pinges ase der abuten ualled! der efter of ower doddunge, 7 of ower werkes, 7 of ower blod letunge! ower meidenes riwle a last hu ze ham schullen luueliche leren.

Hwon ze erest ariseð, blesceð ou 7 siggeð, "In nomine Patris 7 Filii 7 Sancti Spiritus, Amen:" 7 biginneð anon "Veni Creator

a ant bach ueh an richt falled efter be oder J is be latere dale iteizet to be arre. C.

b of bilke fuzeles. C.

c of ower werkes of doddunge 7 of blodletunge; of ower. C.

The first part treats entirely of your religious service.

The next is, how you ought, through your five senses, to keep your heart, wherein is order, religion, and the life of the soul. In this part there are five chapters or sections concerning the five senses, which guard the heart as watchmen when they are faithful, and which speak concerning each sense separately in order.

The third part is of a certain kind of bird, to which David, in the Psalter, compares himself, as if he were an anchorite, and how the nature of those birds resembles that of anchorites.

· The fourth part is of fleshly, and also of spiritual temptations, and of comfort against them, and of their remedies.

The fifth part is of confession.

The sixth part is of penitence.

The seventh part is of a pure heart, why men ought and should love Jesus Christ, and what deprives us of his love, and hinders us from loving him.

The eighth part is entirely of the external rule; first, of meat and drink and of other things relating thereto; thereafter, of the things that ye may receive, and what things ye may keep and possess; then of your clothes and of such things as relate thereto; next of your tonsure, and of your works, and of your blood-letting; lastly, the rule concerning your maids, and how you ought kindly to instruct them.

PART I.—OF DIVINE SERVICE.

When you first arise in the morning bless yourselves with the sign of the cross and say, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen," and begin directly "Creator Spirit, come," with your eyes and your hands raised up toward heaven, bending forward on your knees upon the bed, and thus say

Spiritus!" mid up aheuinde eien 7 honden toward heouene, buinde oknon 2 vorðward vpo 8e bed 7 sigge8 so al 8e imne vt mid te b uerset "Emitte Spiritum tuum" 7 te oreisun, "Deus qui corda!" per efter scheoinde ou 7 clo8inde, sigge8 Pater Noster 7 Credo, 7 seo8en "Iesu Xte fili Dei viui miserere nostri! qui de Virgine dignatus es nasci, miserere nobis." Pis word sigge8 euer vort ze beon al grei8e! pis word habbe8 muchel on vs 7 i mu8e euch time pet ze muwen, sittinde 7 stondinde. e

Hwon ze beo's al grei's e sprenge's ou mid hali water pet ze schulen euer habben mid ou, 7 penche's o Godes fleschs 7 on his blod pet is ouer pe heie weouede 7 falle's acneon der toward mit peos gretunge, "Ave principium nostre creacionis! Ave precium nostre redempcionis! Ave viaticum nostre peregrinacionis! Ave premium nostre expectacionis!"

Tu esto nostrum gaudium, Qui es futurus premium. Sit nostra in te gloria, Per cuncta semper secula. Mane nobiscum Domine. Noctem obscuram remoue. Omne delictum ablue. Piam medelam tribue. Gloria tibi Domine, Qui natus es de uirgine.

Also ze schulen don hwon þe preost halt hit vp ette messe, thiuore þe confiteor hwon ze schulen beon ihuseled: efter þis ualleð acneon to ower crucifix mid teos vif gretunges.

Sic.

a acneon. C. b 7 mid be. C. corda fidelinm. C.

d beose wordes segged adet ze beon greide. C.

e an vs j in mude ofte hwenne ze magen sitte ze oder stonden. C.

f abuue. C. g hwenne me hald hit up ed be messe. C.

h mid base gretinges in be munegunge of be vif wunden. C.

the whole hymn to the end, with the versicle, "Send forth thy Holy Spirit," and the prayer, "God, who didst teach the hearts of thy faithful people," &c. After this, putting on your shoes and your clothes, say the Paternoster and the Creed, and then, "Jesus Christ, Son of the living God, have mercy on us! Thou who didst condescend to be born of a virgin, have mercy on us!" Continue saying these words until you be quite dressed. Have these words much in use, and in your mouth as often as ye may, sitting and standing.

When ye are quite dressed, sprinkle yourselves with holy water, which ye should have always with you, and think upon God's flesh, and on his blood, which is over the high altar, and fall on your knees toward it, with this salutation, "Hail, thou author of our creation! Hail, thou price of our redemption! Hail, thou who art our support during our pilgrimage! Hail, O reward of our expectation!"

Be Thou our joy,
Who art to be our reward.
May our glory be in thee,
Through endless ages.
Abide with us, O Lord.
Remove the dark night.
Wash off all our guilt.
Grant us godly medicine.
Glory be to thee, O Lord,
Who wert born of a virgin.

Thus shall you do also when the priest elevates it at the mass, and before the confession, when you are about to receive the host; after this, fall on your knees to your crucifix, with these five greetings:—

Folio 4 b.

"Adoramus te Christe, 7 benedicimus tibi qui per sanctam crucem tuam redemisti mundum. Tuam crucem adoramus Domine: tuam gloriosam recolimus passionem: miserere nostri qui passus es pro Salue crux sancta, arbor digna, cujus robur preciosum mundi tulit talentum. Salue crux que in corpore Christi dedicata es, et ex membris ejus tanquam margaritis ornata. O crux, lignum triumphale mundi: uera salus uale, inter ligna nullum tale, fronde, flore, germine. Medecina Christiana salua sanos, egros sana." And mit tis ilke worde beated on ower breoste.a "Quod non ualet vis humana sit in tuo nomine." Hwo se ne con nout peos fiue, sigge de vormesteb viue, "Adoramus te, Christe," fif siden kneolinde: 7 blescid ou mid enerichon of Seos gretunges, 7 mit teos wordes, e "miserere nostri qui passus es pro nobis," beated on ower breoste, a 7 cusced be eorde icreoiced mid te pume.d per efter wended ou to vre Leafdi onlicnesse, 7 cneoled mid fif auez; a last to be oder onlicnesses, e 7 to ower relikes cneoled, oper luted, nomeliche to beo halewen bet ze habbed to purh luue iturnd ower weouedes, so muche pe rader ei is ihalewed.f

per efter anonriht vre Leafdi vhtsong s siggeð opisse wise ' zif hit is werke dei, valleð to þer eorðe; zif hit is halidei buinde sumdel duneward, 7 siggeð Pater Noster 7 Credo, bo stilliche, 7 rihteð ou up þer efter, 7 siggeð "Domine, labia mea aperies," 7 makieð on ower muþe mit te þume a creoiz, 7 et "Deus in adjutorium," a large creoiz mit þe þreo vingres vrom abuue þe vorheaued dun to be bereste 7 valled to þer eorðe zif hit is werke dei, mit te Gloria Patri, oþer buweð duneward. Lif hit is halidei vort "sicut erat." þus doð et euerich Gloria Patri, 7 et te biginnunge of þe Venite, et tis word,

a heorte. C.

c 7 blescit on ed uh an 7 wið þeose wordes. C.

d i crucket mid be bume. C.

f swa muche be ravere zef ani is ihalezed. C.

h ha stille C

k make an cros from be foreheaved to. C.

b eareste. C.

e images. C.

g anan vre lauedi vtsong. C.

i marked. C.

¹ o'det. C.

"We adore thee, O Christ, and we bless thee, who, by thy holy cross, hast redeemed the world. We adore thy cross, O Lord. We commemorate thy glorious passion. Pity us, O thou who didst Hail, O holy Cross, worthy tree, whose precious suffer for us. wood bore the treasure of the world! Hail, O Cross, who in the body of Christ wast dedicated, and with his limbs adorned, as with pearls. O Cross, wood triumphant over the world. True safety, hail! Among woods none such, for leaf, flower, bud. O Christian medicine, heal, heal the sound and the sick." And with this saying, beat on your breast, "What human power is unable to do, be done in thy name." Whoso does not know these five, may say the first five, "We adore thee, O Christ," five times, kneeling and blessing yourselves at every one of these greetings; and at these words "have mercy on us, thou who didst suffer for us," beat your breast, and kiss the earth crossed with the thumb. Thereafter turn to our Lady's image and kneel, saying the "Ave" five times; lastly, kneel or bow to the other images and to your relics, namely, to the saints to whom you have, through affection, dedicated your altars, so much the more readily if any of them are hallowed.a

Immediately, thereafter, say our Lady's nocturnal service, in this wise: if it is a workday, fall to the earth; if it is a holiday, bowing somewhat downward, and say the Paternoster and Creed, both in a low voice, and then stand up and say, "O Lord, open thou my lips," and make the sign of the cross on your mouth with the thumb, and say, "God be our help;" then a large cross from above the forehead down to the breast, with the three fingers, and fall to the earth, if it is a workday, with the Gloria Patri, or bow downward, if it is a holiday, as far as the words "sicut erat." Thus do at every Gloria Patri, and at the beginning of the Venite, at this word, "Venite adoremus," and at Ave Maria, and wheresoever you hear Mary's name named, and at every Paternoster that occurs in the hours, and in the Creed, at this word, "natus ex Maria virgine," and at the collect of

a Rendered more sacred by having relics deposited under them.

"Venite adoremus," 7 et Aue Maria, 7 hwarso ze euer ihered Maries nome inemned, 7 to euerich Pater Noster bet falled to be vres. 7 ide Crede et tis word "natus ex Maria uirgine," 7 to be collecte of euerich tide, 7 to be Letanie, 7 to laste uers of euerich imne, a 7 et te laste uers widuten on b of bisse salme, "Benedicite omnia opera Domini Domino," et tisse uerse, "Benedicamus Patrem 7 Filium cum Sancto Spiritu;" and et alle peos ilke, zif hit is werkedei, valled to ber eorde: zif hit is halidei, buwed sumdel duneward: 7 et te biginnunge of euerich tide, et tisse worde, "Deus in adjutorium," makie's rodentokne, also ich er tauhte; 7 et tis word, "Veni Creator Spiritus," buwed oder kneoled, efter bet te dei is; ? et tisse worde, "Memento salutis auctor," valled euere adun; 7 et tisse worde, "Nascendo formam sumpseris," cusced be eorde, 7 also ine Te Deum, et tisse worde, "Non horruisti uirginis ventrem," 7 et te messe crede, c et tisse worde, "Ex Maria uirgine, et homo factus es."

Euerich on sigge hire vres also heo haue'd iwriten ham, 7 euerich tide sunderliche also uord alse ze muwen sigged in his time, auh er to sone ben to leate. Lif ze ne muwen euer holden be rihte time, vhtsong bi nihte ine winter: ine sumer ibe dawunge: bis winter schal biginnen ette holi rode dei ine heruest, 7 lesten vort efter prime ibe winter erliche; ibe sumer biuor deies, Preciosa ber efter. Lif ze habbed neode vor eni hihpe to spekene ze muwen siggen Preciosa biuoren, 7 efter vhtsong anon zif hit so neode's. Non euer efter mete, auh hwon ze sleped sigged non efter mete f [slep] be hwule bet sumer lested, bute hwon ze vested ine winter, biuore mete: 7 ine sumer hwon ze vested, be sunedei, efter: vor ze eted twien. Et te one psalme ze schulen stouden, zif ze beo'd eise, te te

° 7 ed be masse. In be muchel crede. C.

b buten an.

Folio 5.

a Crede 7 to be Collecte, ed eauer vh tide, 7 to be latemeste vers of eauer vh imne. C.

d ase for as ha mei, j in his time. C.

e I sumer biford marezen. C.

f 7 hwenne ze sleped, efter slep. C.

g aise. C.

every service, and at the Litany, and at the last verse of every hymn, and at the last verse but one of this Psalm, "Bless the Lord, all ye works of the Lord," at this verse, "Let us bless the Father, and the Son, and the Holy Ghost;" and at all these, if it is workday, fall to the earth, if it is holiday, bow somewhat downward. And, at the beginning of every time of service, at this word, "God be our helper," make the sign of the cross, as I taught you before; and at this word, "Come, O Creator Spirit," bow or kneel, according as the day is; and at this word, "Be mindful of us, O author of our salvation," fall always down; and at this word, "At thy birth thou didst take our form," kiss the earth, and also at the Te Deum, at this word, "Thou didst not abhor the virgin's womb," and at the Mass Creed, at this word, "Of the virgin Mary, and was made man."

Let every one say her hours as she has written them, and say every service separately, as far as you can, in its own time, but rather too soon than too late. If ye cannot always keep to the right time, say the Nocturns by night in the winter; in the summer, at daybreak. This winter shall begin at Holy Rood-day in autumn, and continue on thereafter. Prime shall be said in the winter early; in summer before daybreak; Pretiosa thereafter. If you have need from any emergency to speak, you may say Pretiosa before, and immediately after the nocturnal service if necessary. Nones always after meat; but when you sleep, say Nones after [sleep] during summer; but when you fast in winter, before meat; and in summer when you fast, the Sunday, after [meat]; for you eat twice. At the one Psalm you shall stand, if you are at ease, and at the other, sit; and always rise up at the Gloria Patri and bow; whoever is able to stand, let her always stand, in God's name, in honour of our Lady; and at all the seven hours say Paternoster and Ave Maria,

a The Nicene Creed.

over sitten, ? euer et Gloria Patri arisen up a ? buwen : hwo se mei stonden euer on vre Leafdi wurschipe, stonde a godes halue, ? et alle seoue tiden siggev Pater Noster ? Ave Maria, bo biuoren ? efter. Fidelium anime efter euerich tide biuore pe Pater Noster; et preo tiden siggev Credo mit te Pater Noster biuoren Uhtsong ? efter Prime, ? efter Cumpelie. Vrom pet, efter Preciosa, holdev silence.

Efter euesong anonriht sigged ower Placebo eueriche niht hwon ze beod eise! bute zif hit beo holiniht vor pe feste of nie lescuns pet kumed amorwen, biuore Cumplie, oder efter Uhtsong, sigged Dirige, mit preo psalmes, int preo lescuns eueriche niht sunderliche. Ine anniuersaries, pet is ine munedawes of ower leoue vreond, sigged alle niene, ine stude of Gloria Patri, et eueriche psalmes ende, Requiem eternam dona eis, Domine, lvx perpetua luceat eis! et Placebo ze muwen sitten vort Magnificat, also et Dirige, bute et te lescuns it et te Miserere, from Laudate al vt: sigged a last, ine stude of Benedicamus, Requiescant in pace. A morwen, oper a niht efter pe suffragiis of Uhtsong, sigged Commendacium, sittinde pe psalmes, kneolinde pe vreisuns oper stondinde. Eif ze dod pvs eueriche niht, bute a suneniht one, ze dod muchele betere.

Seoue psalmes siggeð sittinde oðer cneolinde, mit te Letanie. Þe viftene psalmes siggeð o þisse wise: þe uormeste viue uor ou sulf, 7 for alle þet ou god doð oþer unneð: þe oþer viue uor þe peis of holi churche. Þe þridde viue uor alle cristene soulen. Efter þe uorme viue "Kirieleison, Christe eleison, Kyrieleison." Pater Noster: "Saluos fac seruos tuos, 7 ancillas tuas, Deus meus, sperantes in te."

a rungen vp. C.

b ed þe þreo tiden seggeð Pater Noster wið Crede biforen Vehtsong, \Im et Prime, \Im et Compelin; from ouþer Compelin oðer Preciosa beo iseid holdeð silence. C.

c for feste of nige leceons be comed ine marezen bifore Compelin. C.

d and zef hit bid ani munedai of ouwer leoue front. C.

e sege's requiem. C. f sitte's o'Set. C.

g buten et be lescuns bear stonden. C.

both before and after; Fidelium Animæ after every hour before the Paternoster; at three hours say the Creed, with the Paternoster, before Nocturns and after Prime, and after the Compline; from that time, after Pretiosa, keep silence.

Immediately after vespers say your Placebo every night, when you are at ease; but, if it be the eve of a festival of nine lessons that comes on the morrow, before Compline or after Nocturn, say Dirige, with three Psalms, and with three lessons every night separately. On the anniversaries, that is, on the commemoration days of your dear friends, say all the nine, and, at the end of every Psalm, instead of Gloria Patri, say "Give them eternal rest, O Lord, and let continual light shine upon them." At Placebo, you may sit until the Magnificat, and also at Dirige, except at the lessons, and at the Miserere, and from Laudate throughout; at the end, instead of Benedicamus, say "Requiescant in pace." On the morrow, or at night, after the suffrages of the nocturnal service, say the Commendation, a sitting during Psalms, and kneeling or standing during the prayers. If ye do thus every evening, Sunday night alone excepted, ye do so much the better.

With the Litany say seven Psalms, sitting or kneeling; say the fifteen Psalms on this wise: the first five for yourself, and for all who do you good or befriend you; the next five for the peace of holy church; the third five for all Christian souls. After the first five, "Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us." Paternoster. "O my God, save thy servants and handmaids, who hope in Thee. Let us pray. O God, whose property is always to have mercy and to spare, receive our prayer for forgiveness, and let Thy compassion and pity absolve us who are bound with the chain of our sins, through Jesus Christ our Lord."

a Prayers for the dead.

Oremus. Deus cui proprium est misereri semper 7 parcere, suscipe deprecationem nostram, 7 quos delictorum cathena constringit, miseratio tue pietatis absolvat, per Christum Dominum." Efter þe oþer viue also "Kirieleison, Christe eleison, Kirieleison." Pater Noster. "Domine, fiat pax in virtute tua, 7 habundancia in turribus tuis. Oremus. Ecclesie tue Domine preces placatus admitte, ut, destructis aduersitatibus universis, secura tibi serviat libertate, per, 7c." Efter þe þridde viue, þet ze schulen siggen wiðuten Gloria Patri, "Kirieleison, Christe eleison, Kirieleison." Pater Noster. "A porta inferi serue Domine animas eorum. Oremus. Fidelium &c." Seoue psalmes 7 teos fiftene psalmes siggeð abuten undern deies: vor abute swuch time alse me singeð messe in alle holi religiuns, ure Louerd þolede pine up o þe rode, ze owen to beon nomeliche ibeoden 7 ibonen: 7 also vrom Prime vort mid morwen hwon þe preostes of ðe worlde singeð hore messen."

Vre leawede brepren sigged pus hore vres: vor Vhtsong ine werkedawes, heihte 7 twenti Pater Nosters? ine helidawes, forti? vor euesonge viftene. Vor eueriche oper tide, seouene? biuoren Uhtsong, Pater Noster 7 Credo, kneolinde to per eorde on werkedei, 7 buinde on halidei? 7 penne schal siggen, hwo se con, "Domine labia mea aperies? Deus in adiutorium meum intende: Gloria Patri, sicut erat. alleluia"? 7 ine Leinten, "Laus tibi Domine rex eterne glorie?" efter pe laste, "Kirieleison, Christeleison, Kirieleison." Pater Noster? 7 efter pe amen, "Per Dominum: benedicamus Domino? Deo gratias?" 7 et alle pe opre tiden, also biginnen 7 also enden. Bute et Cumplie, schal biginnen hwo so con, "Conuerte nos, Deus salutaris noster?" and et alle pe opre tiden, "Deus in adiutorium," widuten "Domine labia mea." Lif ei of ou wule don pus heo volewed her, ase in opre obseruaunces, muchel of ure ordre, 7 wel ich hit reade? a pisse wise ze muwen, zif ze wulled, siggen ower Paternostres.

Folio 6.

[&]quot; 7 alswa from Prime o'det midmaregen, hwenne preostes of þe world singe'd heore messen. On þisse wise 3e magen 3ef 3e wulle'd seggen oure Pater Nostres; Almihtin God Feder, Sune, Hali Gast. C.

After the next five, say also, "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us." Paternoster. "May there be peace in thy strength, and abundance in thy strongholds." a O Lord, mercifully receive the prayers of thy church, that, being delivered from all adversities, it may serve thee in security and freedom, through, &c." After the third five, which you shall say without Gloria Patri, "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us." Pater noster. Say, "Lord deliver their souls from the gate of hell. Let us pray. "Fidelium, &c." Say seven psalms, and those fifteen psalms about undern time, for about such time as mass is sung in all religious communities, when our Lord suffered pain upon the cross, ye ought to be especially in prayers and supplications, and also from Prime till mid-morrow, when the secular priests sing their masses.

Our lay brethren say thus their hours:—For Nocturns, on work-days, eight-and-twenty Paternosters; on holidays, forty; for vespers, fifteen; for every other time, seven; before Nocturns, Paternoster, and Creed, kneeling on the ground on a workday, and bowing on a holiday; and then whosoever can shall say, "O Lord, open thou my lips. O God, make haste to help me. Glory be to the Father, &c. Halleluia." And in Lent, "Praise be to thee, O Lord, eternal King of Glory." After the last, "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us." Pater noster. And after the Amen, "Through the Lord, let us bless the Lord; thanks to God." And at all the other hours, thus begin and thus end; but, at Compline, whosoever can shall begin, "Turn us, O God of our salvation;" and at all the other hours, "O God, make speed to save me," omitting "O Lord, open thou my lips." If any of you will do this, she followeth here, as in other observances, much

a Psalm exxii. 7. "Peace be within thy walls, and prosperity within thy palaces."

b Nine o'clock in the morning.

"Almihti God, Feder, & Sune, & soofest Holi Gost, also ze preo beod o God, 7 o mihte, o wisdom, 7 o luue, 7 tauh is mihte iturnd to be in holi write nomeliche, bu deorewurde ueder; to be wisdom, of bine Sune; to be luue, of be Holi Gost; zif me on, almihti God: brile me breo hodes, beos ilke breo binges, mihte vorto seruie a be, wisdom vorto queme de, lune q wil to don hit, mihte bet ich muwe don: wisdom bet ich cunne don, luue bet ichulle don al bet te is leouest, also bu ert ful of euerich god, also nis no god wone b per ase breos breo beod, mihte q wisdom q luue iveied c togederes, bet tu zette me ham, holi brumnesse Trinite, ibe wurdschipe of be. preo Paternostres. Credo. Benedicamus Patrem & Filium cum Spiritu Sancto, Laudemus, et semper. Oremus: "Omnipotens sempiterne Deus, qui dedisti famulis tuis, confessione uere fidei, eterne Trinitatis gloriam agnoscere, 7 in potencia majestatis adorare unitatem, quesumus ut ejusdem fidei firmitate ab omnibus semper muniamur adversis, qui vivis 7 regnas." Hwo so hit haued, oder sum oder of be holi þrumnesse, sigge þe wulle.d

Folio 6 b.

Swete Jesu pin ore! swete Jesu vor mine sunnen anhonged o pe rode, uor peo ilke uif wunden pet tu on hire bleddest, hel mine blodi soule of alle pe wunden pet heo is mide iwunded e purh mine uif wittes, ibe munegunge of ham: pet hit so mote beon! deorwurbe Louerd; uif Paternostres. "Omnis terra adoret te Deus, et psallat tibi; psalmum dicat nomini tuo Domine." Oremus! "Juste judex Jesu

^{*} and bach is wisdom iturnt to be in hali write, nomeliche, bu deorewurde Fader, to be wisdom, sell sune, to be luue, Hali Gast. Zef me bu an almihit God; brile in breo hades; neomed be ben up beos ilke breo binges; mihte for te serui. C.

b wane. C. c ifezet, [imenged.] C.

d hwase hit haued al oder sum, of he hali hrumnesse, segge wase wulle. C.

^{&#}x27; is iwunden [is wid iwundet]. C.

of our order, and I earnestly advise it. In this manner you may say, if you will, your Paternosters.

"Almighty God, Father, Son, and soothfast Holy Ghost, even as ye three are one God, and one power, one wisdom, and one love, and yet wisdom is especially ascribed to thee in holy writ, thou dear Father; to thee wisdom, of thy Son; to thee love, of the Holy Ghost. Give me grace, Almighty God; inspire into me, ye three persons, these same three things: power to serve thee, wisdom to please thee, love and will to do it; power that I may do, wisdom that I may know what to do, love that I may be constrained to do all that is most approved by thee; as thou art full of every good thing, as there is no good wanting where these three are, power, wisdom, and love united together, that thou grant me them, O holy Trinity, in the worship of thee." Three Paternosters. I Believe. "Let us bless the Father and the Son, with the Holy Ghost; let us praise and highly extol him for ever." Let us pray: "Almighty and everlasting God, who hast given unto thy servants by the confession of the true faith to acknowledge the glory of the eternal Trinity, and in the power of the [divine] Majesty to worship the unity, we beseech thee that in the steadfastness of this faith we may be defended always from all adversities, who livest and reignest, &c." Whose hath this, or any other prayer to the holy Trinity, may say which he will.

"Sweet Jesus, thy mercy! Sweet Jesus, for my sins suspended on the cross; for the sake of the same five wounds by which thou didst thereon bleed, heal my soul, defiled with blood, of all the wounds wherewith it is wounded through my five senses, in the remembrance of them; so may it be, dear Lord." Five Paternosters. "Let all the earth worship thee, O God, sing of thee, and praise thy name with a psalm." Let us pray: "O righteous Judge, Jesu Christ." If thou canst not say this, say some other of the Cruces. "O God, who by the precious blood of thy only begotten son Jesus Christ, &c."

a Prayers used in the adoration of the cross, and in processions where the cross is carried.

Christe;" zif þu ne const nout vesne seie sune over of ve creoiz. Deus qui unigeniti filii tui Domini nostri Jesu Christi precioso.

"Uor & seoue ziftes of & Holi Goste, & et ich mote habben ham, a for he seoue tiden het holi chirche singe het ich mote delen ine ham, slepe ich oher wakie, a for he seoue bonen ihe Paternoster azein he seouen heaued deadliche sunnen, het tu wite me wið ham a alle hore bruchen, a zif me he seouen seli eadinesses het tu hauest, Louerd, bihoten hin icorene ihin eadi nome." Seoue Paternostres, v. "Emitte spiritum tuum a creabuntur, a renouabis faciem terræ." Oremus. "Deus cui omne cor patet et omnis voluntas loquitur, et quem nullum latet secretum, purifica, per infusionen Sancti Spiritus, cogitationes cordis nostri, ut perfecte te diligere et digne laudare mereamur, per, &c. Exaudi, quesumus Domine, supplicum preces a confitencium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus a pacem, per, &c. Ecclesie tue, quesumus Domine, preces placatus."

U or þe ten hesten þet ich ibroken habbe, summe oðer alle, and me sulf toward te hwat se beo of oþer hwat vntreouliche iteoþeged, ibote b of þeos bruchen, vorte seihtni me wið þe deorewurðe Louerd. Ten Paternostres. v. ego dixi, Domine, miserere mei; sana animam meam quia peccavi tibi." "Deus cui proprium."

" $T_{o}^{\ d}$ wurschipe, Jesu Crist, of þine tweolf apostles þet ich mote oueral uolewen hore lore 7 þet ich þurh hore bonen mote habben þe

Folio 7.

a heore strunden. C.

c sachtni, C.

b iteohedet in bote. C.

d In be. C.

"For the seven gifts of the Holy Ghost, that I may have them, and for the seven times that holy church singeth, that I may participate in them, whether asleep or awake; and for the seven petitions in the Paternoster against the seven chief deadly sins, that thou guard me against them and all their brood, and give me the seven happy beatitudes which thou, Lord, hast promised thine elect in thy blessed name." Seven Paternosters. vers. "Send forth thy spirit and they shall be created, and thou shalt renew the face of the earth." Let us pray: "O God, to whom every heart is open, and every wish speaketh, and from whom no secret is hid, purify, by the infusion of the Holy Spirit, the thoughts of our heart, that we may perfectly love thee, and worthily praise thee, through, &c. Hear, we beseech thee, O Lord, the prayers of thy suppliants, and forgive the sins of those who confess them to thee; that likewise of thy goodness thou mayest grant us thy favour and peace, through, &c. O Lord, graciously hear the prayers of thy church."

"Because of the ten commandments, some or all of which I have broken, and in whatever other things I have tithed myself untruly toward thee, in repair of those breaches, to reconcile myself with thee, dear Lord." Ten paternosters; vers. "I have said, O Lord, have mercy upon me, heal my soul, for I have sinned against thee. O God, whose property, &c."

"In honour, O Jesus Christ, of thy twelve apostles, that I may in all things follow their doctrine, and that, through their prayers,

tweolf bowes a pet blowed of cherite, ase seinte Powel witned, blisfule Louerd. Tweolf Paternostres. "Annunciaverunt opera Dei et sanctitatem ejus." Oremus: "Exaudi nos Deus salutaris noster, et apostolorum tuorum nos tuere præsidiis, quorum donasti fideles esse doctrinis, per—"

Halewen pet ze luuieð best 7 mest in hore wurðchipe siggeð oper les, oper mo, alse ou bereð on heorte, 7 tet uerset efterward mid hore collecte.

"Uor alle þeo þet habbeð eni god ido me, iseid me, oþer iunned me, γ for alle þeo ilke þet wurcheð þe six werkes of misericorde, merciable Louerd." Six Paternostres. "Dispersit, dedit pauperibus; justicia ejus manet in secula seculorum. Retribuere, dignare Domine, omnibus nobis bona facientibus propter nomen tuum, vitam eternam." Hwose wule mei siggen þesne psalm: "Ad te levavi," biuoren þe Paternostres, γ seoþen, "Kirieleison, Christeleison, Kirieleison."

"Uor alle pe soulen pet beoð forðfaren iðe bileaue of pe vour gospelles pet holdeð al Cristendom up a uour halues, pet tu pe vour morgiuen d giue ham inne heouene, milcefule Louerd." Four Paternostres: q gif ze siggeð niene, ase per beoð niene, englene ordres, pet God purh his milce q for his merci hize ham ut of pine to hore velauredden, ze dop zet betere: q her also siggeð "De profundis," biuore pe Paternoster. "Kiriel. Christel. Kiriel. A porta inferi, erue Domine animas eorum." Oremus: "Fidelium, Deus, omnium conditor et redemptor, animabus famulorum famularumque [tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam quam semper optaverunt piis supplicationibus consequantur.]"

a boxes. C.

c milcefule Lauerd. C.

c weoredes. C.

b milce. C.

d maregeuen [iiijor dotes]. C.

f feorredne. C.

I may have the twelve branches of charity, which blossom, as St. Paul sheweth, blessed Lord." Twelve Paternosters. "They declared the works of the Lord and his Holiness." Let us pray: "Hear us, O God of our Salvation, and keep us safe by the protection of thy apostles, to whose doctrines thou hast granted us to be faithful, through, &c."

In the worship of those saints whom ye love best and most, say less or more as your heart inclines you, and that versicle afterwards, with their collect.

"For all those who have done me, said of me, or granted me any good, and for all such as work the six works of mercy, O merciful Lord." Six Paternosters. "He hath dispersed, he hath given to the poor; his righteousness remaineth for ever. Deign, O Lord, to reward all those who do good to us with eternal life, for thy name's sake." Who will may say this psalm, "To thee have I lifted up," before the Paternoster; and then, "Lord have mercy upon me, Christ have mercy, Lord have mercy."

"For all the souls that have departed in the belief of the four gospels which support all Christendom on four sides, give them in heaven the four marriage portions, gracious Lord." Four Paternosters; and, if you say nine, as there are nine orders of angels, that God through his grace and of his mercy may elevate them soon out of pain to their fellowship, ye do still better; and here also say "De profundis" before the Paternoster. "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us. From the gates of Hell, O Lord, deliver their souls." Let us pray: "O God the Creator and the Redeemer of all the faithful, grant to the souls of thy servants remission of all their sins, that they may obtain the indulgence which they have always desired by their devout prayers."

Folio 7 b.

Bi deie summe time oper bi nihte, pencheð q gedereð in owre heorte alle sike q alle sorie, pet wo q pouerte polieð, pe pine pet prisuns polieð: pet heo liggeð mid iren heuie iveotered: nomeliche of de Cristene pet beoð ine hepinesse, summe ine prisune, summe ine alse muchele deudome alse oxe is oper asse: habbeð reoupe of peo pet beoð ine stronge temptaciuns. Alle monne sores setteð in ower pouhte, q sikeð to vre Louerd pet he nime zeme q habbe reoupe of ham, q biholde touward ham mid te eie of his ore: q zif ze habbeð hwule, siggeð pesne psalm, "Levavi oculos meos." Paternoster. "Conuertere, Domine, usquequo: et deprecabilis esto super seruos tuos. Pretende, Domine, famulis et famulabus tuis dexteram celestis auxilii, ut te toto corde perquirant, et que digne postulant assequantur, per Christum Dominum nostrum."

I be messe hwon be preost hef up Godes licome, sigged beos uers stondinde, "Ecce salvs mundi, uerbum Patris! hostia uera, uiua caro, deitas integra, verus homo :" and peonne ualled adun mid peos gretunge. "Aue principium nostre creationis: aue precium nostre redemptionis: aue viaticum nostre peregrinationis: tu esto nostrum gaudium qui es futurus premium. Sit nostra in te gloria, per cuncta semper secula. Mane nobiscum, Domine: noctem obscuram remove: omne delictum ablue: piam medelam tribue. Gloria tibi, Domine: sed quis est locus in me quo veniat in me Deus meus, qui fecit celum 7 terram : itane Domine Deus meus? est quicquam in me quod capiat te? quis mihi dabit ut venias in cor meum, et inebries illud, 7 vinum bonum meum amplector te? quis mihi es? miserere ut loquar? angusta est domus anime mee quo venias ad eam; dilatetur abs te: ruinosa est, refice eam; habet que offendant oculos tuos fateor et scio: set quis mundabit eam, aut cui alteri preter te [clamabo]? ab occultis meis munda me, Domine, et ab alienis parce servo tuo de miserere, miserere, miserere mei, Deus, secundum magnam misericordiam tuam:"f and so al pene psalm vt,

a wið iren ibunden. C.

e Donlm win

e Psalm exxi. 1.

d xc. 13.

b fondunge. C.
c Psalm xix. 12.

f Psalm li. 6.

At some time in the day or the night think upon and call to mind all who are sick and sorrowful, who suffer affliction and poverty, the pain which prisoners endure who lie heavily fettered with iron; think especially of the Christians who are among the heathen, some in prison, some in as great thraldom as is an ox or an ass; compassionate those who are under strong temptations; take thought of all men's sorrows, and sigh to our Lord that he may take care of them, and have compassion, and look upon them with a gracious eye; and, if you have leisure, repeat this Psalm, "I have lifted up mine eyes," &c. Pater noster. "Return, O Lord, how long, and be entreated in favour of thy servants:" Let us pray. "Stretch forth, O Lord, to thy servants and to thy handmaids the right hand of thy heavenly aid, that they may seek thee with all their heart, and obtain what they worthily ask through Jesus Christ our Lord."

In the mass, when the priest elevates God's body, say these verses, standing, "Behold the Saviour of the world; the word of the Father; a true sacrifice; living flesh; intire Godhead; very man;" and then fall down with this greeting, "Hail! cause of our creation; Hail! price of our redemption; Hail! our support during our pilgrimage. Be thou our joy, who art about to be our reward. May our glory be in thee, for ever and ever. Abide with us, Remove our darkness. Wash from us all our guilt. Grant a holy remedy. Glory be to thee, O Lord. But, is there any place in me into which my God may come who made heaven and earth? Is it so, O Lord my God? Is there in me any thing which may contain thee? Wilt thou indeed come into my heart and inebriate it? And do I embrace thee, my good wine? What art thou to me? Pity me, that I may speak. The house of my soul is too narrow that thou shouldst come into it. Let it be enlarged by thee. It is in ruins, repair it. I confess and know that it contains what is offensive to thine eyes. But who shall cleanse it, or to whom but thee shall I cry? Cleanse thou me, O God, from my secret faults; and from the sins of others spare thy servant. Have mercy, have mercy, have mercy upon me, O God, according CAMD. SOC.

mid Gloria Patri, "Christe audi nos," twie. "Kiriel. Christel. Kiriel. Pater noster: Credo. Saluum fac seruum tuum, Deus meus, sperantem in te. Doce me facere uoluntatem tuam, quia Deus meus es tu. Domine exaudi oracionem meam. Et clamor meus ad te veniat." Oremus. "Concede, quesumus, omnipotens Deus, ut quem enigmatice et sub aliena specie cernimus, quo sacramentaliter cibamur in terris, facie ad faciem eum videamus, [eo] sicuti [est] veraciter ? realiter frui mereamur in celis: per eundem."

Efter pe messecos, hwon pe preost sacreð, per uorziteð al pene world, q per beoð al vt of bodi : per in sperclinde luue bicluppeð oure leofmon pet into ower breoste bur is iliht of heouene, q holdeð hine ueste, uort he habbe igranted ou a al pet ze euer wulleð.

Abute mid dei hwose mei, q hwose ne mei peonne, o summe o'er time, penche o Godes rode alse muchele ase heo euer con mest oper mai, q of his deorewur'e pinen: q beginne per efter pe ilke vif gretunges det beod iwritten peruppe! q also kneolinde to eurichon, q blesced, ase hit seid per, q beated ower breoste, q makied a swuch bone. "Adoramus te Christe et benedicimus tibi, qui per sanctam crucem tuam redemisti mundum. Tuam crucem adoramus Domine. Tuam gloriosam recolimus passionem: miserere nostri qui passus es pro nobis. Salue crux sancta, arbor digna, que sola fuisti digna portare Regem celorum q Dominum. Salue crux que in corpore."

"O crux gloriosa! o crux adoranda! o lignum preciosum, 7 admirabile signum, per quod 7 diabolus est victus, 7 mundus Christi sanguine redemptus!" Ariseð þeonne 7 biginneð þesne antefne. "Salue nos, Ohriste:" and siggeð stondinde þesne psalm, "Iubilate," mit te

a halded him hetefeste odet he habbe izetted ou. C.

to thy great mercy;" and so the whole Psalm to the end, with Gloria Patri; "O Christ hear us," twice; "Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us." "Our Father; I believe." "O my God, save thy servant, who putteth his trust in thee. Teach me to do thy will, for thou art my God. Lord, hear my prayer, and let my cry come unto thee." Let us pray: "Grant, we beseech thee, Almighty God, that him whom we see darkly, and under a different form, on whom we feed sacramentally on earth, we may see face to face, and may be thought worthy to enjoy him truly and really, as he is, in heaven, through the same."

After the kiss of peace in the mass, when the priest consecrates, forget there all the world, and there be intirely out of the body; there in glowing love embrace your beloved [Saviour] who is come down from heaven into your breast's bower, and hold him fast until he shall have granted whatever you wish for.

About mid day whoso may, and whoso may not then at some other time, should think upon God's rood as much and as intently as ever she can, and of his precious sufferings; and thereafter begin the same five salutations which are written above; and also bowing the knee at every one, make the cross and bless, as is said there, and beat your breast, and say this kind of prayer, "We adore thee, O Christ, and we bless thee, who by thy holy cross hast redeemed the world; we adore thy cross, O Lord; we meditate upon thy glorious passion. Have mercy upon us, O thou who didst suffer for us! Hail! O holy cross; tree of worth! Who alone wert worthy to bear the King and Lord of Heaven. Hail, O cross, which in body," &c.

"O glorious cross! O cross worthy of adoration! O precious wood and admirable sign, by which both the devil is overcome, and the world, through the blood of Christ, is redeemed!" Then rise up

^a Qu. Is this ancient prayer consistent with the belief of the real bodily presence of Christ in the Sacramental bread and wine?

Folio 8 b.

"gloria," and berefter bene antefne ? 7 sigged euer bus, "Salua nos Christe Saluator, per uirtutem sancte crucis, (and blesce's ou a) qui saluâstis Petrum in mari, miserere nobis," and beate's on ower breoste, 7 beonne valled adun, 7 sigged, "Christe audi nos," twie. "Kiriel. Christel. Kiriel." Pater noster, V' "Protector noster aspice Deus 7 respice in faciem Christi tui." Oremus. "Deus qui sanctam crucem ascendisti, et mundi tenebras illuminâsti, quesumus, Domine, tu corda 7 corpora nostra illuminare dignare : per Dominum." And eft biginne's "Adoramus te Christe," also, ase er, alle vive. pe antefne, "Salue nos" ase er. pe psalm, "Ad te leuaui." pene antefne efter al vt, 7 tenne, also er, ualled to der eorde. "Christe audi nos," twien. Kiriel. Christel. Kiriel. Pater noster, V'" Protector noster aspice, Deus." Oremus. "Perpetua nos Domine pace custodi quos per lignum sancte crucis redimere dignatus es, qui uiuis 7 regnas cum Deo Patre." pe pridde time riht also, and [be] feorthe cherre, 7 te vifte cherre, 7 nout ne chaunge ze b bute be psalmes 7 te vreisuns. De vorme psalm is "Iubilate." pe oper is "Ad te leuaui." pe pridde, "Qui confidunt." pe veorde, "Domine non est exaltatum." pe vifte, "Laudate Dominum in sanctis ejus :' " and in euerichon beo'd vif vers. pe vreisuns beod peos. "Deus qui sanctam crucem. Adesto nobis Domine Deus noster, et quos sancte crucis letari facis honore, ejus quoque perpetuo defende subsidio."

"Deus qui pro nobis filium tuum crucis patibulum subire uoluisti ut inimici a nobis expelleres potestatem, concede nobis famulis tuis ut resurrectionis gratiam consequamur, per eundem. Deus qui unigeniti," mid "O beata et intemerata." "Juste judex, Jesu Christe,"

a j blescin hire benne. C.

b ne chaunged. C.

and begin this anthem, "Save us, O Christ;" and standing, say this Psalm, "Jubilate," with the "Gloria," and after that the anthem; and say ever thus, "Save us, O Christ our Saviour, by the virtue of thy holy cross," and make the sign of the cross, "Thou who didst save Peter on the sea, have mercy upon us;" and beat on your breast, and then fall down and say twice, "O Christ hear us. Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us." Pater noster, Versicle, "Behold, O God, our Protector, and look upon the face of thy Christ." a Let us pray: "O God, who didst ascend the holy cross, and hast enlightened the darkness of this world, we pray thee, O Lord, deign to enlighten our hearts and bodies; through the Lord." And afterwards begin, "We adore thee, O Christ," the same as before, all the five. The anthem, "Save us," as before; the Psalm, "To thee have I lifted up;" afterwards the whole anthem, and then, as before, fall to the earth; "O Christ hear us," twice. "Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us:" Pater noster; the versicle, "Behold, O God, our shield." Let us pray: "Keep us, O Lord, in perpetual peace, whom by the wood of the holy cross thou hast vouchsafed to redeem, who livest and reignest with God the Father." Do exactly the same the third time, and the fourth and fifth time, and change nothing but the Psalms and the prayers. The first is, "O be joyful;" the next, "Unto thee have I lifted up;" the third, "They that trust;" the fourth, "Lord, my heart is not haughty. The fifth, "Praise the Lord in his sanctuary;" and in each there are five verses. The prayers are these: "O God, who didst ascend the holy cross;" "Be present with us, O Lord our God, and those whom thou makest to rejoice in the honour of that holy cross, defend also with its continual help."

"O God, who didst consent that thy son should undergo the painful cross for us, that thou mightest drive away from us the power of the enemy, grant to us thy servants that we may obtain the grace of the resurrection, through the same Lord." "O God, who of thy only

^a Psalm, lxxxiv. R. C. Translation.

and hwo se ne con nout peos fif vreisuns, sigge euer enne '? q hwo se punche's to longe lete pe psalmes.

"Swete lefdi seinte Marie, vor peo ilke muchele blisse pet tu heuedest a widinne be beo ilke time bet Jesu God, Godes sune, efter the engles gretunge nom fleschs 7 blod in be 7 of be, vnderuong mine gretunge mid ten ilke Aue, 7 make me tellen lutel of euerich blisse vtewið, 7 froure me inewið 7 ernde b me þe blisse of heouene: 7 alse wis ase iden ilke flesche bet he nom of be nes neuer sunne, ne i dine, alse me wened, efter be ilke nimunge, hwat se biuore were, clense mine soule of flesliche sunnen. "Aue Maria," uort "Dominus tecum." Magnificat, stondinde. "Aue Maria," al vt vif siden, 7 eft bus. "Swete lefdi seinte Marie, vor be ilke muchele blisse bet tu hefdest boa bu iseie bet ilke blissfule bearn iboren of dine clene bodie to moncunne hele widuten euerich bruche, mid ihol meidenhod 7 meidenes menske, hel me bet am burh wil tobroken, ase I drede, hwat se beo of dede, 7 zif me ine heouene iseon bi blissfule leor 7 biholden hure 7 hure meidenes menske, zif ich nam wurde for to been iblesced in hore veolauredden. Aue Maria gratia plena, Dominus tecum. Ad Dominum cum tribularer," stondinde. Aues also er fif siden.

Folio 9.

"Swete lefdi seinte Marie, vor pe ilke muchele blisse pet tu hefdest po pu iseie pine deorewurde sune efter his swete deorwurde dead arisen to blissfule liue, his bodi seoueuold brihture pene [pe] sunne, zif me deien mid him ? arisen in him ! worldliche deien ? gostliche libben! delen in his pinen veolauliche on eorde, uor te beon ine blisse his feolawe ine heouene, uor pe ilke muchele blisse pet tu heuedest, lefdi, of his blissfule ariste efter pine muchele seorewe! efter mine

a hefdest. C.

c leue'd. C.

b erende, C.

d efter his derfe dead. C.

begotten Son." With, "O blessed and pure, O righteous Judge, Jesu Christ." And whose cannot say these five prayers, should say always one; and whose thinketh them too long may omit the Psalms.

"Sweet lady, Saint Mary, for that same great delight which thou hadst within thee, at the very time when Jesus God, the Son of God, after the salutation of the angel, took flesh and blood in thee and of thee, receive my salutation with the same 'Ave,' and make me to think little of every outward delight, and comfort me within, and by thy merits procure for me the joy of heaven; and as certainly as in the same flesh that he took of thee there was never sin, nor in thine, as I believe, after the same conception, whatever may have been before, cleanse my soul from fleshly sins: Hail, Mary," and so on to "The Lord is with thee." The Magnificat, standing. "Hail, Mary," to the end, five times, and then, thus: "Sweet Lady, St. Mary, for the same great joy that thou hadst when thou sawest that blissful child, born of thy pure body for the salvation of mankind, without any use of kinde, a with whole virginity and maiden's honour, heal me who through will am broken, as I fear, whatever I may be as to deed, and grant that I may in heaven behold thy joyful countenance, and behold her, and her maiden's honour, if I am not worthy to be blessed in her fellowship. Hail, Mary! full of grace; the Lord is with thee. To the Lord I cried when I was in trouble," standing. Ave, also, as before, five times.

"Sweet Lady, Saint Mary, for the same great joy which thou hadst when thou sawest thy dear Son, after his sweet precious death, arise to joyful life, his body sevenfold brighter than the sun, grant me that I may die with him and rise in him; die to the world, and live spiritually; share in his sufferings as his follower on earth, that I may be his companion in blessedness in heaven; for the great joy which thou hadst, O Lady, of his joyful resurrection, after thy great sorrow; after my great sorrow in which I ever am here, lead me to

^{*} Qu.? sine omni ruptura; i. e. macula.

muche seoruwe pet ich am euer inne here! led me to pine blisse. Aue Maria gratia," uort "Dominus tecum. Retribue servo tuo," auez uif siden.

"Swete lefdi seinte Marie, uor pe muchele blisse pet tu hefdest po pu iseie pine brihte blissful sune pet te Gyus wenden vorto aprusemen, ase anoper deaölich mon, wibute hope of ariste: iseie him so wurbliche 7 so mildeliche, an holi pursdei, stien to his blisse into his riche of heouene: zif me worpen mid him al pe world under vet, 7 stien nu heortliche, 7 hwon ich deie gostliche, a domesdeie al licomliche, into be blisse of heouene. Aue Maria. In conuertendo. Aue Maria, al vt fif siben.

"Swete lefdi, seinte Marie, uor pe ilke muchele blisse pet fulde al pe eor be po pi swete blisfule sune underueng be in his vnimete blisse, mid his blisfule ermes sette pe ine trone quene crune on heaued brihture pene [pe] sunne: heih heouenliche cwene, underuong so peos gretunges of me on eor be pet ich mote blisfuliche grete be ine heouene. Aue Maria. Ad te leuaui." Auez fif siben, and peonne pet uerset, "Spiritus sanctus superueniet, uirtus Altissimi obumbrabit tibi." Oremus: "Gratiam tuam, quesumus Domine, mentibus nostris infunde, ut qui, angelo nunciante, Christi filii tui incarnationem cognovimus, per passionem ejus et crucem, ad resurrectionis ejus gloriam perducamur, per eundem Christum Dominum nostrum, amen. Aue regina celorum; Aue Domina angelorum.

Salue radix sancta [porta,]
Ex qua mundo lux est orta;
Aue virgo gloriosa;
Super omnes speciosa;
Vale, O valde decora,
Et pro nobis semper Christum exora."

Verset, "Egredietur uirga de radice Jesse et flos de radice ejus ascendet." Oremus. "Deus qui virginalem aulam, 7c.

Folio 9 b.

thy joy. "Hail, Mary!" unto "The Lord is with thee." "Deal bountifully with thy servant. Hail, Mary!" five times.

"Sweet Lady, Saint Mary, for the great joy which thou hadst when thou sawest thy bright blissful Son, whom the Jews thought to imprison in the stifling tomb, as another mortal man, without hope of rising again; sawest him so gloriously and graciously, on Holy Thursday, ascend up to his joy into his kingdom of heaven; grant to me that I may with him cast all the world under my feet, and ascend up now in heart and mind; and when I die [that I may ascend] spiritually, and at the judgment day all bodily, into the blessedness of heaven. Hail, Mary! When the Lord turned again the captivity of Sion. Hail, Mary," all out, five times.

"Sweet Lady, Saint Mary, for the same great joy that filled all the earth, when thy sweet blissful Son received thee into his infinite bliss, and with his blissful arms placed thee on the throne, and a queenly crown on thy head brighter than the sun; O high, heavenly queen, so receive these salutations from me on earth, that I may blissfully salute thee in heaven. Hail, Mary, unto thee lift I up. Hail!" five times, and then this versicle: "The Holy Ghost shall come upon thee; and the power of the Highest shall overshadow thee." Let us pray: "We beseech thee, O Lord, pour thy grace into our hearts, that we, who, by the message of the angel have known the incarnation of Christ thy Son, may be brought by his cross and suffering to the glory of his resurrection, through the same Jesus Christ our Lord. Amen. Hail, Queen of Heaven! Hail Sovereign of angels! Hail, O root [of Jesse], gate of heaven! From which light has risen upon the world. Hail, O glorious virgin. Beautiful above all. Prevail, O most graceful! And ever entreat Christ in our behalf." Versicle, "A rod shall come forth from the stem of Jesse, and a flower shall grow out of his root." Let us pray: "O God, who didst not disdain the virgin's womb, &c. Be glad, O mother of God, unspotted virgin; be

Gaude Dei genetrix, uirgo immaculata: gaude quod gaudium ab angelo suscepisti: gaude quod genuisti eterni luminis claritatem : gaude Mater, gaude sancta Dei genetrix. Uirgo tu sola Mater innupta. Te laudat omnis filii creatura genetricem lucis? sis pro nobis pia interuentrix." V', Ecce uirgo concipiet 7 pariet filium. Oremus. Deus qui de beate Marie uirginis utero verbum tuum, angelo nunciante, suscipere voluisti, &c. Gaude uirgo, gaude Dei genetrix, et gaude gaudium Maria: omnium fidelium gaudeat ecclesia in tuis laudibus: assidua et pia domina gaudere fac nos tecum ante Dominum. V'. Ecce uirgo concipiet." Oremus. "Deus qui salutis eterne, &c. Alma Redemptoris mater que peruia celi porta manes, et stella maris: succurre cadenti, surgere qui curat populo. Tu quæ genuisti, natura mirante, tuum sanctum Genitorem. Virgo prius ac posterius, Gabrielis ab ore sumens illud Aue, peccatorum miserere." Her siggeð fiftî auez, ober an hundred, o'der mo o'der les, efter bet ze habbed hwule: alast bet uerset, "Ecce ancilla Domini, fiat mihi secundum verbum tuum." Oremus. "O sancta uirgo uirginum quæ genuisti filium triumphatorem Zabuli." Hwo se wule mei a-stunten beruppe a anon rihtes efter be uorme ureisun. "Gratiam tuam quesumus Domine," and siggen benne hire tale of auez? efter be laste psalme. "Ad te leuaui," 7 euer biuore be psalme biginnen one aue: uort b Dominus tecum: 7 sigge stondinde pene psalm: peos psalmes beo's inumene efter be uif lettres of vre lefdi nome! hwo se nime's zeme of bissse worde Maria, he mei ivinden perinne be vorme vif lettres of Seos biuore seide psalmes, 7 alle peos vreisuns eorne bi Seos fiue, efter hire viue hexte blissen tel in be antefnes e 7 tu schal ivinden in ham vif gretunges. Peo ureisuns pet ich nabbe bute imerked beo'd iwriten oueral, bute one be laste. Lete'd writen on one scrowe hwat se ze ne kunned nout.

Folio 10.

a mei stutten bruppe. C.

b odet cume to. C.

c' hwase nimed geme, J al bis ilke vreisun, efter hire fif heste blissen, eorned bi fiue tele in be antempnes. C.

d bet ich nabbe imerked bute an beod iwriten oueral widuten be leste. C.

glad because thou hast conceived joy from the angel; be glad because thou last brought forth the brightness of light eternal; be glad, O mother; be glad, O holy mother of God. Thou, alone, O virgin, art a mother without a mate. Every creature praises thee, the mother of the son of light. Be a gracious mediator in our behalf." Versicle, "Behold, a virgin shall conceive and shall bring forth a son. Be glad, O virgin; be glad, O mother of God, and be exceeding joyful, O Mary. Let the congregation of all the faithful rejoice in thy praises. Constant and pious lady, make us to be glad with thee before the Lord." Versicle, "Behold, a virgin shall conceive." Let us pray: "O God, who for our eternal salvation, &c." "O gracious mother of the Redeemer, who remainest the gate through which heaven is entered, and the star of the sea; succourthy falling people, who wish to rise. Thou who, whilst nature admired, didst bring forth thy holy Father, a virgin both before and after, receiving that salutation from the lips of Gabriel, pity the sinful." Here say, "Hail, Mary!" fifty or a hundred times, more or less, as ye have leisure. Lastly, this versicle, "Behold the handmaid of the Lord; be it unto me according to thy word." Let us pray: "O holy Virgin of Virgins, who gave birth to thy son the vanquisher of Satan." Whoso will may stand up immediately after the first prayer. beseech thee, O Lord, grant us thy grace," and then say her number of "Hail, Maries." After the last psalm, "Unto thee lift I up," and always before the psalm begin one "Hail, Mary," as far as "the Lord is with thee," and say the psalm standing. These psalms are taken after the five letters of our Lady's name. Whoso pays attention to this word Maria may find in it the first letters of these five psalms aforesaid, and all those prayers run according to these five. After her five highest joys count in the anthems, and thou shalt find in them five salutations. The prayers which I have only indicated are written in full, except only the last. Cause to be written on a scroll what ye do not know by heart.

Al bet ze euer sigged of swuch a oder bonen, ase of Pater nostres 7 of Auez, on ower owene wise, psalmes 7 vreisuns: al ich am wel ipaied euerichon sigge bet hire best bered on heorte: verslunge of hire sautere: redinge of Englichs, o'der of Freinchs: holi meditaciuns.b Of ower kneolunge, hwon so ze euer muwen ihwulen, biuore mete oder efter, euer so ze more dod, so God ou eched furdre his deorewurde grace :'c 7 loked also ich bid ou pet ze ne beon neuer idel: auch wurches, over redes, over beod i beoden, 7 in ureisuns: 7 so dod euer sumhwat bet god muwe berof awakenen: be vres of be holi goste, zif ze ham wulled siggen, sigged eueriche tide of ham biuoren ure lefdi tiden. Toward te preostes tiden herkned se wel ze muwen. Auh mid him ne schule ze nouder uerslen ne singen bet he hit muwe iheren. Ower graces, stondinde, biuore mete 7 efter, alse ha beod iwriten ou! I mid te miserere, god biuoren ower weouede 7 ended der be graces: bitweone mete, hwo se drinken wule, sigge benedicite: "potum nostrum filius Dei benedicat. In nomine Patris 7 Filii 7 Spiritus Sancti, amen." And blesce 3: 7 a last sigged "adjutorium nostrum in nomine Domini, qui fecit celum ? terram. Sit nomen Domini benedictum ex nunc et in secula. Benedicamus Domino. Deo gracias." Hwon se ze god to oure bedde ine niht ober in euen, ualled akneon to der eorde I benched hwat ze habbeð i þene dai iwreððed ure louerd, 7 crieð him eorne merci 7 forgiuenesse. Lif ze habbed ei god idon, bonked him of his zeoue, widuten hwam we ne muwen ne wel don ne wel benchen: 7 sigged "misercre mei Deus. Kiriel. Christel. Kiriel. Pater noster. Salvas fac ancillas tuas Deus meus sperantes in te." Oremus. "Deus cui proprium." And sigge, stondinde, pesne vreisun. "Uisita quesumus, Domine, habitationem istam 7 omnes insidias inimici ab ea longe repelle! angeli tui sancti habitantes in ea nos in pace custodiant, 7 benedictio tua sit super nos semper, per Dominum. And benne a last

Folio 10

a bullich. C.

b bochtes. C.

^{&#}x27; hwense ge magen igemen, ear mete n efter, eauer se ge mare do's, so God [echi ou] fordere his grace. C.

Whatever other devotions you use in private, as Paternosters, Hail Maries, psalms, and prayers, I am quite satisfied that every one should say that which her heart most inclines her to, a verse of her psalter, reading of English or French, holy meditations. As to your kneeling, whenever you have time, before or after meat, the more you do so, the more doth God add and increase towards you his precious grace; and see also, I pray you, that you be never idle, but work, or read, or be at beads, and in prayer, and thus be always doing something from which good may come. The hours of the Holy Ghost, if you wish to say them, say every time of them before our Lady's times; to priest's hours listen as well as you can, but you should neither say the versicles with him nor sing so that he may hear it. Say your graces before and after meat, as they are written out for you, standing; and with the Miserere go before your altar and finish there the graces. Between meals, when any one wishes to drink, let her say benedicite, "May the son of God bless our drink; in the name of the Father, and of the Son, and of the Holy Ghost, Amen," and make the sign of the cross; and at last say, "Our help is in the name of the Lord, who made heaven and earth. The name of the Lord be blessed from this time forth and for ever. Let us bless the Lord. Thanks to God." Always when you go to your bed at night or in the evening, fall on your knees to the earth and think what you have done in the day to displease our Lord, and cry to him earnestly for mercy and forgiveness. If you have done any good, thank him for his grace, without which we can neither do good nor think good, and say "Have mercy on me, O God. Lord have mercy. Christ have mercy. Lord have mercy on me. Our Father. My God, save thine handmaids who hope in thee." Let us pray: "O God, whose property is ever to have mercy." And say, standing, this prayer, "Visit, we beseech thee, O Lord, this dwelling, and drive far from it all the wiles of the enemy. May thy holy angels dwelling in it keep us in peace, and may thy blessing be upon us for ever, through our Lord," &c. And finally say, "Christ conquers: A Christ is king: A Christ

"Christus vincit! A Christus regnat! Christus imperat!" A and mid preo creoiz, mid te pume up buue pe uorheaued! I peonne, "Ecce crucem Domini! A fugite partes aduerse! vicit leo de tribu Juda, radix Dauid. Alleluia." A large creoiz, ase et Deus in adiutorium, mid "Ecce crucem Domini!" and peonne vour creoices a uour halue, mid teos uour efter clauses. "Crux fugat omne malum. Crux est reparatio rerum. Per crucis hujus signum, fugiat procul omne malignum! I per idem signum saluetur quodque benignum." A last ou sulf I ower bed bose. "In nomine Patris I Filii et Spiritus Sancti. Amen." Ine bedde uorp ase ze muwen, ne do ze no þing ne penches! bute slepes.

pe ne con oder uhtsong, oper ne mei hit siggen, uor uhtsong sigge pritti Pater nostres, 7 aue Maria efter euerich Pater noster: 7 Gloria Patri efter euerich aue Maria. A last schal siggen, hwo se con. Oremus. "Deus cui proprium est misereri semper. Benedicamus Domino: Deo gratias: Fidelium anime." Vor euesong twenti. Uor euerich ober tide, sigge uiftene, o bis ilke wise: auh et uhtsonge schal siggen hwo se con "Domine labia mea. Deus in adiutorium." And at al be obre tiden: "Deus in adiutorium:" ? et complie "conuerte nos Deus:" hwo se is unheite uorkeorue of uht songe, tene! of euerich over tide uiue, ve halue dole of euerich one, zif heo is seccure; b hwo se is ful meseise, of alle beo heo cwite: 7 nime hire sicnesse nout one polemodliche, auch do swuð gledliche,c 7 al is hire bet holi chirche reded ober singed; bauh ze owen benchen of God eueriche time, mest bauh in ower tiden, bet ower bouhtes ne beon peonne uleotinde: d 7 zif ze purh zemeleaste gluffed e of wordes, oder misnimed uers, nimed ower uenie dun et ter eorde mid te honden one : oder ualled adun al uor muchel misnimunge, ? scheawed ofte ine scrifte f ower zemeleaste her abuten.

Folio 11.

^{*} hwa se is unheite of sec, forkerue of uhtsong. MS. Bibl. Cotton. Titus D. XVIII. unhette. C.
b sekere. C.

c Neome oure secuesse polemodliche 7 gledliche. C.

d fleotinde. C.

e zemles gliffen. Tit.

f ed schrifte. C. i schrifte. Tit.

rules *\(\mathbb{X}\)" and with three crosses, with the thumb up above the forehead; and then, behold the Lord's cross *\(\mathbb{X}\) Begone, ye adversaries: the lion of the tribe of Judah, the root of David hath conquered. Halleluia. A large cross, as at "Make haste, O God, to help me," with "Behold the Lord's cross *\(\mathbb{X}\);" and then four crosses, on four sides, with these four after-clauses, "The cross *\(\mathbb{A}\) drives away every evil. *\(\mathbb{X}\) The cross is the restorer of the world. By the sign of this cross *\(\mathbb{X}\) let every thing malignant fly away; and by the same sign *\(\mathbb{X}\) let every thing that is kind and good be preserved." Finally [bless] yourself and also your bed, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen." In bed, as far as you can, neither do any thing nor think, but sleep.

They who either cannot, or may not, say the early Matins, may say, instead, thirty Paternosters, and "Hail, Mary!" after every Paternoster, and "Glory be to the Father," after every "Hail. Mary!" Finally, whoever can shall say: "Let us pray: O God, whose property is always to have mercy. Let us bless the Lord. Thanks to God. The souls of the faithful." For even song say twenty; for every other time fifteen, in this manner: but at early Matins whoever can, shall say, "O Lord, open thou my lips. Make haste, O God, to help me;" and at all the other times, "Make haste," and at Compline, "Turn us, O God." Whoso is infirm may cut off ten at early Matins; at every other time, five, the half of each, if her sickness is greater. Whoso is very ill, let her be free from the whole service, and take her sickness not only patiently, but right gladly, and all is hers a that holy church readeth or singeth: ve ought, however, to think of God at all times, yet most in your appointed times of devotion, that your thoughts may not then be wandering; and if, through heedlessness, you blunder in words, or mistake a verse, make your venia, falling down to the earth with your hands only, or if the mistake be great, fall quite down, and often avow, in confession, your carelessness about this.

a i. e. she shall share in the benefit,

pis is nu de uorme dole, pet ich habbe ispeken hiderto, of ower seruise. Hwat se beo nu der of peos riwlen her efter. Ich wolde pet heo weren of alle, alse heo beod of ou, purh Godes grace iholden.

"Omni custodia serva cor tuum, quia ex ipso vita procedit." Mid alle cunne warde, dohter, sei'd Salomon be wise, wite wel bine heorte, uor soule lif is in hire; zif heo is wel iwust.b pe heorte wardeins beod c be vif wittes—sihde I herunge, spekunged and smellunge, I eueriches limes uelunge? 7 we wulled speken of alle, uor hwo se wit beos wel, he de's Salomones heste. He wit wel his heorte 7 his soule heale. De heorte is a ful wilde best, and make monie wilde lupes, e as Seint Gregorie f seid, "nichil corde fugacius." Noding ne ne etflih's mon so sone so his ownne heorte. David, Godes prophete, seide g et sume time heo was etstert him. "Cor meum dereliquid me." bis min heorte is etflowen h me, 7 eft he blescede him 7 seide b heo was ikumen hom. "Invenit servus tuus cor suum." Louerd, he seid, min heorte is icumen azein eft: ich hire habbe ifunden. Hwon so holi mon, 7 so wis, 7 so war lette hire etsterten, sore mei anober of hire fluht carien: 7 hwar etbrec heo ut urom Davið þe holi king, Godes prophete? Hwar? God hit wot, et his eie burl, burh a sih de t he iseih; burh a biholdunge, ase ze scuhlen i herefter iheren.

a seruise. bis riwle her efter muche nede is wel to loke bet Godd giue ou grace; for hit spekes of be fiue wardains of be heorte. Tit.

Folio 11 b.

b iloked. Tit.

c arn. Tit.

d smeechinge. Tit.

e liht lupe. C. Tit. f. Scint Ber. C.

f atluppes. Tit.

g meanede. Tit.

h edflode, C.

i schulen. C. T.

This, now, which I have hitherto spoken, concerning your religious service, is the first part. Whatever may yet remain to be said of those rules, I would that they were as well kept by all, as, through God's grace, they are kept by you.

PART II.—ON KEEPING THE HEART.

1. Of Sight.

"Omni custodia serva cor tuum, quia ex ipso vita procedit." "With every kind of watchfulness, daughter," saith Solomon the wise, "guard well thy heart, for in it is the life of the soul, if it is well governed." The wardens of the heart are the five senses: sight, hearing, taste, a smelling, and every member's feeling, and we shall speak of them all; for, whoever guards these well doth Solomon's command. He keepeth well his heart, and the health of his soul. The heart is a full wild animal, and makes many wild leaps, as St. Gregory saith, "nihil corde fugacius," nothing escapes from a man's control so soon as his heart; David, God's prophet, said upon a certain occasion, that it had deserted him, "Cor meum derelinquit me," c that is, "My heart forsakes me;" and afterwards he congratulated himself, and said it was come home, "Invenit servus tuus cor suum."d "Lord," saith he, "my heart is come back again: I have found it." When a man so holy, so wise, and so wary suffered his [heart] to break loose, others may well be sorely anxious lest it should take flight. And where did it break away from the holy king David, God's prophet? Where? God knows, at the window of his eye: through a sight that he saw: through a beholding, as you shall hereafter hear.

a Spekunge, in the original, is probably an error for smekunge. See the various readings.

b i. c. touch.

c Psalm xl. 12,

d 2 Samuel, vii. 27.

Uorbui, mine leoue sustren, be leste & ze euer muwen luuied our burles, al beon heo lutle, pe parluris lest 7 nerewest. pe clos in ham beo twouold: blac cloo; be creoiz hwit widinnen ? widuten. pe blake clos bitocknes & ze beos blake ? unwurde toward be worlde widuten; † te sode sunne, † is Jesu Crist, haued widuten uorkuled ou; 7 so widuten ase ze beod unseauliche imaked ou burh gleames of his grace. pet hwite creoiz limped to ou; uor preo manere creoices beod-reade, 7 blake, 7 hwite. De reade limped to beo \$ beod, uor Godes luue, mid hore blodshedunge irudded ? ireaded, ase be martirs weren. De blake creoiz limped to beo \$ makied ide worlde hore penitence uor lodliche sunnen. De hwite creoiz limped to b hwit meidenhod, I to clennesse, 5 is muchel pine wel uorto holden. Pine is oueral o burh creoiz idon to understonden. pus bitockned hwit croiz be ward of hwit chastite, & is muchel pine wel uor to witene. pe blake cloo also teke de bitocnunge, de lesse eile to ben eien, 7 is biccure agein be wind, 7 wurse to burhseon, 7 halt his heou betere uor winde I for oder hwat. Loked & te parlurs e beon euer ueste on eueriche halue, 7 eke wel istekene, 7 wite 8 ber our eien, f leste be heorte etfleo 7 wende ut, ase of Dauid, 7 oure soule secli so sone heo is ute. Ich write muchel uor o'dre, \$ no'ding ne etrined g ou, mine leoue sustren; vor nabbe ze nout bene nome, ne ne schulen habben, burh be grace of Gode, of totinde ancres, ne of tollinde lokunges, ne lates, \$ summe, oder hwules, weilawei! unkundeliche makieð; vor azein kunde hit is, 7 unmeð swuc h wunder. 5 te deade totie, 7 mid cwike worldes men wede wid sunne.

a burles [j loket bat tei] beon lutle, j be parlures least, j eke narewest. C. windohes, al beon ho lutle. be parlure windohe beo least j narewest. Tit.

b limped aricht to. C. T.

d techen þe. C. tekeőe. T.

f wel itachet, 7 geated wel ber owre eline. T.

h selli. T. sullich. C.

c ihwer. C. eihwer. T.

c Lokes b te parlurs clay. T.

g p naut ne riued. C.

i adotie. T.

Wherefore, my dear sisters, love your windows as little as possible; [and see that they]a be small,—the parlour's smallest and narrowest. Let the cloth upon them be twofold; black cloth; the cross white, within and without. The black cloth signifieth that ye are black, and of no estimation with the world without; because the true sun, which is Jesus Christ, has discoloured you outwardly, and thus externally, as you are not fair to look on, has he made you through the rays of his grace.^b The white cross properly belongs to you; for there are three kinds of crosses-red, black, and white. The red appertains to those who are, for the love of God, ensanguined and reddened by the shedding of their blood, as the Martyrs were. The black cross is proper to those who are doing penance in the world for foul sins. The white cross is appropriate to white and unstained maiden purity, which requires much pains well to preserve. Pain is always to be understood by the cross. Thus the white cross betokeneth the keeping of pure chastity, which requires much pains to guard well. The black cloth also teacheth an emblem, doth less harm to the eyes, is thicker against the wind, more difficult to see through, and keeps its colour better against the wind and other things. See that your parlour windows be always fast on every side, and likewise well shut; and mind your eyes there, lest your heart escape and go out like David's, and your soul fall sick as soon as it is out. I write more particularly for others, for nothing [here said applies to you, my dear sisters, for ye have not the name, nay, nor shall ye have, through the grace of God, of staring anchorites, nor of enticing looks and manners, which some, at times, alas! contrary to the nature of their profession, practice; for against nature it is, and a singularly strange prodigy, that the dead should look out, and among living men of the world, consort with sin.

a See v. r. C.

^b See Canticles, i. 6.

Me leoue sire, seid sum inouh reade, 7 is hit nu so ouer vuel Folio 12. uor te toten a utward? ze hit, leoue suster, vor vuel b \$ ter kume of hit, is vuel ouer vuel to euerich ancre, 7 nomeliche to be zunge :' 7 to ben old uordni b heo to be zunge ziued vuel uorbisne, b scheld to werien ham mide. Vor, zif ei etwit c ham, beonne sigged d heo anonriht! "Mesire, peo ded also peo is e betere pen ich am, 7 wot betere ben ich wot, hwat heo haued f to donne." O leoue zunge ancren, ofte a ful hawur smid smeodid a ful woc knif, te wise ouh to uolewen wisdom, 7 nout folie, 7 an olde ancre mei don wel 5 tu dest vuele. Auh toten vt widuten vuel ne mei nouder of ou, 7 nim nu zeme hwat vuel beo icumen of totinge: nout on vuel ne two, auli al pe vuel, 7 al pe wo p nu is 7 euer zete was, 7 euer schal iwurden, al cóm of a sih de. Det hit beo sod, lo her be preque: Lucifer burh bet he iseih 7 biheold on himsulf his owene ueirness leop into prude, 7 bicom of engel atelich deouel; 7 of Eue vre alre moder is iwriten on alre erest in hire neowe i inzong of hire eie sih e, "vidit igitur mulier quod bonum esset lignum ad vescendum, et pulchrum oculis, aspectuque delectabile, et tulit de fructu ejus 7 comedit, deditque viro:" \$ is, Eue biheold o pen uorbodene eppele, ? iseih hine ueir, ? ueng to deliten k i be biholdunge, I turnde hire lust ber toward. I nom 7 et berof, 7 zef hire louerd. Lo hu holi writ spekes, 7 hu inwardliche hit telled hu sunegunge bigon: bus eode sihde biuoren, 7 makede wei to vuel lust: 7 com þe deað þer efter, \$ al monkun iueled. m pes eppel, leoue sustren, bitocned alle be bing to lust falled to, 7 delit of sunne. Hwon bu biholdest te mon bu ert in Eue point: bu lokest o ben eppel. Hwoso heuede iseid to Eue beo n lieo werp

Folio 12 b. hire eien perone, A! wend te awei : pu worpest eien o pi dea : hwat

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* lokin. T.

b gea hit, leue sustren, ful vuel, 7 ouer uuel to eauer euch anker is te vuel. T.

c wites. T.

d seien. T.

e haher smið smiðes. T. hager. C.

h folhe i wisedom, 7 nawt i folie. T.

k deliten hire. C.

al noon cun nu feles. T.

i pa. T.
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"My dear master," saith some one, quickly enough, "is it, now, so very evil a thing to look out?" Yea, it is, dear sister, for the harm that comes of it is evil above evil to every anchorite, and especially to the young; and to the old, inasmuch as she sets a bad example to the young, and gives them a shield wherewith to defend themselves. For, if any one reprove them, then, they immediately say, "Sir, she does the same who is better than I am, and knows better what she ought to do." O dear young recluse, often does a right skilful smith forge a full weak knife; the wise ought to imitate wisdom and not folly; also, an old recluse may do that well which thou doest ill. But to look out without harm, neither of you can do. And now, observe what evil has come of looking; not one evil or two, but all the evil and all the harm that now is, and that ever yet was, and that ever shall be—all came of a sight. That this is true, lo, here is the proof: Lucifer, because he saw and beheld in himself his own beauty, fell into pride, and of an angel became a foul fiend. And it is written of Eve, the mother of us all, that sin first entered into her through her eyesight, "Vidit igitur mulier quod bonum esset lignum ad vescendum, et pulchrum oculis, aspectuque delectabile, et tulit de fructu ejus et comedit, deditque viro:" that is, "Eve looked on the forbidden apple, and saw it fair, and began to take delight in beholding it, and set her desire upon it, and took and ate of it, and gave of it to her lord." Lo! how Holy Writ speaks; and how, searching deeply into the cause and origin, it tells how sin began. Thus did sight go before and prepare the way for guilty desire; and death followed, to which all mankind is subject. This apple, dear sisters, betokeneth every thing that excites guilty desire, and delight in sin. When thou lookest upon a man thou art in Eve's case; thou lookest upon the apple. If any one had said to Eve, when she cast her eyes upon it, Ah, Eve! turn thee away; thou castest thine eyes upon thy death: What would she have answered? "My dear master, thou art in the wrong. Why dost thou find fault with me? The apple which I look upon is forbidden me heuede heo i-onswerede? Me leoue sire, bu hauest wouh. Hwarof kalenges tu me? be eppel \$ ich loke on is forbode me to etene, ? nout forto biholden. pus wolde Eue inouh reade habben i-onswered. O mine leoue sustren, hwat b Eue haue's monie douhtren be uoluwed hore moder, to onsweried o bisse wise. "Me wenes tu," seid sum, "\$ ich chulle leapen on him, bauh ich loke on him?" God hit wot, leoue sustren, more wunder ilomp.c Eue, bi moder, leop efter hire eien : urom hire eien to be eppel, vrom be eppel i parais adun to bes eorde, vrom bes eorde to helle, ber heo lei ine prisune uour busend zer 7 moare, heo 7 hire louerd d bode, 7 tauhte e al hire ofsprung to leapen alle efter hire to deade widuten ende. Biginnunge I rote of his ilke reoude was a liht sihde. hus, ofte, ase me seid, of lutel wacse's muchel. Habbe's beonne muchel drede euerich feble mon 7 wummon, hwon heo \$ was riht bo imaked g mid Godes honden, was purh a sih de biswiken, 7 ibrouht ford into broid h sunne pet al be world ouerspredde.

"Egressa est Dina filia Jacob ut videret mulieres aliegenas Ic." A meiden also het was, Jacobes douhter, hit telled ine Genesi, eode vt uor to biholden uncude wummen: lo zet ne seid hit nout pheo biheold wepmen; auh ded wummen. And hwat com, wenest tu, of pet ilke biholdunge? Heo leas hire meidenhod, was imaked hore. Perefter of pen ilke weren trouden tobrokene of heie patriarkes, a muchel buruh uorbernd, phe king his sune te buruh men isleiene, te wummen of pere buruh i-led ford, hire ueader hire bredren, se noble princes alse heo weren, vtlawes imakede. Pus eode vt hire sihde: al pus pe holi Gost lette writen one boc uor to warnie wummen of hore fol eien: nim per of zeme phis vuel pcom of Dina ne com nout of phet heo iseih Sichem Emores sune, p

Folio 13.

a inoh rade. T.

d were, T. C.

g iwraht, T.

b as. T. C.

c demde. T. C.

h brade. C.

c ilimpes. T.

f lute. T.

i swuche.

to eat, and not to look at." Thus would Eve, quickly enough, have answered. O my dear sisters, truly Eve hath many daughters who imitate their mother; who answer in this manner. But, "Thinkest thou," saith one, "that I shall leap upon him, though I look at him?" God knows, dear sisters, that a greater wonder has happened. Eve, thy mother, leaped after her eyes to the apple; from the apple in Paradise down to the earth; from the earth to hell, where she lay in prison four thousand years and more, she and her lord both, and taught all her offspring to leap after her to death without end. The beginning and the root of this woful calamity was a light look. Thus, often, as is said, "of little waxeth mickle." Let, therefore, every feeble man and woman have much dread, when she who was recently created by the hand of God, was, through a look, seduced and carried onward to open sin, which overspread the whole world.

"Egressa est Dinah, filia Jacob, ut videret mulieres aliegenas," &c. A maiden also there was, Jacob's daughter, it is told in Genesis, who went out to see the strange women. Now, observe, it is not said that she beheld men, but it says women. And what, thinkest thou, came of that beholding? She lost her maiden honour. and was made a harlot. Afterwards, for the same cause, were truces broken by high patriarchs, and a great city burned, and the king and his son, and the men of the city slain, and the women of the city led away; her father and her brethren, such noble princes as they were, made outlaws. To this length went her sight: and the Holy Spirit has caused the whole to be written in a book, in order to warn women concerning their foolish eyes. And take notice that this evil which came of Dinah, came not from her seeing Sichem. the son of Hamor, with whom she sinned, but it came from her letting him set his eyes upon her; for that also which he did to her was in the beginning sorely against her will.

heo sunegede mide, auh dude † heo lette him leggen eien on hire; vor p ec p lie dude hire was ide frumde a sore hire undonckes.

Also Bersabee burh bet heo unwreih hire ine Dauies sih e, heo makede him sunegen on hire, so holi king ase he was, 7 Godes prophete: 7 nu cumed ford a feble mon, 7 halt him bauh heihliche, b 7 if he haue's enne widne c hod ? one ilokene cope, ? wule iscon 7unge ancren, 7 loken nede e ase ston hu hire hwite f like him, ₺ naued nout hire leor uorbernd ide sunne, 7 seid & heo mei iseon baldeliche holi men; ze nomeliche swuche ase he is, uor his wide sleuen.g Me sur, qi derie,h ne iherest tui Bauid, Godes owune deorling, bi hwam God sulf seid, "Inveni virum secundum cor meum:" \$ is, ich habbe ifunden, cwed he, enne mon efter mine heorte; bes \$ God sulf seide, bi beos decrewurde sawe, king 7 prophete ichosen 1 vt of alle, was bus burh on eie wurp to one wummon ase heo weoschs m hire, lette vt his heorte 7 forzet him suluen, so \$ he dude preo vtnummen heaued sunnen ? deadliche; one Bersabee spus bruche be lefdi & he lokede on; treisun 7 monsleiht on his treowe kniht Vrie, hire louerd; 7 bu, a wrecche sunful mon, ert so swude herdi to kesten kang n eien upon zunge wummen. Le, mine leoue o sustren, zif eni is onwil p uorte iseon ou, ne wene ze ber neuer god, auh ileued him be lesse. Nullich p no mon iseo ou bute he habbe leaue speciale of ower meistre; vor alle beo breo sunnen \$ ich spec of last, 7 al \$ vuel of Dina \$ ich spec of er, ne com nout Folio 13 b. for oui \$ te wummen lokede cangliche o weopmen, auh dude burh \$

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b axeliche. C.
a forme cher. T.
                                                             e wid. T.
d lokin, T. loke. C.
                                e neode. T.
                                                             f white T. C.
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g his wide 7 his lokene sleue. T.

h Qu. Mesur [i. e. Messer, Monsieur] quiderie? Cuidereau. Old Fr. a braggart, a self-confident, conceited fellow. "O presumptuose domine!" MS. Oxon. Surquedry, Pride, presumption. Bailey.

i Me sur, qide sire ne heres tu. T. Me sire, ne herest bu. C.

k sahe. T. saze. C.

i culed. T. icured. C.

m wesch. T. C. n bin. T. canh. C.

o bis to is nu seid limpes to wimmen; ah ase muche neod is wepman to wite wel his eh sihoe fra wimmenes sihoe. Nu, mi leoue. T.

p swa anwil, C, ful willes ful, T.

Likewise Bathsheba, by unclothing herself in David's sight, caused him to sin with her, though he was so holy a king and God's prophet: and now, a feeble man comes forward and esteems himself highly if he have a wide hood and a close cope, and would see young anchoresses, and must needs look, as if he were of stone, how their fairness pleases him, who have not their complexion sunburnt, and saith that they may look confidently upon holy men, yea, especially such as he is, because of his wide sleves. Braggart Sir! hearest thou not that David, God's own beloved servant, of whom God himself saith, "Inveni virum secundum cor meum;" that is, "I have found," quoth he, "a man after mine heart;" this king and prophet, chosen out of all the people, concerning whom God himself spoke these precious words, was thus, through casting his eye upon a woman as she was bathing, led into sin, let his heart wander, and forgot himself so far that he committed three heinous and deadly sins: adultery with Bathsheba, the lady upon whom he looked, treachery and manslaughter upon his faithful servant Uriah, her lord; and thou, a wretched sinful man, art so presumptuous as to cast froward eyes upon young women. You, my dear sisters, if any one is desirous to see you, never think favourably of him, but [rather] believe him the less. I would not that any man should see you except he have special permission from your superior; for all the three sins of which I have just now spoken, and all the evil with regard to Dinah of which I spoke previously, did not happen because the woman looked frowardly upon men, but it happened through their uncovering themselves in the sight of men, and doing that which made them liable to fall into sin.

heo unwrien ham ine monne eih sihde, 7 duden hwar purh heo muhten uallen into sunnen.

Uorpi was ihoten a Godes half iden olde lawe put were euer iwrien; a 7 zif eni unwrie put were, 7 best feolle per inne, he hit schulde helden & pene put unwreih.b pis is a swude dredlich word to wummen & scheawed hire to wepmones eien.c Heo is bitocned bi be # unwried bene put. De put is hire veire neb, 7 hire hwite swire, I hire liht eie, I hire hond zif heo halt ford in his einsihde: I zet beod hire word put, buten heo beo be bet biset! I al zet & falled to hire, hwat so hit euer beo, burh hwat muhte sonre ful luue of aquiken,e al vre Louerd cleope oput. pes put he hat op heo beo euer ilided 7 iwrien, leste eni best ualle per inne, 7 druncnie ine sunne. Best is be bestliche mon \$ ne penched nout of God: ne ne noted nout his wit ase mon ouh to donne, auh seche's uor to uallen i bisse put \$ ich speke of, zif he hine ivint open. Auh be dom is ful strong upon ham & unhelied pene put: f vor heo schulen zelden best bis per inne ivallen. Heo is gultig of pe bestes deade biuoren vre Louerd, 7 schal uor his soule onswerien a Domesdei, 7 zelden be bestes lure, hwon heo naue's o'er zeld buten hire suluen.h Strong zeld is her mid alle: 7 Godes dom is, 7 his heste, \$ heo hit zelde allegate, vor heo unwreih i bene put \$ hit adronc inne. Du unhelest besne put bu b dest eni bing hwarof ber mon is fleschliche ivonded of be, pauh bu hit nute k nout. Dred pesne dom swude: 7 zif he is ivonded so & he sunegie deadliche burh be on eni wise, bauh hit ne beo nout wid be, bute mid wille touward be; oder zif he seched to fulen o sum over be vondunge of be by burh bine dede is awakened,

Folio 14.

a ihulet. T. iwrigen. C.

b p unhulede be put J beast fel berin, he hit schulde zelden. T.

c to wepmon I to wimmen b swide sone scheawen ham to hwa se wile. T.

d b feahes ow. T. bet be feaged hire. C. awacnin.

f ful grureful 7 strong o þa p unliden ham þe put. T.

s schuldi. T. witi. C. h hwen ze ne haued zeld bote ow seluen. T.

unluded, T. k ne wite, T. l fillen, T.

For this reason, it was ordained by God in the old law that a pit should be always covered; and if any pit were uncovered, and a beast fell into it, he that uncovered the pit should make it good. This is a very terrible word to a woman who exposes herself to the view of men. She is represented by the person who uncovers the pit. The pit is her fair face, and her white neck, and her light eye, and her hand, if she stretch it forth in his sight. And, moreover, her word is a pit, unless it be the better guarded; and all that belongs to her, whatsoever it be, through which sinful love might the sooner be excited, our Lord calleth a pit. He commands that this pit be always provided with a lid and covered, lest any beast fall into it and drown in sin. The beast is any man who, like a beast, thinketh not of God, and doth not use his reason as a man ought to do; but seeketh to fall into this pit that I speak of, if he find it open. But the judgment upon those who uncover the pit is very severe; for they shall make restitution of the value of the beast that is fallen into it. She is guilty of the beast's death, in our Lord's sight; and shall answer for his soul on Doomsday, and make good the loss of the beast when she hath nothing wherewith to pay but her own self. Hard payment it is withal, and God's judgment and his command is, that she must by all means make restitution, because she uncovered the pit in which it was drowned. Thou dost uncover this pit: thou who doest any thing by which the man is carnally tempted of thee, though thou know it not. Dread greatly this doom; and if he is tempted so that he sin mortally through thee in any way, though it be not with thee, but with desire toward thee, or if he seek to satiate on some other the temptation of thee, which is awakened through thy conduct, be fully certain of the doom. Thou shalt pay the value of the beast for opening the pit; and, unless thou be absolved thereof by confession, as is said, thou shalt bear the rod,

beo al siker of þe dome: þu schalt zelden þ best vor þe puttes openunge, 7 bute þu schriue þe þerof, ase mon seið þu schalt acorien þe rode: Þ is acorien his sunne. Hund wule in bliðeliche hwar se he ivint hit open.^a

"Inpudicus oculus impudici cordis est nuncius."—Augustinus. 5 be mud ne mei uor scheome be liht eie speked hit ! 7 is ase erindebere b of be lihteheorte. Auh nu is sum wummon bere b nolde uor none binge wilnen fulde to mon:'d 7 tauh ne rouhte heo neuer pauh he bouhte toward hire, 7 were of hire itempted.e Auh seint Austin de beos two bode in one weie, wilnen, habe wille uorte beon iwilned. Non solum appetere, sed appeti velle criminosum est. Cuueiten h mon, ofer haben wille uorte beon iwilned of mon! bo beod heaued sunne. Oculi prima tela sunt adulterii: eieu beoð þe earewen 7 te ereste armes of lecheries pricches: 7 also ase men weorred mid preo kunne wepnen, mid scheotunge, mid speres ord, 7 mid sweordes egge, al riht so, mid ben ilke wepnen, \$ is mid scute of eien? mid spere of wundinde word? mid sweorde of deadliche hondlunge, weorre lecherie, peo stinkinde hore, wid pe lefdi of chastete, \$ is Godes spuse. Erest heo scheot be earewen of be liht eien, \$ fleod lichtliche uord, ase earewe k \$ is ividered, 7 stiked ide heorte. perefter heo scheked hire spere, 7 nehleched up on hire, 7 mid schekinde word ziue's speres wunden. Sweordes dunt is adunriht # is be hondlunge ! vor sweord smit of neih," 7 zifð deaðes dunt: 7 tis is n soð, wei-Folio 14 b. lawei, ful neih idon mid ham \$ kumed so neih togederes \$ ouder over hondlie, over ouhwar ivele over. Hwo se is wise 7 iseli, wiv

a hund wile in at open dure, ber man him ne wernes. T.

b erende beorere. C. c mon. T.

d wummon. T. c ifondet. C.

f 7 nu ded [sein] Austin ba beos in ane [cuple]. C.

g izirned. C. icuneitet. T. h zirni. C.

i wið spere-wundinde word. C. k flan. T. flaa. C.

¹ neolachet. C. nehleache. T. ^m smites neh hond. T.

n and hit is sodes. T.

that is, bear the burden of his sin. The dog enters gladly where he finds an open door.

St. Austin saith, "An immodest eye is the messenger of an unchaste heart. The light eye speaketh that which the mouth may not for shame, and is as the messenger of the light heart." And here is a woman that would not for any thing desire uncleanness with man; and yet she never cared though his thoughts inclined toward her and he were tempted by her. But Saint Austin putteth both these in one balance-to desire and to wish to be desired. "Non solum appetere, sed appeti velle criminosum est." To desire a man, or to wish to be desired of man, both are capital sins. "Oculi prima tela sunt adulterii," the eyes are the arrows and the first arms of lechery's stings; and, like as men fight with three kinds of weapons, with shooting, with spear's point, and with sword's edge, just so with the same weapons, that is, with eye-shot, with spear of wounding word, with sword of deadly handling, doth lechery, the foul harlot, fight against the lady, Chastity, who is God's spouse. First, she shoots the arrows of the light eyes, that fly lightly forth like a feathered arrow and stick in the heart; then she shaketh her spear, and cometh nigh to her, and with shaking word giveth spear's wounds; sword's dint is downright, that is, the handling, for a sword smites in close fight and giveth a death's stroke; and this truly is done, alas! too close, with them who come so nigh together that the one may handle or any where feel the other. Whoso is wise and good let her be on her guard against the shooting, that is, [let her guard] well her eyes; for all the evil that ever is comes of the eye arrows. And is not she too forward or too fool-hardy, who holds her head boldly forth in the open battlements, while men with crossbow-bolts without assail the castle? Surely our foe, the warrior of hell, shoots, as I ween, more bolts at one anchoress than at seventy and seven secular ladies. The battlements of the castle are the windows

pe schute wite hire, \$\psi\$ is wel hire eien? vor al \$\psi\$ evel \$\psi\$ euer is cume \$\pri\$ of pen eien arewen. And nis heo to muche cang, \$^a\$ over to folherdi, \$\psi\$ halt hire heaved baldeliche uor \$\pri\$ vt ipen open kernel, \$peo hwile \$\pri\$ me mit quarreaus with uten asaile \$\pri\$ pene castel? Sikerliche vre vo, \$^b\$ pe weorreur of helle, he scheot, ase ich wene, mo cwarreaus to one ancre pen to seouene \$\pri\$ seouenti lefdies \$^c\$ ive worlde. \$pe kerneaus of \$pe\$ castel beo \$\pri\$ hire huses \$purles\$. Ne aboutie heo nout vt et ham, leste heo \$pes\$ deofles quarreaus habbe amidden \$pen\$ eien, er heo lest wene; vor he assaile \$pri\$ efre. Holde hire eien inne, vor beo heo erest ablend, heo is e \$pri\$ fallen. \$^d\$ Ablinde \$pe\$ heorte, heo is e \$private of \$priva

Beornardus. "Sicut mors per peccatum in orbem, ita per has fenestras intrat in mentem." Also ase deað com, seið Bernard, into þe worlde þurh sunne: also þurh eie þurles deað haueð hire inzong into þe soule. Louerd Crist, ase men wolden steken veste euerich þurl: uor hwou? † heo muhten bisteken deað þer vte, deað of fleschliche liue: and an ancre nule nout tunen hire eiðurles azein deað of helle for for soule: The mid gode riht muwen eiðurles beon ihoten eiðurles, vor heo habbeð idon muchel eil to moni on ancre.

Al Holi Writ is ful of warningge of eie. Dauid seide, "Averte oculos meos ne videant uanitatem." Louerd, seið Dauid, wend awei mine eien vrom þe worldes dweole, † hire fantesme: † Job seide, "Pepigi fedus cum oculis meis, ut ne cogitarem de virgine." Ich habbe ivestned, seið Job, foreward mid min eien, † ich ne misðenche v. deale. Hwat, seið he, þencheð me mid eien? God hit wot, he seið, ful wel, vor efter þe eie cumeð þe þouht, † ter efter þe dede. †

Folio 15.

a chang. C. cangun. T. b fa. T. C.

d inwid, for bee he iblied, he is ead falle. T.

f eildurl to gain. T.

h agein be dead of saule. C.

k hu deale hwat. T. hu dele. C.

e men. T. lauedies. C.

e þurh. T.

g helle. T.

i icleped. T. ihaten. C.

of their houses. Let her not look out at them, lest she have the devil's bolts between her eyes, before she even thinks of it; for he is always attacking. Let her keep in her eyes, for if she is once blinded, she is easily overcome. Blind the heart, she is easily conquered, and soon brought to the ground by sin.

Bernard, "Sicut mors per peccatum in orbem, ita per has fenestras intrat in mentem." "As death came," saith Bernard, "into the world through sin, so through eye windows death hath his entrance into the soul." Lord Christ! how men would shut fast every aperture! Wherefore? That they might shut out death—death of carnal life: and will not an anchorite stop up her eye windows against death of hell and of the soul? And with good right may eye windows be called evil windows, for they have done much evil to many an anchorite.

All Holy Writ is full of warning of eye. David said, "Averte oculos meos ne videant vanitatem." "Lord," saith David, "turn away mine eyes from the world's delusions and its vain shew;" and Job said, "Pepigi fœdus cum oculis meis ut ne cogitarem de virgine." "I have compacted," saith Job, "a covenant with mine eyes, that I may not think improperly upon a maid." "What," saith he, "do men think with eyes?" "God knows it," saith he, "full well; for after the eye comes the thought, and then the deed." Jeremiah well knew that, who moaned thus, and said, "Oculus meus deprædatus est animam meam." Alas! mine eye has robbed all my soul. When God's prophet made such moan of eyes, what kind of moan, thinkest thou, has come to many a man, or sorrow to many a woman, of their eyes? The wise man asks, in his book, whether

wuste wel, Jeremie, & mende a him bus, & seide, "oculus meus depredatus est animam meam." "Weilawei, min eie haue'd irobbed al mine soule." Hwon Godes prophete makede swuche mone of eien, hwuc mone wenestu is to moni mon, oder to moni wummon icumen seoruwe b of hore eien? pe wise mon asked in his boc hweder ei bing herme's more wummon bene hire eien: "oculo quid nequius, totam faciem lacrimare facit, 7c." Al be leor c schal ulowen o teares, he seid, vor he eie silve one. his is nu inouh of hisse witte iseid et tisse cherre, to warnie peo selie: we schulen pauh sone her efter speken herof more.

Spellunge 7 smecchunge beod ine mude bode, ase sihde is iden eien: auh we schulen leten smecchunge vort d tet we speken of ower mete, 7 speken nu of spellunge, 7 ter efter of herrunge: of bo imene, sume cherre, ase goo togederes.

On alre erest hwon ze schulen to owre parlures burle iwited et ower meiden e hwo hit beo \$ is icumen ! uor swuch hit mei beon \$ 7e schulen asunien f ou, 7 hwon ze alles moten uord, creoised ful zeorne our mu's, earen, ? eien, ? te breoste eke: ? go's for's mid Godes drede, to preoste. On erest, sigged confiteor: 7 perefter benedicite, \$ he ouh to siggen? hercned his wordes, 7 sitted al stille, \$ hwon he parted urom ou, \$ he ne cunne ower god, ne ower vuel nouder: ne he ne cunne ou nouder blamen g ne preisen. Sum is so wel ilered, oder se wis iworded, \$ heo wolde \$ he wuste hit! be sit 7 speked touward him, 7 zelt him word azein word, 7 bicumed h meister, be schulde been ancre: 7 leared him to is icumen to leren hire! wolde, bi hire tale, sone been mit te wise icudi ? icnowen. Icnowen heo is wel, vor burh \$ ilke, \$ heo wened to been wis

a mante. T.

Fol. 15 b.

b wummon 7 sorhe. T.

c Al be neb. T.

d til. T.

e wites at owre seruanz. T. hwited ed on ber meiden. C.

f aseinen. T. asonien. C.

g lastin, C. laste, T.

h forwurded. T.

i cubbet. T. icubbet. C.

any thing doth more harm to a woman than her eyes? "Oculo quid nequius? totam faciem lacrimare facit," &c.a "All the face shall flow with tears," saith he, "for the eye-sight alone." This is now enough said of this sense, at this time, to warn the good. We shall, however, soon hereafter speak of it again.

2. Of Speech.

Speaking and tasting are both in the mouth, as sight is in the eyes; but we shall let tasting alone until we speak of your food, and treat, at present, of speaking, and thereafter of hearing, of both in common, in some measure, as they go together.

First of all, when you have to go to your parlour window, learn from your maid who it is that is come; for it may be some one whom you ought to shun; and, when you must needs go fortly, make the sign of the cross carefully on your mouth, ears, and eyes, and on your breast also, and go forth in the fear of God to a priest. Say first, "Confiteor," and then "Benedicite," which he ought to say; hear his words and sit quite still, that, when he parteth from you, he may not know either good or evil of you, nor know any thing either to praise or to blame in you. Some one is so learned and of such wise speech, that she would have him to know it, who sits and talks to him and gives him word for word, and becomes a preceptor who should be an anchoress, and teaches him who is come to teach her; and would, by her own account, soon be celebrated and known among the wise.—Known she is well; for, from the very circumstance that she thinketh herself to be reputed wise, he understands that she is a fool; for she hunteth after praise and catches

iholden, he understont \$ heo is sot. Vor heo hunted efter pris, ? kecche'd lastunge. Vor ette laste, hwon he is awend awei: 'a peos ancre, he wule siggen, is of muchele speche. Eue heold ine parais longe tale mid to neddre, 7 told hire al \$ lescun \$ God hire hefde ilered, of Adam, of ben epple: 7 so be ueond burh hire word, understond anonriht hire wocnesse, 7 ivond wei touward hire of hire uorlorenesse. Vre lefdi, Seinte Marie, dude al anover wise: ne tolde heo ben engle none tale: auh askede him bing scheortliche & heo ne kude. Le, mine leoue sustren, uolewed ure lefdi q nout be kakele d Eue. Vorbi ancre, hwat se heo beo, alse muchel ase heo euer con 7 mei, holde hire stille: nabbe heo nout henne kunde. pe hen hwon heo haued ileid, ne con buten kakelen. And hwat bizit heo perof? Kumed be coue anonriht & reued hire hire eiren, & fret al \$ of hwat heo schulde f uord bringen hire cwike briddes: 7 riht also be ludere coue deouel ber's awei uorm þe kakelinde ancren, 7 uorswoluwe's g al \$ god \$ heo istreoned habbed, \$ schulden ase briddes beren ham up touward heouene, zif hit nere icakeled. De wreche peoddare more noise he maked to zeien his sope, ben a riche mercer al his deorewurde ware. To sum gostliche monne & ze beod strusti uppen,h ase ze muwen beon of hit, god is \$ ze asken red, 3 salue \$ he teche ou to zeines fondunges, 7 ine schrifte scheawed him gif he wule iheren ower greste, 7 ower lodlukeste sunnen: uor þi 5 him areowe ou! 7 burh be bireaunesse crie Crist inwarliche merci uor ou, 7 habbe ou ine munde, 7 in his bonen. Sed multi veniunt ad uos in uestimentis ouium : intrinsecus autem sunt lupi rapaces. "Auh wite" ou 7 beod ewarre," he seid, ure Louerd, "uor monie cumed to ou ischrud mid lombes fleose, 7 beoð wode k wulues." Worldliche men ileued lut? religuise zet lesse. Ne wilnie ze nout to muchel hore

Folio 16.

a awei went. T. ifaren. C.

c ired hire. T. C. cumes te zeape. T.

g be ludere deuel beres awei fram cakelinde ancres, 7 forsweolhes. T.

k madde. C. wedde. T.

b of long tale. C.

d chakele. C. kakelinde. T.

f 7 fretes of p ho schulde. T.

i red, 7 bidden him p. C.

reproach. For, at last, when he is gone away he will say, "This anchoress is a great talker." Eve, in Paradise, held a long conversation with the serpent, and told him all the lesson that God had taught her and Adam concerning the apple; and thus the fiend, by her talk, understood, at once, her weakness, and found out the way to ruin her. Our lady, Saint Mary, acted in a quite different manner. She told the angel no tale, but asked him briefly that which she wanted to know. Do you, my dear sisters, imitate our lady, and not the cackling Eve. Wherefore, let an anchoress, whatsoever she be, keep silence as much as ever she can and may. Let her not have the hen's nature. When the hen has laid, she must needs cackle. And what does she get by it? Straightway comes the chough and robs her of her eggs and devours all that of which she should have brought forth her live birds. And just so the wicked chough, the devil, beareth away from the cackling anchoresses, and swalloweth up, all the good they have brought forth, and which ought, as birds, to bear them up toward heaven, if it had not been cackled. The poor pedlar makes more noise to cry his soap than a rich mercer all his valuable wares. Of a spiritual man in whom you place confidence, as you may do, it is good that you ask counsel, and that he teach you a safe remedy against temptations; and in confession shew him, if he will hear you, your greatest and vilest sins, that he may pity you, and out of compassion cry internally to Christ to have mercy upon you, and have you often in his mind and in his prayers. "Sed multi veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces." "But be aware and on your guard," saith our Lord, "for many come to you clothed in lambs' fleece, and are raging wolves." Believe secular men little, religious still less. Desire not too much their acquaintance. Eve spoke with the serpent without fear. Our lady was afraid of speaking with Gabriel.

kuðlechunge.^a Eue wiðute drede spec mit te neddre. Vre lefdi was of drede of Gabrieles speche.

Widute witnesse of weopmen oder of wummon pou muwe iheren, ne speke ze mid none monne ofte ne longe! 7 paul hit beo of schrifte, iden ilke huse, oder per he muwe iseon touward ou, b sitte pe pridde: bute zif pe ilke pridde, over stu[n]de trukie.c pis nis nout uor ou, leoue sustren, iseid ne uor o'der swuche: nowt for bi be treowe is misleued, d 7 te sakelease ofte bilowen, uor wone of witnesse. Me ileued, & vuel sone, & te unwreste blideliche lied on be gode. Sum uniseli hwon heo seide & heo schrof hire, haue & ischriuen hire al to wundre! uor bi owen be gode euer to habben witnesse, uor two ancheisuns, e nomeliche, b on is b te ontfule, ne muwen lien on heom, so \$ be witnesse ne preoue heom ualse: \$ oder is, norte ziuen be oore uorbisne, 7 binime g pe vuele ancre p ilke uniseli gile pet ich of seide.

Ut of chirche purle h ne holde ze none tale mid none monne: auh bereð wurðschipe þerto, uor þe holi sacrament † ze iseoð þer þurh,i 7 nime oder hwules ower wummen to be huses burle. Deo odre Folio 16 b. men 7 wummen to be parlurs burle, speken uor neode: ne ouwe ze buten et peos two purles.

> Silence euere et te mete: vor zif oore religiuse doo hit, ase ze wel wuted, ze owen biuoren alle! 7 zif eni haued deore gist, do hire meiden ase in hire stude te gladien hire uere, 1 7 heo schal hab-

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a cuddinge. T. C.
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b allegate, in bilke hus beod ber me mage seo to ow. C. allegate ide ilke hus, oder b he muhe seo toward ow. T. c stunde. T.

d mistrowet. T.

f ondfule [enuious]. C.

h windohe. T. k deor[lef] geste. C.

e ancheisuns [bingis]. C.

g reaue. T. reauin. C.

i þe ze nomeð þer þurh. C.

¹ to gladien him feire. T. to gladien hire, 7 heo [sche] sehal habbe leaue to gladien hire fere. C.

Without a witness, of man or of woman, who may hear you, speak not with any man often or long; and even though it be of confession, in the same house, or where he may look at you, let there be a third person present; except the same third person upon another occasion should fail thee. This is not said in respect of you, dear sisters, nor of any such [as you;]—no, but because the truth is disbelieved, and the innocent often belied, for want of a witness. Men readily believe the evil, and the wicked gladly utter falsehoods against the good. Some unhappy creature, when she said that she was at confession, has confessed herself strangely: therefore the good ought always to have a witness, for two reasons especially: the one is, that the envious may not calumniate them, so that the witness may not be able to prove the accusers false; the other is, to give an example to others, and to deprive the evil anchoress of that unhappy false pretence which I spoke of.

Hold no conversation with any man out of a church window, but respect it for the sake of the holy sacrament which ye see therein, and sometimes take your woman to the window of the house; the other men and women to the window of the parlour, to speak when necessary; nor ought ye but at these two windows.

Silence always at meals; for if other religious persons do so, as you well know, ye ought before all; and if any one hath a guest whom she holds dear, she may cause her maid, as in her stead, to entertain her friend with glad cheer; and she shall have leave to open her window once or twice, and make signs to her of gladness [at seeing her]. The courtesy of some is nevertheless converted into evil to her. Under the semblance of good, sin is often hidden.

A Here the sense is not very clear. In the Oxford MS. it is "Si tertius haberi possit."

ben leaue to openen hire purl enes o'er twies, q makien signes touward hire of one glede chere. Summes kurteisie is no'eleas iturnd hire to vuele. Vnder semblaunt of god is ofte iheled sunne. Ancre q huses lefdi a ouh muche to beon bitweonen. Euerich urideie of be yer holded silence, bute zif hit beo duble feste; q teonne holded hit sum o'er dai i'e wike. I'en Aduent, q i'e Umbridawes, wodnesdawes, q fridawes: i'e leinten preo dawes, q al pe swidwike uort non of Ester euen. To owr meiden ze muwen pauh siggen mid lut wordes, hwat se [ze] wulled: q zif eni god mon is feorrene ikumen, hercned his speche, and onsweried mid lut wordes to his askunge.

Muche fol he were pe muhte, to his owene bihoue, hweder se he wolde, grinden greot oder hwete, zif he grunde pe greot q lefde pene hwete. "Hwete is holi speche," ase Seint Anselme seid. Heo grint greot pe cheofied. Pe two cheoken beod pe two grinstones. Pe tunge is pe cleppe. Loked, leoue sustren, pouwer cheoken ne grinden neuer bute soule uode; ne our earen ne hercnen neuer bute soule heale: nout one our earen, auh ower eie purles tuned azein idel speche: but ou ne cume no tale, ne tidinge of pe worlde.

Le ne schulen uor none þinge ne warien, ne swerien, bute zif ze siggen witterliche, o'ðer sikerliche, o'ðer o summe swuche wise, ne ne preche to none mon! ne no mon ne aski ou read, ne counsail! ne ne telle ou. Reade'ð wummen one. Seinte Powel uorbead wummen to prechen. "Mulieres non permitto docere." Nenne weopmen ne chasti ze: ne ne etwite'ð him of his un'ðeau! bute zif he beo ouer ku'ðre, holi olde ancren muwen don hit summes weis! auh hit nis nout siker þing, ne ne limpe'ð nout to þe zunge. Hit is hore meister, † beo'ð

Folio 17.

a j husebonde o'der husewif. T.

c [ide wike]. C.

b ymbri wikes, T.

d swihende wike. T. swiwike. C.

e be machte grinde greot 7 hwete, hweder se he walde, zef he greot gronde. C.

f drinke. T. C.

g sperres. T. spared. C.

An anchoress ought to be very different from the mistress of a family. Every Friday of the year keep silence, unless it be a double feast; and then keep it on some other day in the week. In Advent and in the Ember days, Wednesdays and Fridays; in Lent, three days; and all the holy week until noon in Easter eve. To your maid, however, you may say, in few words, what you please, and if any good man is come from a distance, listen to his speech, and answer, in a few words, what he asks.

Very foolish were he, who, when he might choose for his own behoof whether he would grind grit a or wheat, if he ground the grit and left the wheat. "Wheat is holy conversation," as St. Anselm saith. She grinds grit who prates idly. The two cheeks are the two grindstones; the tongue is the clapper. Look, dear sisters, that your cheeks never grind any thing but soul food, nor your ears hear any thing but soul heal; and shut not only your ears but your eye windows against idle conversation; that neither talk nor tidings of this world may come to you.

You must not, upon any account, imprecate evil upon any one; nor take an oath, except ye be able to speak from clear or certain knowledge of the fact, or in some such way; nor are you to preach to any man; nor must any man ask of you, or give you advice or counsel. Consult with women only. St. Paul forbade women to preach, "Mulieres non permitto docere." Rebuke no man, nor reprove him for his fault; but, if he be very forward, holy aged anchoresses may do it in some manner; but it is not a safe thing, and belongeth not to the young. It is their business who are set over the rest and have to take charge of them. An anchoress hath only to take heed to herself and her maidens. Let every one attend to his own business and not meddle with that which is another's. Many a man thinketh that he doeth that well which he doeth very

a or chaff? paleas, MS. Oxon.

ouer oʻðre iset, q habbeð ham to witene. Ancre naueð to witene buten hire a q hire meidenes. Holde euerich his owene mester, q nout ne reame oʻðres. Moni mon weneð to don wel p he deð alto eweade 'o uor, ase ich er seide, under semblaunt of gode is ofte iheled sunne 'q purh swuch chastiement haueð sum ancre arered bitweonen hire q hire preost, oʻðer a valsinde luue, oʻðer a much weorre.

Seneca seide, "Ad summam [volo] uos esse rariloquos, tuncque pauciloquos:" \$ is be ende of be tale, sei& Seneke the wise. Ichulle † ze speken selde z peonne buten lutel. Auh moni punt d hire word uorte leten mo vt, as me deð water 7 ter mulne cluse: 9 so duden Jobes freend by weren icumen to urouren him: seten stille alle seoueniht. Auh peo [heo] e hefden alles bigunne uor to spekene: beone kuden heo neuere astunten hore cleppe. Greg.: "Censura silencii nutritura est verbi." So hit is ine monie, ase seint Gregorie sei'd: Silence is wordes fostrild, "Juge silencium cogit celestia meditari." Long silence 7 wel iwust nede's be bouhtes up touward ber heouene: also ase ze muwen iseon be water, hwon me punt h hit, ? stopped biuoren wel, so bet hit ne muwe aduneward, beonne is hit Folio 17 b. ined agein uor to climben upward: 7 ze al bisses weis punded ower wordes, 7 forstopped ouwer bouhtes, ase ze wulled \$ heo climben 7 hien i touward heouene, 7 nout ne uallen aduneward, 7 to uleoten zeond te world, ase de's muchel cheafle. Auh hwon ze nede moten speken a lutewiht, lese's up ower mu'des flodzeten, ase me de'd et ter mulne, and leted adun sone.

d puindes. T.

b hremman, A.S. to hinder, disquiet.

a hire seluen. C.

c wunder. C.

e þa heo. C. f þa ne cu'den ha neauer stutten hare cleppen. C. stunten. T.

g fostir moder. C.

i hechen. C. hehen. T.

h puindes. T. punt. C.

k I flowen ouer al be world. T.

ill; for, as I said before, sin is oft concealed under the appearance of good; and, by means of such rebukes, an anchorite has raised between her and her priest, either a treacherous love or a great quarrel.

Seneca said, "Ad summam [volo] vos esse rariloquos, tuncque pauciloquos:" "That is the end of the discourse," saith Seneca the wise. I will that you speak seldom, and then but little. But many keep in their words to let more out, as men do water at the mill-dam; and so did Job's friends that were come to comfort him; they sat still full seven nights; but, when they had all begun to speak, then, they never knew how to stop their importunate tongues. Gregory: "Censura silencii nutritura est verbi." Thus it is in many, as Saint Gregory saith, "Silence is the foster-mother of words, and bringeth forth talk." On the other hand, as he saith, "Juge silentium cogit cœlestia meditari." "Long silence and well kept urgeth the thoughts up toward heaven;" just as you may see the water when men dam it and stop it before a spring, so that it cannot [flow] downward, then is it forced to climb again upward. In this manner must all ye check your words, and restrain your thoughts, as you would wish that they may climb and mount up toward heaven, and not fall downward and flit over the world, as doth empty talk. But, when you must needs speak a little, raise the floodgates of your mouth as men do at the mill, and let them down quickly.

Mo slead word pene sweord. "Mors et vita in manibus lingue:" "lif 7dea3," sei 8 Salomon, "is ine tunge honden." "Hwose wite 8 wel his mut he wited," he seid, "his soule." "Sicut urbs patens ? absque murorum ambitu: sicut, 7c." Greg. "Qui murum silencii non habet, patet inimici, 7c." "Hwose ne widhalt his wordes, seid Salomon be wise, he is ase buruh widuten wal, ber ase uerd mei in oueral." be veond of helle mid his ferd went burh be tutel & is euer open into be hearte. In vitas patrum hit telled to on holi mon seide beo men preisede ane [of be] bredren of he hefde iherd to weren of muche speche: "Boni utique sunt, sed habitatio eorum non habet januam. Quicunque vult intrat, 7 asinum soluit." Gode, cwed he, beo bod : auh hore wunnunge naued no zet. Hore mud madeled euer: 7 hwose euer wule mei gon in 7 leden uord hore asse: 7 is, hore unwise soule. Uorbi, sei'd sein Iame, "Si quis putat se religiosum esse non refrenans linguam suam, sed seducens cor suum, hujus vana est religio." \$ is, zif eni wened \$ he beo religius, 7 ne bridled nout his tunge, his religiun is fals; he giled his heorte. He seid swude wel, "ne bridled nout his tunge," vor bridel nis nout one ide horses mute; auh sit sum up o ben eien, 7 sum oben earen. Vor alle breo muche neod \$ heo been ibridled; auh ide mude sit tet iren, 7 ode lihte tunge; vor per is mest need hold hwon be tunge is o rune, ? ivollen on to eornen. Vor ofte we penched, hwon we uod on to spekene, uorte speken lutel, 7 wel isete wordes ! auh be tunge is sliddri,d uor heo waded ine wete, I slite lichtliche uord from lut word into monie: 7 teonne, ase Salomon seio, "in multiloquio non deest peccatum." Ne mei nout muchel speche, ne aginne hit neuer so wel, been widuten sunne! uor urom sod hit slit te uals! vt of god into vuel, 7 from mesure into unimete: 7 of a drope waxed a muche flod, \$ adrenched be soule. Vor mid te fleotinde word, to

Folio 18.

a Qui custodit os suum, custodit animam suam. C.

b patet inimici jaculis ciuitas mentis. T.

[·] bregre. C.

e slides. T. slided. C.

d slibbri. T. C.

More slayeth word than sword. "Mors et vita in manibus linguæ." a "Life and death," saith Solomon, "are in the power of the tongue. He who keepeth well his mouth," saith he, "keepeth his soul."b "Sicut urbs patens et absque murorum ambitu, ita vir qui non potest in loquendo cohibere spiritum suum." c Gregory: "Qui murum silentii non habet, patet inimici," &c. "He who restrains not his words," saith Solomon the wise, "is like a city without walls, into which an army may enter on all sides." The fiend of hell goes in with his army through the portal, that is ever open, into the heart. In the Lives of the Fathers, we are told that a holy man said, when men were praising one of the brethren, of whom he had heard that they were men of much speech, "Boni utique sunt, sed habitatio eorum non habet januam; quicunque vult intrat, et asinum solvit." "Good," quoth he, "they both are, but their dwelling hath no gate; their mouth is always prating; and whoever will may go in and lead forth their ass;" that is, their unwise soul. "Therefore," saith St. James, "si quis putat se religiosum esse non refrenans linguam, sed seducens cor suum, hujus vana est religio." That is, "If any man thinketh that he is religious, and bridleth not his tongue, his religion is false; he deceiveth his heart.." He saith right well, "bridleth not his tongue;" for a bridle is not only in the mouth of the horse, but part of it is upon his eyes, and part of it on his ears: for it is very necessary that all the three should be bridled. But the iron is put in the mouth and on the light tongue; for there is most need to hold when the tongue is in talk, and has begun to run. For we often intend, when we begin to speak, to speak little, and well placed words; but the tongue is slippery, for it wadeth in the wet, and slides easily on from few to many words; and then, as Solomon saith, "In multiloquio non deest peccatum." e Much talking, begin it ever so well, cannot be without sin; for from truth it slides into falsehood, out of good into evil, and from

a Prov. xviii. 21.

b Ibid. xiii. 3.

c Ibid, xxv, 28,

d tutel Quære?

e Prov. x. 19.

fleoted be heorte: so b longe per efter ne mei heo beon ariht igedered to gederes. "Et os nostrum tanto longius est Deo, quanto mundo proximum: tanto minus exauditur in prece quanto amplius inquinatur in locutione." pis beo's sein Gregories wordes, in his dialoge. Ase neih ase ure mu'd is to worldliche speche, ase ueor he is [urom] God! hwon we speked touward him ? bit him eni bone. Vorbi is bet we zeied upon him ofte, 7 he fursed him awei urommard ure stefne! ne nule he nout iheren hire! vor heo stinked to him al of be worldes madelunge, 7 of hire chefle. Hwose wule wilnen & Godes eare beo neih hire tunge, fursie hire urom be worlde, clles heo mei longe zeien er God hire ihere: auh he seið burh Isaie, "Cum extenderitis manus uestras, auertam oculos meos a uobis; ? cum multiplicaueritis orationes, non exaudiam uos:" \$ is, "bauh ze makien moniuold ouwer bonen touward me, ze \$ pleied mit b te worlde, nulich ou nout iheren? auh Ic chulle turnen me awei hwon ze habbeð touward me eien oðer honden."

Ure deorewur'de lefdi, seinte Marie, pet ouh to alle wummen been uorbisne, was of so lute speche pet nouhware ine holi write, ne Folio 18 b. ivinde we p heo spec bute uor siden i'c auh for pe seldspeche hire wordes weren heuie, hefden much mihte. Hire uorme wordes p we reded of weren po heo onswerede pen engle Gabriel, heo weren so mihtie, heid tet heo seide, Ecce ancillam Domini: fiat mihi secundum uerbum tuum. Et tisse worde Godes sune, sod God bicom mon: he Louerd, halpe world ne muhte nout biuon, bitunde him widinnen he meidenes wombe Marie. Hire odre wordes weren hoa heo com grette Elizabed hire mowe: hwat mihte wenest tu was icud ine heos wordes? Hwat? het a child

a firnes. T.

b ze p moten wid. T. ze p pleided wid. C.

c four siden. C.

d Bernardus ad Mariam. In sempiterno Dei verbo facti sumus omnes, 7 ecce morimur. In tuo brevi responso reficiendi sumus, ut ad vitam revocemur. Responde verbum, 7 suscipe verbum, profer tuum, 7 concipe divinum. T.

e mche. T. medge [kineswoman]. C.

moderation into excess; and from a drop waxeth a great flood, that drowns the soul. For with the flitting word the heart flits away, so that long time thereafter it cannot rightly collect itself again. "Et os nostrum, tanto longius est Deo, quanto mundo proximum; tanto minus exauditur in prece, quanto amplius inquinatur in locutione." These are St. Gregory's words, in his dialogue. As nigh as our mouth is to worldly speech, so far is it [from] God when we address him and intreat any favour of him. For this reason it is that we often cry to him and he withdraweth himself further from our voice, and will not listen to it, for it savours to him all of the world's babbling, and of its trifling talk. She who wishes God's ear to be nigh her tongue, must retire from the world, else she may cry long ere God hear her. And he saith by Isaiah, "Cum extenderitis manus vestras, avertam oculos meos a vobis; et cum multiplicaveritis orationes, non exaudiam vos." That is, "Though ye multiply your prayers to me, ye who play with the world, I will not hear you, but I will turn away when ye stretch out to me eyes or hands."

Our dear lady, St. Mary, who ought to be an example to all women, was of so little speech that we do not find any where in Holy Writ that she spake more than four times. But, in compensation for her seldom speaking, her words were weighty, and had much force. Her first words that we read of were when she answered the angel Gabriel, and they were so powerful that as soon as she said "Ecce ancillam Domini; fiat mihi secundum verbum tuum;" at this word, the Son of God, and very God, became man; and the Lord, whom the whole world could not contain, inclosed himself within the womb of the maiden Mary. Her next words were spoken when she came and saluted Elizabeth, her kinswoman. And what power, thinkest thou, was manifested in those words? What? That a child, which was St. John, began to play in his mother's womb when they were spoken. The third time that she spoke was at the wedding; and there, through her prayer, was water changed

b Ibid. i. 41.

bigon uor to pleien tozeienes ham: † † a was sein Johan, in his moder wombe. Pe pridde time † heo spec, pet was et te noces, b † per, purh hire bone, c was water iwend to wine. Pe ueor e time was poa heo hefde imist hire sune, ? eft hine ivond: ? hu muchel wunder voluwede peos wordes! Pet God almihti beih him to one monne, to one smide, ? to ane wummone, ? foluwede ham, ase hore, hwuder so heo euer wolden. Nime nu her zeme, ? leorne zeorne herbi hu seldcene speche haue muche strenc e.

"Uir lingosus non dirigetur in terra." "Veole iwordede mon seið be psalmwurhte, a ne schal neuer leden riht lif on eorde."e Uorbi he seid elles hwar: "Dixi, custodiam uias meas, ut non delinquam in lingua mea?" 7 is as paul he seide, Ic chulle witen mine weies mid mine tunge warde.f Wite ich wel mine tunge, ich mei wel holden bene wei toward heouene: uor ase Isaie sei'd, "Cultus justiciæ silencium:" "be tilde of rihtwisnesse, \$ is silence." Silence tiled hire: 7 heo itiled bringer ford soule eche uode. Vor heo is undeablich, ase Solomon witned: "Justicia immortalis est." Vordi ueied Isaie hope ? silence bode togederes: 7 seid \$ in ham schal stonden gostliche strence. "In silencio? spe erit fortitudo uestra:" † is, "ine silence? ine hope schal beon ower strenc'se." Nime's zeme hu wel he sei's ! uor hwose is muche stille, 7 halt longe silence, heo mei hopien sikerliche † hwon heo speke's touward Gode, † he hire wule iheren. Heo mei ec hopien \$ heo schal ec singen burh hire scilence sweteliche ine heouene. pis is nu pe reisun of pe veiunge! hwi Isaie ueied hope 7 silence, 7 kupled bode togederes. Tekeg, he seid, i pen ilke autorite, \$ ine silence 7 ine hope schal beon vre strence ine Godes seruise, azein bes deofles turnes h 7 his fondunges. Auh loke burh hwat reisun. Hope is a swete spice widinne be heorte, bet spetted

Folio 19.

a p oder. C.

c bisocne. C. T.

e psalm exl. 11.

g Teken. T. to eke. C.

b neoces [bridale]. C.

d salmwrihte. T.

f psalm xxxix, 1.

h creftes. C.

into wine. ^a The fourth time was when she had missed her son and afterwards found him. ^b And how great a miracle followed those words! That God Almighty bowed himself to a man! to a carpenter, and to a woman, and followed them, as subject to them, whither soever they would! Take heed now, and learn diligently from this, how great efficacy there is in speaking seldom.

"Vir linguosus non dirigetur in terra." c "A man of many words," saith the Psalmist, "shall never lead a right life on earth." Therefore, he saith in another place, "Dixi, custodiam vias meas, ut non delinquam in lingua mea," d which is as if he said, "I will keep my ways by keeping my tongue." Keep I well my tongue, I may well hold on in the way toward heaven. For, as Isaiah saith, "Cultus justitiæ silentium." e The tillage of righteousness is silence. Silence tilleth her, and she being tilled bringeth forth eternal food for the soul. For she is immortal, as Solomon teacheth, "Justitia immortalis est."f Therefore Isaiah joins together hope and silence, and saith that in them spiritual strength shall consist. "In silentio et spe erit fortitudo vestra: "g that is, "In silence and in hope shall be your strength." Observe how well he saith it; for whoso is very quiet and keeps long silence may hope, with confidence, that when she speaks to God he will hear her. She may also hope that, through her silence, she shall also sing sweetly in heaven. This, now, is the reason of the joining: why Isaiah joineth hope and silence, and coupleth both together. Moreover, he saith, in the same passage, that in silence and in hope shall be our strength in God's service against the wiles and temptations of the devil. And behold with what reason. Hope is a sweet spice within the heart, which spits out all the bitter that the body drinketh. And whoever

a St. John, ii. 9.

b St. Luke, ii. 46.

c Psalm exl. 11.

d Psalm xxxix. 1.

e Isaiah, xxxii. 17.

f Wisdom, i. 15.

g Isaiah, xxx. 15.

vt al be bitter \$ tet bodi drinked. Auh hwose cheouwed spices, heo schal tunen hire mud \$ te swote bred 7 te strenede perof astunte b widinnen: auh heo \$ opened hire mud mid muche madelunge, 7 breked silence, heo spet hope al vt, 7 te swotnesse perof, mid worldliche wordes: 7 heo leosed azein be ueond gostliche strenc'de. Vor hwat make'd us strong uorte drien derf ine Godes seruise, 7 ine uondunges to wrastlen stalewardliche azein bes deofles swenges? Hwat, bute hope of heih mede? Hope halt be heorte i hol, c hwat se bet vleschs drie, oder bolie : ase me seid, zif hope nere, heorte to breke.d A Jesu, pin ore! Hu stont ham & beod bere ase alle wo 7 weane is, widuten hope of vtcume, 7 heorte ne mei bersten? Vordi, ase ze wulled holden widinnen ou hope, 7 te swote bred of hire bet gived be soule mihte-mid mud ituned. cheowed hire widinnen ouwer heorte! ne blowe ze hire nout ut mid madelinde mude, ne mid zeoniinde tuteles. "Non habeatis linguam vel aures prurientes." Loke & sei & sein Jerome, & ze nabben zicchinde nouder tunge ne earen! \$\dagger\$ is to siggen, \$\dagger\$ ou ne luste nouder speken Folio 19 b, ne iheren worldliche speche. Hiderto is iseid of ouwer silence, 7 hu our speche schal beon seldcene. "Contrariorum eadem est disciplina:" of silence 7 of speche nis bute a lore !e 7 for di, ine writunge, heo eorne's bose togederes. Nu we schullen sumhwat speken of ouwer herrunge, azein vuel speche: \$\forall ze \text{ pertozeines tunen } f \text{ ower earen, } 7 zif hit neod is, tunen g ower eidurles.

Urom al vuel speche, mine leoue sustren, stoppeð ower earen, 7 habbeð wlatunge of þe muðe þet speoweð ut atter. Vuel speche is

e an lare. C.

a p swetes al be bitter p te bodi drinkes. T. sweted. C.

b leaue. T. C. c Hope hades herte hal. T.

d heorte breke atwa [to burste]. C.

f [stoppe]. C. g weren, T. speren, C.

cheweth spices should shut her mouth, that the sweet breath and the strength thereof may stay within. But she that openeth her mouth, with much talking, and breaketh silence, spits out hope entirely, and the sweetness thereof, with worldly words, and loseth spiritual strength against the fiend. For what maketh us strong to endure hardships in God's service, and in temptations to wrestle stoutly against the assaults of the devil? What, but hope of high reward? Hope keeps the heart sound, whatever the flesh may suffer or endure; as it is said, "Were there no hope the heart would break." Ah, Jesus, thy mercy! How stands it with those who are in that place where dwells all woe and misery, without hope of deliverance, and yet the heart may not break? Wherefore, as ye would keep hope within you, and the sweet breath of her that giveth strength to the soul—with mouth shut chew her within your heart. Blow her not out with babbling mouth nor with gaping lips. "Non habeatis linguam vel aures prurientes." "See," saith St. Jerome, "that ye have neither itching tongue nor ears;" that is to say, that ye neither desire to speak nor to hear worldly talk. Thus far we have spoken of your silence, and how your speech shall be infrequent. "Contrariorum eadem est disciplina:" of silence and of speech there is but one precept; and, therefore, in the writing they run both together. We shall now speak somewhat of your hearing, against evil speech; that ye may shut your ears against it, and, if need be, shut your eyes.

3. OF HEARING.

Against all evil speech, my dear sisters, stop your ears, and have a loathing of the mouth that vomiteth out poison. Evil speech is threefold,—poisonous, foul, idle: idle speech is evil; foul speech is worse; poisonous speech is the worst. All that from which no good cometh is idle and needless; "And of such speech," saith our Lord, "shall every word be reckoned and account given," a why the one

preouold: attri, ful, idel. Idel speche is vuel: ful speche is wurse: attri speche is be wurste. Idel is 7 unnet al 5 god ne cumed of ? 7 of swuche a speche, seid ure Louerd, schal euerich word beon irikened, 7 iziuen reisun, hwi be on hit seide, 7 te over hit hercnede 'b 7 tis is bauh be leste vuel of be breo vueles. Hwat! hu schal me beonne zelden reisun of be breo vueles, 7 nomeliche of be wurste? Hwat! hu of be wurste, \$ is, of attri ? of ful speche! nout one beo \$ hit speke 3, auh þeo \$ hit hercne 3? Ful speche is as of lecherie, 7 of odre fulden & unweaschene mudes speked oder hwule.c be & swuch fulde speted ut d in eni ancre eare me schulde dutten e his mud nout mid schearpe wordes, auh mid herde fustes. Attri speche is eresie 7 bwertouer leasunge, bacbitunge, 7 fikelunge, peos beod be wurste. Eresie, God beo idoncked, ne rixled nout in Engelond! auh leasunge is so vuel bing \$ seint Austin seid, bet for te schilden bine ueder from deade, ne schuldest tu nout lien. God sulf seid & he is sod: 7 hwat is more agein sod ben is leas 7 leasunge. "Diabolus mendax est, et pater ejus." pe deouel, hit seio, is leas, ? leasunges feder. De ilke peonne & stured hire tunge ine leasunge, heo make of hire tunge cradel h to pes deofles bearn, 7 rocke hit zeorneliche ase nurice. Bacbitunge 7 fikelunge, 7 eggunge to don eni vuel, heo ne beo's nout monnes speche, auli beo's pes deofles bles, This owene stefne. Lif heo owen to been ueor urom alle worldliche men-hwat? hu ancren owen to hatien ham, 7 schunien \$ heo ham ne iheren. Iheren, ich sigge: uor hwose speked mid ham, heo is nowiht ancre. Salomon: "Si mordeat serpens in silencio, nichil minus eo habet qui detrahit in occulto." pe neddre, seid Salomon, stinged al stilliche: 7 peo \$ speke's bihinden \$ heo nolde biuoren, heo nis nowiht betere. Iherest tu hu Salomon euene's bacbitare to stinginde neddre? So heo is sikerliche. Heo is neddre kundel: 7 peo bet

Folio 20.

a þulli [suilk]. C. b ilustnede. T. lustede. C.

speowed oder hwiles. C.

d þeose beoð all ischrapede ut of ancre riule p swich fulde spit ut. C.

e ditten. T. C. f sneates. C. sneatres. T.

g sykelunge. b cader. C. i witterliche, T. C

spoke it and the other listened to it. And yet, this is the least of What! How, then, shall men give account of the three evils. the three evils, and especially of the worst? What! How of the worst? that is, of poisonous and of foul speech; not only they who speak it, but they who listen to it. Foul speech is of lechery and of other uncleanness, which unwashen mouths speak at times. Men should stop the mouth of him who spitteth out such filth in the ears of any recluse, not with sharp words, but with hard fists. Poisonous speech is heresy, and direct falsehood, backbiting, and flattery. These are the worst. Heresy, God be thanked, prevaileth not in England; but lying is so evil a thing that St. Austin saith "That thou shouldest not tell a lie to shield thy father from death." God himself saith that he is truth; and what is more against truth than is lying and falsehood? "Diabolus mendax est, et pater ejus." "The devil," we are told, "is a liar, and the father of lies." a She, then, who moveth her tongue in lying, maketh of her tongue a cradle to the devil's child, and rocketh it diligently as nurse. Backbiting and flattery, and instigating to do any evil, are not fit for man to speak; but they are the devil's blast and his own voice. If these ought to be far from all secular men,-what! how ought recluses to hate and shun them, that they may not hear them? Hear them, I say, for she who speaketh with them is no recluse at all. Solomon: "Si mordeat serpens in silentio, nihil minus eo habet qui detrahit in occulto." b "The serpent," saith Solomon, "stingeth quite silently; and she who speaketh behind [another] what she would not before is not a whit better." Hearest thou how Solomon eveneth a backbiter to a stinging serpent? Such she certainly is. She is of serpents' kindred, and she who speaketh evil behind [another] beareth poison in her tongue. The flatterer blinds a man, and puts a prickle in the eyes of him whom he flattereth. The backbiter often cheweth man's flesh on Friday, and pecketh with his black bill living carcases; as he that is the devil's raven of hell; yet, if he

a St. John, viii. 44.

speked vuel bihinden berd atter in hire a tunge. pe vikelare ablent bene mon 7 put him preon in eien, 5 he mid vikele 3. be bacbitare cheowed ofte monnes fleschs ine uridawes, 7 beked mid his blake bile o cwike charoines ase be bet is bes deofles corbin of helle. Let wolde he teteren 7 pileken,c mid his bile, roted d stinkinde fleshs, as is reafnes kunde: bet is, zif he uolde siggen non vuel bi non o'der bute bi beo b rotied and stinked al ine fulde of hore sunnen, hit were zet be lesse sunne : auh lihted upon cwike fleschs, tetered q tolimed hit! pet is, he misseid bi swuche pet is cwic in God. He is to ziuer reafen, of to bold mid alle. An over half, nimed nu zeme of hwuche two mesteres peos two menestraus serued hore louerde, pe deofle of helle. Ful hit is to siggen, auh fulre hit is uorte beon hit; 7 so hit is allegate. Heo beod bes deofles gongmen, 7 beod Folio 20 b. widuten ende in his gong huse.h pes fikelares mester is to wrien, 7 te helien bet gong burl? 7 tet he ded as ofte ase he mid his fikelunge, 7 mid his preisunge heled 7 wrihd mon his sunne, uor noding ne stinked fulre penne sunne: q he heled hit q wrihd i so bet he hit nout ne istincked. De bacbitare unheled q unwrihd hit, q opened so þet fulde p hit stinked wide. Þus ha beod bisie i þisse fule mester, 7 eider mid oder striued her abuten. Swuche k men stinked of hore stinkinde mester, 7 bringed euerich stude o stenh & heo tocumed. Ure Louerd ischilde ou \$ te bred of hore stinkinde prote ne neihi ou neuer. Oder speche soiled a fuled: ac peos attred pe heorte 7 te earen bode. Pet ze pe bet icnowen ham zif eni cumed touward ou, to-her hore molden.

a ide. T.

b fikeles. Greg.: Adulator ei cum quo sermonem conserit, quasi clauum in oculo figit. Salomon: Noli esse in conviuiis eorum qui offerunt carnes ad uescendum, 7c.

e pilewin. C. picken. T.

d rotin. T. roted. C.

e þe reuen. C. f nempnen. T.

empnen. T. gangemen. T.

b Ne videatur hec moralitas minus decens. Recolatur in Esdra * quod Melchias edificatur portam stercoris, jc. T. i'ildes. T. lides. C.

k bulliche. T. C.

^{*} Nehemiah, iii. 14.

would tear in pieces and pluck with his bill rotten stinking flesh, as raven's nature is; that is, if he would not speak evil against any but those who are corrupt and stink in the filth of their sins, it were yet the less sin: but he lighteth upon living flesh; teareth and dismembereth it; that is, he slandereth such as are alive in God. He is too greedy a raven, and too bold withal. On the other hand, observe now, of what kind are the two offices in which these two jugglers serve their lord, the devil of hell. It is a foul thing to speak of, but fouler to be it, and it is always so. They are the devil's dirt-men, and wait continually in his privy. The office of the flatterer is to cover and to conceal the hole of the privy; and this he doth as oft as he with his flattery and with his praise concealeth and covereth from man his sin; for nothing stinketh fouler than sin, and he concealeth and covereth it, so that he doth not smell it. The backbiter discloseth and uncovereth it, and so openeth that filth that it stinketh widely. Thus, they are busy in this foul employment, and strive with each other about it. Such men stink of their stinking trade, and make every place stink that they come to. May our Lord shield you, that the breath of their stinking throat may never come nigh you. Other speech polluteth and defileth; but this poisoneth the heart and the ears both. That you may know them the better, listen to their marks.^a

a Meld. Evidence, proof, discovery .- Bosworth.

Uikelares beo'd preo kunnes. pe uorme beo'd vuele inouh! pe odre pauh beod wurse! pe pridde zet beod alre wurste. De uorme, zif a mon is god, preised hine bivoren himsulf, 7 maked hine, inouh rede, zet betere pen he beo, 7 zif he seid wel, oder ded wel, he hit heued to heie up mid ouerpreisunge 7 herunge. b pe oder is zif a mon is vuel, 7 sei 87 de 8 so much mis c \$ hit beo so open sunne \$ he hit ne mei nonesweis allelunge widsiggen: he bauh, biuoren be monne sulf maked his vuel lesse. "Nis hit nout nu, he seid, so ouer vuel ase me hit make. Nert tu nout, i pisse binge, be uorme, ne be laste. pu hauest monie ueren. Let iwurde gode mon. Ne geste tu nout pe one. Monie ded muche wurse." pe pridde cumed efter, 7 is wurst fikelare, ase ich er seide! vor he preised bene vuele, I his vuele deden, ase be be seid to be knihte bet robbed his poure men, "A sire! hwat tu dest wel.f Uor euere me schal bene cheorl pilken 7 peolien: g uor he is ase be widi bet sprutted ut be betere \$ me hine ofte cropped." pus pe h ualse uikelare ablended peo pe ham hercneð, ase ich er seide, 7 wrieð hore fulðe so \$ heo hit ne muwen stinken: 7 tet is muchel unselh de. Vor zif heo hit stunken, ham wolde wlatien per azean i'i 7 so eornen to schrifte, 7 speowen hit ut ber, and schunien hit ber efter.k

Bacbitares, pe bited odre men bihinden, beod of two maneres: auh pe latere beod wurse. pe uorme¹ cumed al openliche, 7 seid vuel bi anoder, 7 speowed ut his atter, so muchel so him euer to

Folio 21.

^a Ve illis qui ponunt pulvillos, 7c. [Ezech. xiii. 18.] Ve illis qui dicunt bonum malum, 7 malum bonum, ponentes tenebras lucem, et lucem tenebras. [Isaiah, v. 20.] Hoc saltem detractoribus convenit. T.

b wid ouer muche hereword. T.

c uuel. T.

d art tu nawt. T. nart bu naut. C.

e gas. T. gost. C.

f Laudatur peccator in desideriis animæ suæ, et iniquis benedicitur. T. St. Augustin.

g plokin j pilien. C.

h Adulantium lingue alligant homines in peccatis. bus beose. T.

k Clemens: Homicidarum duo sunt genera, dicit Petrus, 7 eorum parem penam esse uolumus. Qui corporaliter occidit, 7 qui detrahit fratri, 7 qui inuidet. T.

¹ arre. C. firste. T.

There are three kinds of flatterers. The first are bad enough; yet the second are worse; but the third are worst of all. The first, if a man is good, praiseth him in his presence, and, without scruple, maketh him still better than he is; and, if he saith or doth well, he extolleth it too highly with excessive praise and commendation. The second, if a man is depraved and sins so much in word and deed, that his sin is so open that he may nowise wholly deny it, yet he [the flatterer] in the man's own presence extenuates his guilt. "It is not, now," saith he, "so exceeding bad as it is represented. Thou art not, in this matter, the first, nor [wilt thou be] a the last. Thou hast many fellows. Let it be, my good man. Thou goest not alone. Many do much worse." The third flatterer cometh after, and is the worse, as I said before, for he praiseth the wicked and his evil deeds; as he who said to the knight who robbed his poor vassals, "Ah, sir! truly thou doest well. For men ought always to pluck and pillage the churl; for he is like the willow, which sprouteth out the better that it is often cropped." Thus doth the false flatterer blind those who listen to him, as I said before, and covereth their filth so that it may not stink: and that is a great calamity. For, if it stunk, he would be disgusted with it, and so run to confession, and there vomit it out, and shun it thereafter.

Backbiters, who bite other men behind, are of two sorts: but the latter sort is the worse. The former cometh quite openly, and speaketh evil of another, and speweth out his venom, as much as

mude cumed: I gulched a al ut somed b bet be attri heorte sent up to be tunge. Ac be latere cumed ford al on oder wise, 7 is wurse ueond ben be oder : auh under ureondes huckel. Weorped adun bet heaued, 7 fod on c uor te siken er he owiht sigge: 7 maked drupie chere :' bisaumple'd longe abuten uor te beon be betere ileued. Auh hwon hit alles cumed ford peonne is hit zeoluh atter. "Weilawei, 7 wolawo," heo seid, "wo is me bet he, oder heo, habbed swuch word ikeiht.d Inouh ich was abuten, auh ne help me e nout to don her one bote. Lare hit is bet ich wuste herof; auh bauh, burh me ne schulde hit neuer more been iupped; auh nu hit is burh o'dre so wide ibrouht forth, ich hit ne mei nout widsaken. Vuel me seid & hit is; 7 zet hit is wurse. Seoruhful ich am 7 sori bet ich hit schal siggen : auh forsode so hit is : 7 tet is muche seoruwe. Uor ueole g oder bing he, oder heo, is swude to herien, auh nout for bisse binge, 7 wo is me bereuore. Ne mei ham no mon werien." pis beo'd pes deofles neddren & Salomon speke'd of. Vre Louerd, burh his grace, holde ou our h earen urom hore attrie tungen, 7 ne leue ou neuer stinken bene fule put & heo unwreod, ase be uikelares, wreoð 7 helieð, ase ich er seide: unwreon hit to ham suluen, þeo þ hit to limped, i 7 helien hit odre. pet is a muche peau, 7 nout to beo 5 hit schulden smellen, 7 hatien bet fulde. Nu, mine leoue sustren, urom al vuel speche, \$ is bus breouold, idel, ful, 7 attri, holded feor our earen. Me seid upon ancren, bet euerich mest,k haued on olde cwene to ueden hire earen; ane madelild m \$ madeled hire all be talen of be londe?'n ane rikelot o bet cakeled hire al & heo isiho, oder ihered. So bet me seid ine bisawe-"Vrom mulne 7 from cheping, from smide, 7 from ancre huse, me tidinge

a culches. C. culches. T.

Folio 21 b.

c fee on. C. biginnes. T.

e ne halp hit me. T. C.

g i moni. T.

i [fallit]. C.

¹ an ald cheorl offer cwene. T.

n tales be me telled ilonde. C.

b [togidere]. C.

d icaht. T. C.

f [sewid]. C.

h halde ower. C.

naide ower. O.

k uch an [al] mest. C.

m madelere. T.

o an kikelot [piot]. C.

ever comes to his mouth, and throweth out, at once, all that the poisonous heart sends up to the tongue. But the latter proceedeth in a quite different manner, and is a worse enemy than the other; yet, under the cloak of a friend. He casteth down his head, and begins to sigh before he says anything, and makes sad cheer, and moralizes long without coming to the point, that he may be the better believed. But, when it all comes forth, then is it vellow poison. "Alas and alas!" she saith, "wo is me, that he or she hath got such a reputation. Enough did I try, but it availed me nothing, to effect an amendment here. It is long since I knew of it, but yet it should never have been exposed by me; but now it is so widely published by others that I cannot gainsay it. Evil they call it, and yet it is worse. Grieved and sorry I am that I must say it; but indeed it is so; and that is much sorrow. For many other things, he, or she, is truly to be commended, but not for this, and grieved I am for it. No man can defend them." These are the devil's serpents which Solomon speaketh of. May our Lord, by his grace, keep away your ears from their venomous tongues, and never permit you to smell that foul pit which they uncover, like as the flatterers cover and hide it, as I said before. Let those whom it behoveth uncover it to themselves and hide it from others. That is an essential service, and not to those [only] who would hate that filth as soon as they should smell it. Now, my dear sisters, keep your ears far from all evil speaking, which is thus threefold, idle, foul, and venomous. People say of anchoresses that almost every one hath an old woman to feed her ears; a prating gossip who tells her all the tales of the land; a magpie that chatters to her of every thing that she sees or hears; so that it is a common saying, "From miln and from market, from smithy and from numery, men bring tidings." Christ knows, this is a sad tale; that a nunnery, which

bringe 3." pet, wot Crist, pis is a sori tale: pet ancre hus, pet schulde beon onlukest stude of alle, schal beon iueied a to peo ilke preo studen pet mest is ine of cheafle. Auh ase quite ase ze beo of swuch, leoue sustren, weren alle pe o ore, ure Louerd hit voe.

Nu ich habbe sunderliche e ispeken of peos preo limes—of eien, 7 of muőe, 7 of earen. Of earen is nu al pet leste to ancren bihoue. Vor leoflich ping nis hit nout pancre bere swuch muő, auh muche me mei dreden pheo beie hire earen summe cherre to swuche muőes. Of sihőe, 7 of speche, 7 of herrunge, is iseid sunderliche, of euerich on arewe. Cume we nu eft agan 7 speken of alle imene.

DE VISU ET LOQUELA ET AUDITU IN COMMUNI.

"Zelatus sum Syon zelo magno." "Vnderstond, ancre," he seið, "hwas spuse bu ert? I hu he is gelus of alle bine lates. "Ego sum Deus zelotes;" in Exodo. "Ich am," bi him suluen, "be geluse God." "Zelatus sum," 7c.: "Ich am gelus of be, Syon, mi leofmon, mid muche gelusie." "Auris zeli audit omnia," sei'd Salomon be wise. "Vbi amor, ibi oculus:" wite bu fulewel, His earen beod euer toward te, 7 he ihere and isih al bet tu dest. His eie euer bihalt te zif bu makest ei semblaunt, over eni luue lates touward unveauwes. "Zelatus sum Sion." Sion, bet is, scheauware: he cleoped be his scheauware: 7 so his bet non odres. Vorbui he seid in Canticis, "Ostende mihi faciem." "Scheau pi neb to me," he seid: "auh to no oder. Bihold me, zif bu wult habbe brihte sihde, wid bine heorte eien. Bihold inward, per ich am, 7 ne seche me nout widuten pine heorte. Ich am woware scheomeful. Ich nulle nouware bicluppe mine leofmon bute ine stude derne." O swuche wise ure Louerd speke's to his spuse. Ne bunche hire beonne neuer wunder zif heo nis

Folio 22.

^{*} ifeiget [enenid]. C.

d [comeliche]. C.

g MS. Oxon.

b [uuolde]. C.

e buhe. T.

c sunderlepes. C.

f [togidere]. C.

should be the most solitary place of all, should be evened to those very three places in which there is the most idle discourse. But would to God, dear sisters, that all the others were as free as ye are of such folly.

I have now spoken separately of these three members—of eyes, of mouth, and of ears. Concerning ears, all that has now been said is for the behoof of anchoresses; for it is not a becoming thing that an anchoress should bear such a mouth; and it is much to be feared that she lends her ears sometimes to such mouths. We have now discoursed separately of sight, of speech, and of hearing, of each in order. Proceed we now to speak again of them all in common.

OF SIGHT, SPEECH, AND HEARING IN COMMON.

"Zelatus sum Sion zelo magno." a "Understand, recluse," he saith, "whose spouse thou art, and how jealous he is of all thy behaviour." "Ego sum Deus zelotes," b in Exodus. "I am," of himself, "the jealous God." "Zelatus sum," &c. "I am jealous of thee, O Zion, my beloved, with much jealousy." "Auris zeli audit omnia," c saith the wise Solomon. "Ubi amor, ibi oculus;" know thou right well, his ears are ever inclined to thee, and he heareth and seeth all that thou doest. His eye ever beholds thee, if thou makest any shew, or [castest] any loving looks toward vices. "Zelatus sum Sion." "Sion," that is, "Mirror." He calleth thee his mirror; and so [entirely] his that [ye are] none other's. Wherefore, he saith in the Canticles, "Ostende mihi faciem." d "Shew thy face to me," he saith, "but to no other. Look upon me, if thou wilt have clear sight, with the eyes of thy heart. Look within, where I am, and seek me not without thy heart. I am a bashful wooer. I will embrace my love nowhere but in a retired place." In such wise our Lord speaketh to his spouse. Let her

a Zachariah, viii. 2.

^c Wisdom, i. 10.

b Exod. xx. 5.

d Song of Solomon, ii, 14.

muchel one, pauli he hire schunie: 7 so one pet heo pute enerich worldlich bing 7 euerich worldlich murlide ut of hire heorte: vor heo is Godes chaumbre, per noise ne cumed a ine heorte, bute of summe binge \$ me haued oder iseien, oder iherd, ismeiht, oder smelled, 7 widuten iueled! 7 wuted to sode bet euer so be wittes beo's more ispreinde b utwardes, se heo lesse wendet inwardes: 7 euer se recluses tote's more utwardes, se heo habbe's lesse luue c of vre Louerd inwardes: 7 alriht so d of be of re wittes. "Qui exteriori oculo negligenter utitur, justo Dei judicio interiori cecatur." Lo hwat sein Gregorie seid-"Hwo se zemeleasliche wited hire uttre eien, burh Godes rihtwise dome heo ablinded in be inre eien: so bet heo ne mei iseon God mid gostliche sihde, ne purh swuche sihde icnowen. Vor efter bet me icnowed his muchele godnesse, 7 efter bet me iveled his swete swotnesse,-efter bet me luued hine more oder lesse." Vordi, mine leoue sustren, beod widuten blinde, ase was Folio 22 b. be holie Isaac e 7 Tobie be gode: 7 God wule, ase he zef ham, ziuen ou liht widinnen, him norto iseonne, 7 icnowen: 7 buruh be enoulechunge, ouer alle ping him luuien 's 7 peonne schullen 7e iseon hu al pe world nis nout, 7 hu hire uroure is fals: 7 purh bet sih de ze schulen iseon alle pes deofles wieles! hu he biwrenched ? bicherre wreches.h

Le schulen iseon in ou sulf hwat beo zete to beten of our owene sunnen. Le schulen biholden sumetime i touward te pine of helle, pet ou agrupie azean ham, if fleo pe swudere urommard ham. Le schulen gostliche iseon pe blissen of heuene, uor to ontenden our heorte to hien touward heom. Le schulen, ase ine scheauware, iseon ure Lefdi mid hire meidenes, 7 al pe englene uerd, if al pe heie

a nuro ne hire kimeo. C.

c leome. T. C.

e Jacob. C. Ysaac. T.

g of alle bing to luuien. C.

i sumchere. C.

¹ to hihen ham biderward. T.

b ibreinde. C. isprengde. T.

d 7 alswa. T.

f 7 God be hwile zef ham zeouen of licht. C.

h wrenches. C.

^{*} pou grise wid ham. C. pow uggi wid ham. T.

never wonder, therefore, though he shun her, if she is not much alone; and so alone that she exclude every worldly thing, and every worldly joy from her heart, for it is God's chamber, where disquiet cometh not into the heart, except of something that hath been either seen or heard, tasted or smelled, and felt outwardly. And know thou for a truth, that always the more the senses are dispersed outward, the less she turns [her thoughts] inward, and the more recluses look outward, they have less love of our Lord inwardly; and it is just the same with the other senses. "Qui exteriori oculo negligenter utitur, justo Dei judicio interiori cæcatur." Observe what St. Gregory saith, "She who guardeth carelessly her outward eyes, by God's righteous judgment groweth blind in the inward eyes; so that she cannot see God with spiritual sight, nor by such sight know him; for, according as we know his great goodness, and feel his delicious sweetness, we love him more or less." Wherefore, my dear sisters, be outwardly blind, as was the holy Isaac and the good Tobias; and God will give you, as he gave them, inward light to see him and know him; and, through this knowledge, to love him above all things; and then shall you see how the whole world is nothing, and how deceitful is its comfort; and, through that sight, ye shall see all the wiles of the devil; how he cheateth and deceiveth his wretched dupes.

You should look into yourself and see what sins of your own are yet to amend. You should sometimes consider the pain of hell, that you may abhor them, and flee the more resolutely from them. You should look, in spirit, to the blessedness of heaven, in order to kindle in your heart the desire to hasten thither. You should behold, as in a mirror, our Lady with her maidens, and all the army of angels, and all the high heavenly host, and Him above them all who blesseth them all, and is the crown of them all. This sight, dear sisters, shall be of more comfort to you than any worldly sight could be. Holy men who have experienced it know well that every worldly delight is worthless when compared with it. ["To him that overcometh will I give to eat of the] hidden manna," &c. "and a new

heouenliche hird, * 7 him ouer ham alle, \$ blesce ham alle, 7 is hore alre crune." peos sih'de, leoue sustren, b schal urouren ou more bene mulite eni worldlich sih de. Holi men wuted wel bet habbed hit iuonded, bet euerich worldlich gledunge is unwurd her azeines. "Manna absconditum, Ic. nomen nouum quod nemo scit nisi qui accipit." "Hit is a derne halewi," seið sein Johan ewangeliste c in be Apocalipse,—"hit is a derne healewi bet no mon ne icnowed \$ nauc's hit ismecched." bis smech, I tis enowunge, kume's of gostliche sihve, 7 of gostliche herunge, 7 of gostliche speche, bet heo schulen habben, & forgoð, for Godes luue, worldliche herunge, ? eoroliche spechen, 7 flechsliche sihoen: 7 efter be sihoe 5 is nu deosc her, ze schulen habben, per uppe, be brihte sih e of Godes nebscheft d þet alle glednesse e is of, ide blisse of heouene, muchel biuoren o'dre.f Vor be rihtwise God haued so idemed bet euerichones mede ber schal onswerien azein be swinc, 7 azein be anuig bet heo her uor his luue edmodliche polied: h ant forpui hit is riht? somlich i i ancren peos two morhziuen k habben biuoren odre,-pet is swiftnesse, ant leome of a briht sihoe! swiftnesse ageines bet heo beod her so bipenned: leome of a briht sihde, azeines bet heo her beostre's nu ham suluen, 7 nulle's nouver iseon mon, ne of mon beon iseien. Alle peo ine heouene schulen beon ase swifte ase is nu monnes bouht, 7 ase is be sunne gleam, bet smit from east into be west, ant ase be eie opened 7 tuned: auh ancren [5] bituned her, schulen beon [per], zif eni mei, lihture beon m 7 swifture: 7 ine so wide scheakeles pleien ine heouene, ase me seið ine heouene is large leswe, bet tet bodi schal beon hwar so euer be gost wule, in one hondhwule." Dis is nu be one morhziue bet ich seide bet ancren

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a l þe halegene hirde. C. alle halehenes hird. T.
b childre. C.
d neb. C. T.
f Videmus nunc quasi per speculum in enigmate. T.
s annu. C. ennui. T.
b polede. C.
i semlich. C. T.
b bisparre%. C.
m ba. C.
m ba. C.
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ⁿ Greg. Quid est enim quod nesciunt, ubi scientem omnia sciunt? T.

Folio 23.

name which no man knoweth saving he that receiveth it." a "It is a secret medicine," saith St. John the Evangelist, in the Apocalypse; "it is a secret medicine which no man knoweth that hath not tasted it." This taste, and this knowing, cometh of spiritual sight, and of spiritual hearing, and of spiritual speech, which they ought to possess who forego, for the love of God, worldly hearing, earthly speech, and fleshly sights; and after the sight that now is, which is dim here, ye shall have, there above, the bright sight of God's countenance, of which is all joy in the blessedness of heaven, much more than others. For the righteous God hath so judged that the meed of every one shall correspond to the toil and the trouble that she patiently endureth here for the love of him; and therefore, it is right and proper that anchoresses should have these two special gifts more than others, namely, swiftness and clearness of sight; swiftness, in requital of her being here so confined; clearness of sight, in compensation for her darkening herself here, and being unwilling either to see or to be seen of man. All who are in heaven shall be as swift as man's thought now is, and as the sunbeam that darts from east to west, and as the eye openeth and shutteth; but an anchoress shut up here shall [there] be, if any may, both more light and more swift; and shall play in heaven in such wide confines—as it is said that in heaven is large pasture that the body shall be wheresoever the spirit will, in an instant. Now this is the one special gift, which I said that anchoresses shall have more than others. The other special gift is that of sight. who are in heaven see all things in God; but anchoresses, for their blindfolding here, shall there see and understand more clearly the hidden mysteries of God and his secret counsels, who care not now to know about things without, either with ears or with eyes.

a Revelation, ii. 17.

schulen habben biuoren oöre. Þe oöer morhziue is of sihöe. Alle peo ine heouene iseoð ine God alle þing auh ancren schulen brihtluker, uor hore blindfallunge her, iseon ant understonden þer Godes derne runes, his derne domes, þet ne kepeð nu to wuten of þinges wiðuten, ne mid earen ne mid eien.

Vordi, mine leoue sustren, zif eni mon bit fort iseon on, asked of him hwat god perof muhte lihten: vor moni vuel ich iseo perinne, ? none biheue! a 7 zif he is me'dleas, ileue'd him be wurse! 7 zif eni wurded so wod, 7 so awed, \$ he worpe his hond ford touward be burl clos, b swiftliche anonriht, schutter al pet burl c to, 7 letter hine iwurden, 7 also sone ase eni mon ualled into luder speche, bet falle touward fule liue,d tuned bet burl anonriht: 7 ne answerie ze him nowiht,e auh wended awei, mit tisse uers, bet he hit muwe iheren,f "Narraverunt mihi iniqui fabulaciones, sed non ut lex tua:" ant goð forð biuoren ower weouede g mit te miserere. Ne chastie ze neuer nenne swuchne mon bute o bisse wise: vor, mit te chastiement, he muhte onswerien so, 7 blowen so liveliche bet sum sperke muhte acwikien. No wouhleche nis so culuert ase is o pleinte wis: ase hwo se bus seide: "Ich nolde, uor te bolien deade, benche fulde touward te: auh ich heuede isworen hit, luuien ich mot te,h 7 nu me is wo t tu hit wost. Auh forgif hit me nu, bet ich hit habbe itold te, 7 bauh ich schulde iwurde wod, ne schalt tu neuer more eft witen hu me stont." Ant heo hit forziued him, uor he speked pus feire, 7 speked peonne of oderwhat. Auh "euer is pe eie to pe wude leie, i perinne is pet ich luuie." Euer is pe heorte in pere

Folio 23 b.

a bizete. C. b swa wod p he warpe houd be burch be elad. C

c windohe. T. d luue. C. T.

e I ne speke ne mare him to. C.

f Declinate a mc maligni, 7 scrutabor mandata Dei mei. T.

h hwa is wurse bene be to n slep hit binime me? Nu me is wa. C. hwa is wurse ben me? Moni slep hit reaues me. Nu. T.

^{&#}x27; wodelege; j be halte bucke climbed beruppe. Twa j breo, hu feole beod beo? breo halpenes maked a peni. Amen; j cuer is. C.

Wherefore, my dear sisters, if any man requests to see you, ask him what good might come of it; for I see many evils in it, and no good; and if he insists immoderately, believe him the less; and if any one becometh so mad and so unreasonable that he puts forth his hand toward the window cloth, shut the window quickly and leave him; and as soon as any man falls into evil discourse that tends towards impure life, a close the window directly and give him no answer at all, but go away with this verse, that he may hear it, "The wicked have told me foolish tales, but not according to thy law;" and go forth before your altar, with the Miserere. Do not reprove any man of such a character in any way but this, for, with the reproof, he might answer in such a way and blow so gently that a spark might be quickened [into a flame]. No seduction is so perfidious as that which is in a plaintive strain; as if one spoke thus: "I would rather suffer death, than indulge an impure thought with regard to you; but had I sworn it, I could not help loving you; and yet I am grieved that you know it. But yet forgive me that I have told you of it; and, though I should go mad, thou shalt never after this know how it is with me." And she forgives him, because he speaks thus fair, and then they talk of other matters. "the eye is ever towards the sheltering wood, wherein is that I love." The heart is ever upon what was said before; and still, when he is gone, she often revolves such words in her thoughts. when she ought to attend diligently to something else. He afterwards seeketh an opportunity to break his promise, and swears that necessity forces him to do it; and thus the evil grows, the longer the

^a Or impure love. C. T. CAMD. SOC.

b Psalm cxix. 85. Vulgate.

Folio 24.

uorme speche: 7 zet hwon he is forde, heo went a in hire buhte ofte swuche wordes, hwon heo schulde o'derhwat zeorneliche zemen. He eft seched his point norte breke noreward, ant swered bet he mot nede :'b ant so waxe's be wo, se lengre se wurse :'c nor no freondschipe nis so vuel ase is fals freondschipe. Ueond bet bunche's freond is swike ouer alle swike. Uorbi, mine leoue sustren, ne ziue Te to none swuche monne non inzong to spekene. Vor ase holi writ sei'd, "hore speche spret ase cauncre." Auh for alle onsweres, wended ou ant wenched frommard him. Al so as ich er seide, o none wise ne muwe ze betere sauuen ou suluen, ant maten, 7 ouercumen him [betere]. Loke's nu, hu propreliche be lefdi in Canticis, Godes deorewurde spuse, lered ou, bi hire sawe, hu ze schulen siggen, "En dilectus meus loquitur mihi, Surge, propera amica mea, 7c." Lo, he seid, "ich ihere nu mi leofmon speken! he cleoped me : ich mot gon:" 7 ze gon anonriht to our derewurde spuse 7 leofmon, ant mened ou to his earen bet luueliche cleped ou to him mit teos wordes: "Surge, propera, amica mea, formosa mea, columba mea: 7 veni, ostende milii faciem tuam. Sonet uox tua in aure mea:" bet is, "aris up; hie be heoneward; ? cum to me, mi leofmon, mi kulure, mi schene, mi veire spuse." "Ostende mihi faciem tuam." "Scheau to me bi leoue neb ? ti lufsume leor. Went te vrom ore. Sonet uox tua in auribus meis. Seie hwo hauer misdon be. Hwo haue's ihurt te, mi deore. Sing ine min earen; vor bui bet tu ne wilnest bute uor to iseon mi hwite.e Ne speke bute to me. pi stefne is me swete, 7 ti hwite schene." Vnde 7 subditur, "vox tua dulcis, 7 facies tua decora." pis beo'd nu two binges bet beo'd iluued swu'de: swete speche, 7 schene hwite: hwo se ham haue's togederes, swuche cheose's Jesu Crist to leofmon 7 to spuse. Lif bu wilt been swuch, ne scheau bu none monne [bi]

a benne wenden. T. ha went. C.

b mot nede; I swa ich habbe a nede ernde dun in be tun: bach hit reine arewen, ich habe a nede erende, I ber waxed be wa. C.

c lokede blind hors y wudemonnes echge orn al ut, for nan freenschipe. C.

d wended?

e wlite. T. C.

worse; for no enmity is so bad as false friendship. An enemy who seems a friend is of all traitors the most treacherous. Wherefore, my dear sisters, give no such man any access to you to speak with you; for, as the Holy Scripture saith, "Their word spreads as doth a canker." a And instead of any answer, turn your back to him, and go away. Just as I said before, in no other way may you better save yourselves, and beat and conquer him. Observe, now, how rightly the lady in the Canticles, God's beloved spouse, teacheth you by her words how you shall say, "En dilectus meus loquitur mihi; surge, propera amica mea," &c. " Lo," she saith, "I hear now my beloved speak; he calleth me; I must go:" and go ye, immediately, to your dear and beloved spouse, and make your complaint in his ears who affectionately calls you to him with these words, "Surge, propera," &c. that is, "Arise, hie thee hitherward, and come to me, my beloved, my dove, my beauteous, my fair spouse." "Ostende mihi faciem tuam." "Let me see thy dear face, and thy lovely countenance. Turn away from others. Let thy voice sound in my ears. Say, who hath offended thee? Who hath hurt thee my dear? Sing in my ears; since thou desirest only to sec my countenance, speak only to me. Thy voice is sweet to me, and thy countenance is comely." Whence it is added, "thy voice," &c. These are now two things that are much loved: a sweet voice, and fair countenance: whose hath both these, such doth Jesus Christ choose to be his beloved and his bride. If thou wilt be such, let no man see thy countenance, nor blithely hear thy speech; but keep them both for Christ, for thy beloved spouse, as he bade thee before; as thou desirest that thy speech may seem sweet to him, and thy countenance fair, and to have him to be thy beloved who is a thousand times brighter than the sun.

^b Song of Solomon, ii. 13, 14.

hwite: ne ne lete bliveliche iheren pine speche. Auh tun bove to Crist: to pi deorewurde spus: ase he bit peruppe: ase pu wilt pet ti speche punche him swete, 7 ti hwite schene, 7 habben him to leofmon pet is a pusent fold schenre pen pe sunne.

Hercne's nu zeorneliche, mine leoue sustren, al an o'der speche, ? frommard tisse vorme. Hercne's nu hu Jesu Crist speke's ase o wredde, 7 seid ase o grim hoker, 7 a scorn to beo ancre bet schulde beon his leofmon, 7 seched bauh utward gelunge a 7 froure, mid eie over mid tunge. In Canticis: "Si ignoras te o pulcra inter mulieres, egredere, 7 abi post uestigia gregum tuorum: 7 pasce edos tuos juxta tabernacula pastorum." pis beoð þe wordes: "Lif þu ne knowest be sulf, bu ueir bimong wummen, wend ut, 7 go efter gate herden: 7 leswe bine ticchenes bi heordmonne hulen, of ris 7 of leaves." bis is a cruel word, 7 a grim word mid alle, \$ vre Louerd seid ase a grome 7 a scorn to totinde, 7 to hercwile, 7 to babelinde, 7 to spekefule ancren. Hit is bilepped 7 bihud; ac ich hit wulle unuolden. "Nime's nu gode zeme, zif bu ne cnowest nout be sulf," he seid, ure Louerd. pet is, "zif bu nost nout hwas spuse bu ert: cwene of heouene, zif bu ert me treowe ase spuse ouh to beonne. Lif bu bis hauest uorgiten, 7 tellest herto lutel, wend ut, 7 go, he seid." Hwuder? "Vt of mine heihschipe: vt of mine muchele menke, 7 foluwe heorden of geat," he seid. Hwat beod heorden of geat? pet beod flesches lustes, pet stinked ase dod geat, biuoren ure Louerd. "Lif þu hauest uorziten nu þi wurðfule lefdischipe,—go 7 folewe peos geat!" \$ is, uoluwe flesches lustes. Nu kume'd ber efter ant leswe bine ticchenes:' bet is, ase he seide, "Ved pine eien mid totunge, b ? tine tunge mid cheuelunge, pin earen mid herunge, bine neose mid smellunge, bi vleschs mid softe uelunge." peos fif wittes, he cleope's ticchenes: for, also as of a ticchen, bet haued swete vleschs, kumed a stinkinde got, oder a bucke :'c alriht

^{*} utward gelsunge [werldli glokering]. C.

a ful bucke. T. C.

b ut totunge. T. C.

Now, hearken attentively, my dear sisters, to a quite different speech, and contrary to the former. Hearken now how Jesus Christ speaketh as in wrath, and saith, as in angry derision and in scorn, to the anchoress that ought to be his beloved, and vet seeketh outward delights and comforts, with eye or with tongue. In the Canticles, "Si ignoras te," &c. The words are these: "If thou knowest not thyself, thou fair among women, go out and go after the herds of goats, and feed thy kids beside the herdsmen's tents, of boughs and leaves." This is a cruel word, and an angry word withal, which our Lord saith in displeasure and scorn to prying, listening, gossipping, and prating anchoresses. It is wrapped up and concealed, but I will unfold it. "Take good heed, now," saith our Lord, "if thou knowest not thyself; that is, if thou knowest not whose spouse thou art,—queen of heaven, if thou art true to me as a spouse ought to be. If thou hast forgotten this, and accountest it of little value—go out, and depart," he saith. Whither? "Out of my high place, out of my great honour, and follow the herds of goats," What are herds of goats? They are the lusts of the flesh, which stink as a goat, in the presence of our Lord. "If thou hast now forgotten thy dignity as a lady,—go and follow those goats, that is, follow the lusts of the flesh Now, then, come and feed thy kids;" that is, as if he said, "Feed thine eyes with looking about, and thy tongue with prating, thy ears with hearing, thy nose with smelling, thy flesh with soft feeling.", Those five senses he calleth kids; for, as from a kid, that hath sweet flesh, cometh a stinking goat, or a buck; just so, from a young, sweet looking, or a sweet hearing, or a soft feeling, waxeth a stinking lust, and a foul sin. Has any peering anchoress ever experienced this, who is always thrusting her beak outward, like an untamed bird in a cage? Has

Folio 25.

so of a zung a swete lokunge, over of a sweote herunge, over of a softe uelunge waxed a stinkinde lust, and a ful sunne. Hweder eni totilde ancre uondede euer bis, bet beke's euer utward ase untowe brid ine cage? Hweder be cat of helle claurede be euer toward hire, 7 cauhte, mid his cleafres, hire hearte heaved? Le, sodes: 7 drouh al ut, bet bodi efter, mid clokes of crokede d 7 of kene uondunges: 7 makede hire to leosen bode God 7 mon, mid brod schome 7 sunne.e Inouh sori lure ? to wrodere hele bekede euer ancre so ut-"Egredere," he seid, o grome. "Go ut ase dude Dina, Jacobes douhter, to wrother f hele:" pet is to siggen, "bilef me 7 mi cumfort \$ is widinne be breste, I go sech widuten, be worldes urakele urouren bet schulen enden ine sor 7 ine seoruwe. Nim perto, 7 lef me hwon be so is leouere: vor ne schal tu nonesweis beos two ilke cumforz, min 7 te worldes—be joie of the holi gost 7 flesches froure habben togederes. Cheos nu þu on of þeos two: vor þet o'ðer þu most leten." "O pulcra inter mulieres!" "zif þu cnowest nout þe sulf, þu ueir bimong wummen," seid ure Louerd-bu ueir bimong wummen, auh bimong engles bu meiht don berto: bu schalt siker elles hwar beon ueir nout one among wummen, auh among engles. " bu, mi deorewurde spuse," seid ure Louerd, "schalt tu uoluwen geat a ueld, bet beo's flesches lustes?" Veld is willes breade. "Schalt tu o bisse wise uoluwen geat zeont te ueld? pu scholdest, i pine heorte bur, bisechen me cosses, ase mi leofmon bet seid to me, ide luue boc, "osculetur me osculo oris sui :'g † is cus me, mi leofmon, mid cosse of þine muðe, muðene swetest." Þes cos, leoue sustren, is a swetnesse 7 a delit of heorte, so unimete swote 7 swete, bet euerich worldes sauur is bitter per azeines: auh ure Louerd mid his cosse ne cussed none soule bet luued ei bing bute him, I beo ilke binges, uor him, & helped to habben him: I tu peonne, Godes spuse, pet meiht iheren, her biuoren, hu swetelich bi spus speked, 7 cleoped be

Fol. 25 b.

a lute. C.

c lahte. T. lachte. C.

b clachte. C. clahte. T.

d wid crokede crokes.

e sunne, 7 beafde [bereafde. T.] hire at a clap be corde 7 ec be heuene. C.

f himmere, C.

g Song of Solomon, i. 1.

the cat of hell ever clutched at her, and caught with his claws her heart head? Yes, truly; and drew out afterwards her whole body, with hooks of crooked and keen temptations; and made her to lose both God and man, with open shame and sin. A grievous enough loss! Always to her utter ruin has an anchoress thus peered out. "Egredere," saith he, in anger. "Go out, as did Dinah, Jacob's daughter, to utter ruin;" that is to say, "leave me and my comfort which is within the breast, and go, seek without the world's vile gratifications, which shall end in pain and sorrow. Take to it, and leave me, since thou preferrest it: for thou shalt not by any means have both these two comforts, mine and the world's—the joy of the Holy Ghost, and the gratification of the flesh together. Choose now one of these two; for thou must quit the other." "O pulchra inter mulieres!" "If thou know not thyself, thou fair among women," saith our Lord,-thou fair among women; nay, among angels, thou might add thereto; thou shalt surely be hereafter fair, not only among women, but among angels. "Thou, my dear spouse," saith our Lord, "shalt thou follow goats a-field, which are the lusts of the flesh?" Field is the wide range of the will. "Shalt thou in this wise follow goats over the field? Thou shouldest, in thy heart's bower, entreat me for kisses, as my beloved one, that saith to me, in the love book, 'Osculetur me osculo oris sui,' that is, kiss me, my beloved, with kiss of thy mouth, sweetest of mouths." This kiss, dear sisters, is a sweetness and a delight of heart, so immeasurably delicious and sweet, that every savour in the world is bitter when compared with it: but our Lord, with his kiss, kisseth no soul that loveth anything but him, and those things, for his sake, that assist us to obtain him: do thou, therefore, God's spouse, who might hear what has been said above, how sweetly thy spouse speaketh, and calleth thee to him so affectionately, and thereafter how he changes the strain, and speaketh most wrathfully, if thou goest out,—keep thee in thy chamber: feed not thou thy goat-kids without; but

a Literally, praise.

to him so luueliche, 7 ter after hu he went þene lof, 7 spekeð swuð grimliche, zif þu wendest vt,—Holt te i þine chaumbre: ne fed tu nout wiðuten þine gate ticehenes: auh hold wiðinnen þin hercnung, þi speche, 7 tine sihðe: ant tun ueste hore zeten, muð, 7 eien, 7 earen: for nout heo beoð bilokene inwið þauh our wal, þe þeos zetes openeð buten azein Godes sonde, 7 liueneð for soule, "omni custodia serua cor tuum: " "ouer alle þing, þenne," ase Salomon þe lereð, 7 ich seide ueor biuoren iðe frumðe of þis tale, mine leoue sustren, "witeð wel our heorte." þe heorte is wel iloked zif muð 7 eien 7 earen wisliche beoð ilokene: vor heo, ase ich seide er, beoð þe heorte wardeins: 7 zif þe wardeins wendeð ut, þe heorte bið biwust vuele. Þis beoð nu þe þreo wittes þich habben ispeken of. Speke we nu schortliche of þe two oðre: þauh nis nout spellunge þe muðes wit, ase smecchunge, þauh heo beon beoðe ine muðe.

4. DE ODORE.

Smel of neose is pe ueoroe of pe vif wittes. Of pisse witte seid seint Austin, "De odoribus nimis non satago: cum assunt, non respuo; cum absunt, non requiro." Of smelles, he seid, ne uond ich nout mucheles. Lif heo beod neih, a Godes halue! Taif heo beod feor, me ne recched. Vre Louerd, taul, puruh Isaie, preated ham mid helle stunch phabbed delit her ine ulesliche smelles. "Erit pro suaui odore fetor." Per to zeines, heo schulen habben heouenliche smelles, pet habbed her swot of iren oder of heren, pet heo bered, oder of swoti hateren, oder of picke eir in hire huse stunch oder hwule and strong bred ine neose. Auch per of beod iwar, mine leoue sustren, pet oder hwile pe ueond maked sum ping

Folio 26.

a wah oder wal bes zates opned. T. wach oder wal, openize naut ower zeten. C.

b lif. C. c þe hus beos uuele loked. T.

d ne forhoge ich ham nocht, 7 bach ha beon feor, naut I ne recche. C.

e of irnes spat. C. p hauen irnes swat her. T.

g spatie claves, over of bicke. C. of swati hattre over of wikke air. T.

h hus 7 mulede þinges. T. hus 7 of uuele þinges. C. i warnede. T.

keep thy hearing, thy speech, and thy sight within; and shut fast their gates—mouth, eyes, and ears. For in vain is she shut up within your wall who openeth those gates, except to God's messenger, and the soul's consolation. "Omni custodia serva cor tuum:" above every thing, then, as Solomon exhorteth thee, and as I said long since, in the beginning of this discourse, my dear sisters, guard well your heart. The heart is well kept, if the mouth, eyes, and ears are wisely kept. For these, as I said before, are the wardens of the heart; and if the wardens go out, the heart is ill-guarded. These are now the three senses which I have spoken of. Speak we now briefly of the other two: Speaking, however, is not a sense of the mouth, as tasting is, though they are both in the mouth.

4. OF SMELL.

Smell of nose is the fourth of the five senses. Of this sense Saint Austin saith, "De odoribus nimis non satago: eum adsunt, non respuo; cum absunt, non requiro." "About [fragrant] smells," saith he, "I do not concern myself much. If they are present, in God's name, [they are welcome;] if they are absent, I care not." Our Lord, however, by Isaiah, threateneth with the stench of hell those who take delight here in carnal odours. "Erit pro suavi odore fetor." "On the other hand, they shall smell celestial odours, who, in this life, had stench and rank smells of sweat from iron or from hair-cloth which they wore, or from sweaty garments, or foul air in their houses." But be warned of this, my dear sisters, that sometimes the fiend maketh something to stink that ye ought to use, because he would have you to avoid it: and, at other times, the deceiver maketh a sweet smell to come, as if it were from heaven,

a The Eucharist.

b "E contra cœlestes odores sentient illi qui de cilicio, aut ferro, aut vestimento sudoroso, seu odore spisso, nunc sustinent pro Christo fœtorem." MS. Oxon.

stinken bet ze schulden notien, vor bi bet he wolde bet ze hit schulden schunien: and oder hwule pe wielare, of sum derne ping be to ne muwe nout iseon, ase dust of derne sedes, make a swote smel cumen, ase bauh hit were of heouene: vor ze schulden wenen bet God, a uor ouwer holi liue, sende ou his grace and his elne, and leten wel of ou sulf, by leapen into prude. Smel bet cumed of Godes half uroured be heorte more ben be neose. Deos ant odre trufles c bet he bitrufled d monie men mide, schulen beon ibrouht te nouht mid heale water ant mid be holi rode tockne. Hwose bouhte hu God sulf was i disse witte iderued, heo wolde bet derf buldeliche bolien. be munt of Caluarie, ber ure Louerd hongede, was be cwalmsteou, per leien ofte licomes iroted buuen eorde 7 stuncken swude stronge. He, ase he hongede, muhte habben hore bred, mid alle his o're wo, amidden his neose. Also he was idoruen e in alle his o'dre wittes. In his sih'de, peo he iseih his deorewurde f moder teares, 7 sein Johannes euangelistes, 7 te odre Maries! 7 bo he biheold hu his deore deciples fluen alle vrom him, & bileueden him alle one, ase ureomede, he weop g himsulf pries mid his feire eien. He polede al puldeliche pet me hine blindfellede, hwon his eien weren bus ine schendlac iblinfelled, vor to ziuen be ancre brihte sih de of heouene-pauh pu pin eien uor his luue, 7 ine munegunge herof, blindfellie on eorde, uorto beren him ueolauredden, h nis nout Folio 26 b. muchel wunder. Amid be mu'de me gurde i him sume cherre, inch rede, ase me to beot his cheoken, 7 spette him a schorn: 'k ant on ancre is for o word ut of hire witte! Hwon he polede puldeliche pet te Giws dutten, ase heo buffeteden him, his deorewurde mu'd mid hore dreori fustes: ' 7 bu, uor be luue of him 7 for bin owene muchele biheue, dute pinne tutelinde mu's mit pine lippen. Teke1 bet he smeihte m galle on his tunge, uorto leren ancren bet heo ne

a bet hit were god. C.

c trugles. C.

f leoue. C.

i smiten. T.

¹ to eken. C.

b to ou sulf. T. perof 7 of ou seolf. C.

d truled. C. e iderued. C.

g remde. T. h feorreden.

k o scharne. T. on hokere. C.

m smaehte. C.

from something concealed, that ye cannot see, as from the dust of hidden seeds; in order that ye may think that God, on account of your holy life, sends you his grace and his comfort, and so think well of yourselves, and become proud. The fragrance that cometh from God, comforteth the heart rather than the nostrils. These and other delusions, with which he beguileth many men, should be rendered ineffective by holy water, and by the sign of the holy rood. Any one who reflected how God himself was annoyed in this. sense would patiently bear that annoyance. The hill of Calvary, where our Lord hanged, was the place of execution, where bodies often lay rotting on the ground unburied, and loathsome to the smell. He, as he hanged, might, amidst all his other sufferings, have had their putrescent odour in his nostrils. In like manner he was hurt in all his other senses. In his sight, when he saw the tears of his dear Mother, and of Saint John the Evangelist, and of the other Maries; and when he beheld how all his dear disciples fled from him and left him alone, as a stranger, he himself wept three times with his fair eyes. He quite patiently suffered himself to be blindfolded, that, when his eyes were thus in derision blindfolded, he might give the anchorite a clear sight of heaven. Though thou, for his love, and in remembrance of this, shut thine eyes on the things of the earth, to bear him company, it is no great wonder. Upon one occasion, men with great cruelty hit him on the mouth, when they struck his cheeks and spit upon him in contempt; - and an anchoress is, for a single word, out of her wits! When he bore patiently that the Jews, as they buffeted him, closed up his dear mouth with their accursed fists, -surely thou, for the love of him, and for thine own great behoof, might close up thy tattling mouth with thy lips. Add to this that he tasted gall on his tongue, to teach anchoresses that they ought never more to grumble on account of either meat or drink, be it ever so stale; if it may be eaten, let her eat, and devoutly thank God for it; and if it may not, let her grieve that she must ask for more palatable food. But rather than that asking should give rise to any offence she ought to die, as a

Folio 27.

gruchie neuermore uor none mete, ne uor none drunche, ne beo hit neuer so unorne: zif heo hit mei eten, ete ant bonke God zeorne: ant zif heo ne mei nout, beo sori a p heo mot sechen estfulre : auh er ben bet biddunge arere eni schaundle, er heo ouh for to deien martir in hire meseise: noveleas deav me mot fleon ase uorv ase me mei, widute sunne. Auh me schal er deien bene don eni sunne : and nis hit muche sunne te makie bet me sigge, "Estful is beos ancre, ant muchel is bet heo bit?" 7 Zet is wurse bet me sigge bet heo is a grucchild, 7 ful itowen, dangerus, 7 erued for te paien.b Were heo amidde pe worlde, heo moste beon sume cherre mid lesse 7 mid wurse ipaied. Muchel hofleas is bet cumen c into ancre huse, into Godes prisune, willes 7 woldes, to stude of meseise, vorte sechen eise perinne 7 mesterie, 7 more lefdischipe pen heo muhte habben iheued, inouh rede ide worlde. Penc ancre pene hwat tu pouhtes 7 souhtes po bu uorsoke pene world i bine biclusinge,—biwepen bin owene ? orre monnes sunnen, & forleosen alle be blissen of bisse liue uorte bicluppen blisfulliche bine blisfule leofmon ide eche liue of heouenc. In his earen he hefde, be heouenliche Louerd, al bet edwit, 7 al bet upbrud, 7 al pe schorn, 7 alle pe scheomen pet earen muhte iheren; ant he seid bi him suluen, us for to leren: "Et factus sum sicut homo non audiens, 7 non habens in ore suo redargutiones." "Ich heold me al stille," he seid, "ase dumbe 7 deaf ded bet naucd non onswere, þauh me him misdo o'ðer missigge." þis is þine leofmones sawe, 7 tu seli ancre, bet ert his selid spuse, e leorne hit zeorne of him þet tu hit kunne, ant muwe so'dliche siggen.

Nu ich habbe ispeken of ower four wittes, ant of Godes froure 'hu he puruh his wittes vrourc' ou, as ofte ase ze in ouwer wittes ivele' eni weane. Nu hercne' of pe vifte, pet is mest neod elne: h

a of bunche. C.

b h ha is grueinde, h dangerus, h arued forto paigen. C. h ho is gruechere, h ful itohen: dangeruse h tor for to paien. T.

c muche hoker is to cumen. C.

d deore. C.

c seruant. T.

f frofred. C.

g orne. T.

h neod to heren. C.

martyr, in her discomfort. Nevertheless, we must avoid death as far as possible without sin. But we should sooner die than commit any sin,-and is it not great sin to cause men to say, "This anchoress is dainty, and she asks much?" And it is still worse if they may say that she is a grumbler, and undisciplined, domineering, and difficult to please. If she were living in the world, she would sometimes have to be content with less and worse. It is very unreasonable to come into a religious house, into God's prison, willingly and freely, to a place of discomfort, to seek therein ease and mastery, and more deference than she might have had, properly enough, in the world. Think, then, O anchoress, of what thou didst intend and seek, when thou didst forsake the world, at thy entrance into the cloister—to weep for thine own and other men's sins, and renounce all the pleasures of this life, in order to embrace, in the fulness of joy, thy blessed Bridegroom in the eternal life of heaven. He, the heavenly Lord, heard with his ears, all the taunts, and the reproach, and the scorn, and the shame, that ears might hear; and he saith of himself, for our instruction, "Et factus sum sicut homo non audiens, et non habens in ore suo redargutiones." a "I held myself quite still," he saith, "as one dumb and deaf doth that hath no answer, though men evil intreat and slander him." This is thy Bridegroom's saying; and do thou, happy anchoress, who art his' happy bride, learn it earnestly of him, that thou mayst know it, and be able to say it in truth.

I have now spoken of your four senses, and of the comfort wherewith Christ comforteth you through his [example when he suffered in his] senses, as often as you, in your senses, feel any pain. Now attend while I speak of the fifth, which has most need of comfort: for in it the pain is greatest, that is, in Feeling; and the pleasure also, if it so happen.

a Psalm xxxviii. 14.

vor be pine is mest berinne: bet is, ine velunge, & te licunge also, zif hit so turned.

5. DE TACTU.

pe vifte wit is ine velunge. pis ilke o wit is in alle pe orre wittes, ant zeond a al pe licome, q for di hit is neod forte habben pe betere warde. Vre Louerd wuste hit ful wel: 7 fordi he wolde mest ine bet wit bolien wo, vorte urouren us zif we bolied wo perinne: 7 forte wenden us urommard pe licunge pet flesches lustes asked: ant nomeliche ine velunge, more ben in odre.

Ure Louerd i bisse witte nefde nout in one stude, auh hefde oueral pine: nout one zeond his bodi, auh hefde zet widinnen in his seli soule. In hire he hefde be stiche of sori q seoruhful pine: 3 seoruhfulnesse made him siken sore. peos stiche was preouold: bet, ase breo speres smiten him to ber heorte. bet on was his moderes wop,d q be orres Maries, & fleoweden q melten al of teares. pet over was pet his owune deore deciples ne ilefden him nan more, ne ne heolden him for God: vordi pet he ne help him suluen in his muchele pine, & fluen alle vrom him & bilefden him ase vreomede.e pe pridde stiche was pet muchele sor, 7 pet of-punchung f pet he hefde widinnen him, vor hore uorlorennesse bet drowen him to Folio 27 b. deade: bet he iseih, onont g ham, al his swine forloren & he swone on eor de. peos ilke preo stichen weren in his soule. In his licome, euerich lim, ase seint Austin seid, "he polede sundri pine, & deizede zeond al his bodi, ase he ear zeond h al his bodi dea ses swot swette:" ant her seid sein Beornard, bet "he weop nout one mid his eien, auh dude mid alle his limen." "Quasi, inquid, membris omnibus fleuisse videtur." Vor so ful of anguise was bet ilke ned i swot bet com k of

a oner. T. in. C.

c he hefde sare stiche. C.

e fremde. T.

g oneuent. T.

h ouer. T.

b nawt ane on al his bodi. T.

d ream. C.

f fordinchinge.

i red? k lihte. T. C.

5. OF TOUCH OR FEELING.

The fifth sense is in feeling. This one sense is in all the other senses, and throughout the whole body, and therefore needs to be the better guarded. Our Lord knew it well, and therefore he chose to endure most suffering in that sense, to comfort us if we suffer pain therein; and to turn us away from the pleasure which the lusts of the flesh demand; and especially in feeling, more than in the others.

Our Lord in this sense had pain, not in one place only, but in all; not only over all his body, but inwardly, in his blessed soul. In this he had the sting of sorrow and of grievous pain; and grief made him sorely to sigh. This sting was threefold: which, as it were three spears, smote him to the heart. One was the weeping of his mother and the other Maries, who flowed and melted all in tears. Another was that his own beloved disciples no longer believed him, nor held him for God, because he did not help himself in his great suffering, and they all fled from him and deserted him as a stranger. The third sting was the great sorrow and pity that he felt for the lost condition of those who dragged him to death; in that he saw, in regard to them, all his labour lost that he laboured on earth. These three stings were in his soul. "In his body, in every limb," as Saint Austin saith, "He suffered sundry pains, and died through all his body, as before over all his body he sweated the sweat of death:" "And here," saith Saint Bernard, "he wept not with his eyes only, but with all his limbs." "Quasi, inquit, membris omnibus flevisse videtur." For so full of anguish was that forceda sweat that came from his body, in prospect of the excruciating death that he was to suffer, that it seemed like red blood: "factus est sudor ejus quasi guttæ sanguinis decurrentis in terram." b More-

his licome azein be anguisuse deade to he schulde bolien bet hit buhte a read blod: "Factus est sudor ejus quasi gutte sanguinis decurrentis in terram." An oder half, so largeliche ant so swude vleau bet ilke blodi swot of his blisfule bodie, bet te streames vrnen adun to ber eorde: swuc grure he hefde in his monliche vlesche azein be stronge deorewurde b pinen bet he c schulde drien: 7 bet nes non veorlich wunder! vor euer so bet flesch is cwickure, so be pine berof 7 bet hurt is more 7 sarre. A lutel ihurt i ben eie derue's more pen de's a muchel ise hele: vor pet fleschs is deadure bere. Auch euerich monnes fleschs is dead fleschs agein bet was Godes fleschs, ase be bet was inumen of be tendre meidene: 7 no bing neuer nes berinne bet hit muhte adeaden! auh euer was iliche cwic of be cwike godhod bet wunede berinne! vorbi, in his flesche was the pine more 7 sarre d ben euer eni mon in his flesche bolede, bet his fleschs were tendrust 7 cwickest of alle vlesches. Loe hwuch on asaumple her efter.

Folio 28.

A mon nor vuel bet he haued he ne let him nout blod ode sike halue, and ded ode hole half, norte helen be sike half? and in al be worlde bet was ode fefre, a ode berebarde nes among al moncun oni hole dole ifunden bet muhte beon ileten blod, bute Godes bodi one, bet lette him blod ode rode? ant nout o ben earme one, and dude o vif halue, norte helen al moncun of be secnesse bet te vif wittes hefden awakened. Lo bus be hole half a te cwike dole drowen bet vuele blod ut frommard be unhole, helede so be sike half. Duruh blode is bitoened sunne ine holi write. De reisuns hwui beod her efter suteliche ischeawede. And berof nimed zeme, mine leone sustren, bet ower deorewurde spus, be lunewurde Louerd helinde, of heonene, Iesu, Godes sune, be weldinde of the worlde, beo he was bus ileten blod, vnderstonded, hwuc was his diete bet

a semde. T.

c hit. T. C.

e loke. T.

g 7 opinlike. C.

b devue. T. derfe [harde]. C.

d sar[re]re. C.

f p was obe foure, ne was. T.

h mete. C.

over, so copiously and so rapidly flowed that bloody sweat from his blessed body that the streams ran down to the ground. Such horror had he in his human flesh, in contemplation of the severe precious pains which he was to endure. Nor is that a very great wonder; for the more lively the flesh is, the pain and hurt of it is the more and sorer. A little hurt in the eye giveth more pain than a great one in the heel, for the flesh is less quick there. And the flesh of every man is dead flesh compared what the flesh of God was, as it was taken of the tender maiden; and nothing was ever therein that could deaden it; but it was ever equally alive with the living Godhead that dwelt in it. Wherefore, the pain in his flesh was greater and sorer than any man ever suffered in his flesh; because his flesh was the most tender and most quick of all flesh. Consider the example which follows:—

A man, for an illness that he hath, is not let blood in the diseased but in the whole side, in order to heal the diseased side. But in the whole world, which was in a fever and in the berebarde, there was not found among all mankind any sound part that might be let blood, but God's body only, who let himself blood on the cross; and not in the arm only, but in five places, that he might heal all mankind of the sickness which the five senses had awakened. Lo! thus the sound and the quick part drew the evil blood out from the unsound, and so healed the sick part. By blood is meant sin in Holy Scripture; the reasons whereof are plainly shewed in what

CAMD. SOC.



a The Editor is unable to give a satisfactory interpretation of berebarde. Mr. Singer, in the Notes and Queries, [vol. ii. 204,] suggests its derivation from "Berbi. O. F. Chancre, dartre; a boil, bubo, or tetter, commonly attendant upon pestilential fever." If this be its true derivation, which appears likely, we may conclude that it means some kind of cutaneous eruption. "An efflorescence like the measles is frequently met with in malignant fevers; and sometimes black, livid, dun, or greenish spots appear, which always indicate a high degree of malignity."—Edinb. Praetice of Physic and Surgery. London, 1800, p. 121.

dei, iden ilke blodletunge! So baluhful a 7 so bitter! pet peo ilke bet he bledde uore ne brouhten heo him to presente ne win, ne ale, ne water: zet po he seide sicio, ant mende him ase of burst, bode rode, auh duden bitter galle. Hwar was euer izinen to eni blodletunge so poure pitaunce? Ant tauh ne grucchede he nout: auh underueng c hit edmodliche, vorte leren hise : ant zet he dude more us to vorbisne-he dude his deorewurde mud perto, 7 smeihte e ant cunnede perof, bau he hit notien ne muhte. Hwo is, beonne, efter bis, 7 ancre hure 7 hure, bet grucched zif heo naued nout oder mete oder drunch efter hire eaise? Ant siker beo hwose euer gruccheð, heo offreð zet ure Louerd þeos luðere pitaunce, ase duden bo be Gius: 7 is Giwes fere, uorte beoden him, in his purste, prunc of sur galle. His purst nis nout buten zirnunge of ure soule hele! ant grucchunge of bitter 7 of sur heorte is him surre 7 bitture nu pene was peo pe galle. Ant tu his deorewurde spuse ne beo pu nout Gius fere ne Gius make uorte birlen him so ! auh ber him feolauredden, 7 drinc mid him blideliche al pet flesch puncched sur over bitter: pet is, pine 7 weane, 7 teone, 7 alle meseise: 7 he hit wule zelden be, ase he is g treowe felawe, mid healewi of h heouene.

pus was Iesu Crist, þe Almihti God, in alle his fif wittes derfliche ipined, 7 nomeliche i þisse laste, þet is, ine uelunge. Vor his fleschs was al cwic ase is þe tendre eien: ant ze witen þis wit þet is flesches felunge over alle over wittes. Godes honden weren ineiled over rode. Þurh þeo ilke neiles ich halse ou ancren, nout ou, auh do

a baleful. C. T.

c undertoc. T.

smachte [fondede]. C.

g as his. C.

i and ze zeate bis wit, p is felinge.

b mende ase he bledde of brust, T.

d mildeliche.

f deore seruaunte. T.

h in. T.

follows. But take notice of this, my dear sisters, that your beloved Bridegroom, who is so worthy of love, the Lord and Saviour of Heaven, Jesus, the son of God, the ruler of the world, when he was thus let blood, think of what sort was his diet that day of the bloodletting! So baleful, and so bitter! and even those for whom he bled brought him no wine, nor ale, nor water; even when he said Sitio, and complained of thirst on the cross, but brought him bitter gall. Where was ever so poor refreshment given to any one when let blood? And yet, he found no fault; but received it meekly, to give a lesson to his people,—and he did yet more for an example to us,—he put his dear mouth to it, and tasted, and took knowledge of it, though he might not use it. Who is there, then, after this, and especially what anchoress is there, who murmurs if she has either meat or drink not to her taste? And be assured that whoever she is that murmurs, she still offereth to our Lord that bitter pittance, as the Jews then did, and is the Jews' accomplice, to offer him in his thirst a drink of sour gall. His thirst is nothing but yearning for the health of our souls; and the murmuring of a bitter and sour heart is to him more sour and bitter now than the gall was then. And thou, his beloved bride, be not the Jews' associate, nor the Jews' partner, to pour out to him such drink, but bear him company, and drink with him cheerfully all that seems to the flesh sour or bitter: that is, pain and hardship, and sorrow, and every discomfort, and he will repay it to thee, as he is a faithful companion, with the healthcup of heaven.

Thus was Jesus Christ, the Almighty God, sorely pained in all his five senses, and particularly in the last, that is, in feeling. For his flesh was all as quick as the tender eyes; and you guard this sense, that is, bodily feeling, more carefully than all the other senses. God's hands were nailed to the cross. By those nails I entreat you, anchoresses—not you but others, for there is no need, my dear sisters—keep your hands within your windows. For handling or any touching between a man and an anchoress is a thing so unnatural, and so lamentable a deed—so shameful, and such a naked sin, and

Folio 29.

oore, uor hit nis no neod, mine leoue sustren, holded our honden widinnen ouwer burles. Vor hondlunge, oder eni velunge bitweone mon 7 ancre is so unkundelich bincg, 7 so reou oful dede, so scheomelich 7 so naked sunne, 7 to al pe world so atelich, 2 7 so muchel schaundle, bet nis no neod to speken ne to writen ber to zeines: vor al, widuten writunge, be fulde is to edcene. God hit wot ase me were muchele dole leouere bet ich iseie ou alle breo, mine leoue sustren, wummen me leouest, hongen on a gibet uorte widbuwen sunne,c ben ich iseie on of ou ziuen enne elpi d cos to eni mon on eorde, so ase ich mene. Ich am stille of bee more, nout one monglinde honden, auh puten honden utward, bute hit beo uor neode. Dis is wowunge f efter Godes grome, t tollunge of his vuel.g Hire sulf biholden hire owune honden hwite,h de's herm to moni ancre bet haue's ham to ueire, ase peo pet beo's foridled. Heo schulden schreapien eueriche deie be eorde up of hore putte ber heo schulden rotien ine. God hit wot, be put de's muche god to moni ancre-Vor, ase Salomon seid, "Memorare novissima tua, 7 in eternum non peccabis." peo pet haue's euer hire dea's ase biuoren hire eien, pet pe put muneged hire, zif heo penched wel, ode dom of Domesdai, ber be engles schulen cwakien, ? of be eche ant be ateliche pinen of helle, 7 oueral 7 al, o Jesu Cristes passiun, hu he was ipined, ase is sumdel iseid, in alle his fif wittes, lihtliche nule heo nout uoluwen flesches likunge, ne efter wittes lustes drawen in toward hire none heaued sunne, mid hire vif wittes. pis is nu inouh iseid of be vif wittes, bet beo'd ase wardeins widuten of be hearte, bet soule lif is inne, as we seiden per uppe a vormest, i per Salomon seide, "Omni custodia serva cor tuum," 7c. Nu beoo, Crist haue bonc, be two dolen ouercumen. Go we nu, mid Godes helpe, up o'de bridde.

a la la liche. T.

^b egsene. C.

c [sakles]. C.

d anlepi. T. C. s corre. C. T.

e B. C. T.
h hwite honden, C. T.

f [honting]. C.
i earest. C.

to all the world so hateful, and so great a scandal, that there is no need to speak or to write against it; for, without writing, all the indecency is too apparent. God knows that I would a great deal rather see you all three, my dear sisters, women most dear to me, hang on a gibbet to avoid sin, than see one of you give a single kiss to any man on earth, in the way I mean. I say nothing of the greater impropriety-not only mingling hands, but putting hands outward, a except it be for necessity. This is courting God's anger, and inviting his displeasure. To look at her own white hands doth harm to many a recluse that hath them too fair,—as those who are idle. They should scrape up the earth every day, out of the pit in which they must rot. God knows the pit doth much good to many an anchorite. For, as Solomon saith, "Memorare novissima tua, et in eternum non peccabis." b She who hath her death always, in a manner, before her eyes, of which the pit reminds her, if she meditate well on the doom of Doomsday, when the angels shall tremble, and of the eternal and dreadful pains of hell, and, above all, on the sufferings of Jesus Christ, how he was pained, as has been said above, in all his five senses, she will not lightly follow the inclinations of the flesh, nor, after the desires of sense, draw upon her any capital sin, with her five senses. Enough has now been said of the five senses, which are, as it were, wardens outwardly of the heart, in which is the life of the soul, as we said above in the beginning, where Solomon said, "Keep your heart with all diligence," &c. Now, thanks be to Christ, are the two parts completed. Let us now proceed, with God's help, to the third.

a i. e. out of parlour window.

b Ecclus, vii. 40.

INCIPIT TERTIA PARS HUJUS OPERIS.

Mine leoue sustren, al so ase ze wel wited our wittes widuten, al so ouer alle bing loke & ze beon softe widinnen, 7 mild, 7 edmode, -swete ? swote iheorted, ? polemode azein word, b zif me seid on ou mis, ant were bet me mis ded ou, leste ze al uorleosen.c Azein bittre ancren Dauid seid bis uers, "Similis factus sum pellicano solitudinis," 7c.d Ich am ase pellican, he seid, bet wunied bi him one. "Proprietas pelicani." Pellican is a leane fowel, so weamod 7 so wredful pet hit slead ofte uor grome his owune briddes, hwon heo teoned him, ant beonne sone per efter hit bicumed swude sori, 7 make swude muche mone, 7 smit him suluen mid his bile \$ hit slouh er his briddes mide, 7 drauh's vt blod of his breoste, 7 mit tet blod acwiked eft his isleiene briddes. Dis pellican is De weamode ancre. Hire briddes, bet beod hire gode werkes, bet heo slead ofte mid bile of schearpe wredde: auh hwon heo so haued idon, do ase ded be pellican: of bunche hit swude sone, 7 mid hire owune bile bekie hire breoste: bet is, mid schrifte of hire mude bet heo sunegede mide, 7 slouh hire gode werkes, drawe e be blod of sunne ut of hire breoste, bet is, of be hearte, bet soule lif is inne, 7 so schulen eft acwikien hire isleiene briddes, pet beod hire werkes. Blod bitocned sunne: vor al so bledinde mon f is grislich ? atelich ine monnes eihsihde, al so is be sunfule biuore Godes eien. An oder half, no mon ne mei juggen blod wel er hit beo cold: al so is of sunne. peo hwule bet te heorte walled widinnen of uredde, nis ber no riht dom, ne no riht gugement! oder beo hwule t te lust is hot toward eni sunne, ne miht tu nout peo hwule demen wel hwat hit is, ne hwat per wule cumen of : auh let lust ouergon ? hit te wule liken. Let bet hote acolen ase ded be bet wule juggen g blod, 7 bu schalt demen alriht be sunfule, 7 te sunne lodlich 7 ful, bet te buhte ueir : 7 so muchel vuel cumen perof pet zif bu hit hefdest

b agein word of word. C. agein woh of word. T. " [meke]. C. d Psalm cii. 6.

c leoste ze aleosen [mede]. C.

dachge [dasche]. C. drahe. T. f mon islein. C. a mon bibled. T.

g jugi. T.

PART III.—MORAL LESSONS AND EXAMPLES. REASONS FOR EMBRACING A MONASTIC LIFE.

My dear sisters, in like manner as you guard well your senses externally, so above all things see that ye be gentle within, and mild and meek, affectionate and kind-hearted, and patient of any word -if any one speaks ill of you—and of any deed, if any one harms you—lest you lose all. Against testy anchoresses, David sayeth this verse, "Similis factus sum pellicano solitudinis," &c.a "I am like a pelican," he saith, "that dwelleth alone." The pelican is a lean bird, so peevish and so wrathful that often, in her anger, she killeth her own young ones when they molest her, and then, soon after she is very sorry, and maketh great moan, and smiteth herself with her bill wherewith she slew her young, and draweth blood out of her breast, and with the blood she then quickeneth her slain birds. This pelican is the peevish recluse. Her birds are her good works, which she often slayeth with the bill of sharp wrath; and when she hath so done, she, as the pelican doth, quickly repents, and with her own bill pecks her breast; that is, with confession of her mouth wherewith she sinned and slew her good works, draweth the blood of sin out of her breast, that is, of the heart in which is the life of the soul, and thus shall then quicken her slain birds, which are her works. Blood betokeneth sin, for as a bleeding man is hideous and frightful in the sight of man, so is the sinful before the eyes of God. Again, no man can judge of blood correctly until it be cold: it is the same with regard to sin. While the heart is inwardly boiling with wrath, there is no just decision, nor any right judgment; or, while the desire is hot toward any sin, thou art not able to judge rightly either of its nature or its consequences; but let the desire pass over and thou wilt rejoice. Let the heart cool, and, as those do who will judge of blood, thou wilt rightly judge the sinful, and the sin to be loathsome and foul which seemed to thee fair; and that so much evil comes of it, that if thou hadst done it while the heat lasted thou wouldest think thyself mad for having intended it. This is true of every sin.

idon peo hwule pet te hete ileste, pet tu schalt demen pi suluen wod, po pu per touward pouhtest. Pis is of euerich sunne soo.

Folio 30. Hwu blod is bitoched sunne, b 7 nomeliche of wredde.

"Impedit ira animum ne possit cernere uerum." Wredde hit seid, be hwule \$ hit ilest, ablended so be hearte bet heo ne mei sod iknowen. "Maga quedam est transformans naturam humanam." Wrede is a uorschuppild, ase me telled ine spelles: vor heo bireaued 7 binimed mon his rihte wit, 7 chaunged al his chere, 7 forschupped him urom mon into bestes cunde. Wummone wrod is wuluene: 7 mon wrod is wulf, oder leun, oder unicorne. De hwule bet euer wredde is ine wummone heorte, bauh heo uersalie, 7 sigge hire vres, 7 hire Pater nosters, 7 hire Auez, al ne des heo bute peotes ?'d heo naues bute ase beo \$ is iwend te wuluene, i Godes eien: 7 is ase wuluene stefne in his swete earen. "Ira furor brevis est:" wredde is a wodschipe. Wro's mon is he wod? Hu loke's he, hu speke's he, hu vare's his heorte widinnen him? Hwuche beod widuten alle his lates? He ne icnowed nenne mon. Hu is he mon beonne? "Est enim homo animal mansuetum natura." Mon is kundeliche milde : auh so sone so he his mildheortnesse vorleosed, he uorleosed monnes kunde, ? wredde, be uorschuppild, uorschupped him into bestes kunde, ase ich er seide. Ant hwat zif eni ancre, Jesu Cristes spuse, is forschupped to wuluene—nis bet muche seoruwe? Nis ber, beonne, bute vorworpen e sone pet ruwe vel abute pe heorte, 7 mid softe seihtnesse makien hire smede 7 softe, ase is cundeliche wummone hude. Vor mid te wuluene uelle, no ping pet heo ded nis Gode licwurde ne icweme.

Lo her azeines wreðde monie kunnes remedies, 7 frouren a Folio 30 b. muche vloc, 7 misliche boten. Lif me mis-seid þe, þenc þ tu ert

a hate heorte. C.

b Hwi blod hit bitocnes. T.

e saie. T.

d doted. C.

awarpe [clengi awei]. C.

WHY BLOOD BETOKENS SIN; AND PARTICULARLY OF ANGER.

"Impedit ira animum, ne possit cernere verum;" that is, "anger, while it lasts, so blindeth the heart that it cannot know the truth." "Maga quædam est, transformans naturam humanam." "Anger is a sorceress," as is said in stories; for it bereaveth and depriveth man of his right understanding, and changeth his whole countenance, and transforms him from man into beast's nature. An angry woman is a she-wolf, and an angry man is a wolf, or a lion, or a unicorn. As long as anger is in a woman's heart, though she say her versicles, and her hours, and her paternosters, and her aves, yet she doth nothing but howl. In every thing she is only as one that is changed into a she-wolf in the sight of God; and it is all as the voice of a wolf in his sweet ears. "Ira furor brevis est." a Anger is a kind of madness. Is not an angry man mad? How doth he look? How doth he speak? How fareth his heart within? Of what kind is all his outward demeanour? He regardeth no man. How, then, is he a man? "Est enim homo animal mansuetum naturâ." Man is gentle by nature; but as soon as he loseth his gentleness he loseth man's nature, and Anger, the sorceress, transformeth him into the nature of a beast, as I said before. And what if any recluse, Jesus Christ's spouse, is transformed into a she-wolf? Is it not a great grief? There is, then, nothing to be done but to cast away quickly the rough skin that is about the heart, and with mild conciliation make her smooth and soft, as woman's skin is naturally. For, with the wolf's skin, nothing that she doth is acceptable or pleasing to God.

Here, now, are many sorts of remedies against anger, and many comforts and divers helps. If men speak evil of thee—think that thou art earth. Do not men tear up the earth? Do they not tread upon it? Do they not spit upon the earth? If they did so to

eorőe: ne to drauhð me þe eorőe? ne to tret [me] þe eorőe? ne bispet me þe eorðe? Þauh me dude so bi þe, me dude þe eorðe riht. Lif þu berkest azein þu ert hundes kunnes! ant zif þu stingest azean mid attri wordes, þu ert neddre kundes, a nout Cristes spuse. Þenc, dude he so? "Qui tanquam ovis ductus est ad occisionem, non aperuit os suum." Efter alle þe schendfule pinen þet he þolede oðe longe uriniht, me ledde him amorwen uorte hongen o waritreo driuen þuruh his four limes irene neiles! ant "non more þen a schep," ase þe holi writ seið, "ne cweðe he neuer a word."

pench zet an o'der half! hwat is word bute wind? To woc heo is istrenced bet a windes puf of a word mei auellen,d ? aworpen into sunne: 7 hwo nule bunchen beonne wunder of an ancre bet a windes puf of a word auelled?e Let, an oder half, ne scheawed heo & heo is dust, I vnstable binc, bet mid a lutel wind of a word is anon to blowen, 7 to bollen. Pe ilke puf of his mud, zif bu hit wurpe under bine vet, hit schulde beren be upward toward be blisse of heouene. Auh nu is muche wunder of ure muchele unmedschipe.f Understonded bis word.g Seint Andreu muhte idolien bet te herde rode hef him touward heouene, ant luueliche biclipte hire. Seint Lorens also idolede pet te gredil hef him upwardes mid berninde gleden. Seint Stefne bet te stones bet me stenede him mide, 7 vnderueng ham gledliche h mid hommen i iuolden, bet is, cneolinde: 7 we ne muwe nout idolien bet te wind of a word bere us touward heouene: auh beo'd wode azeines ham bet we schulden boncken, ase beo ilke bet serued us of muche seruise, bauh hit beo hore undenkes. "Impius uiuit pio, uelit nolit impius." Al bet be unwreste 7 te vuele ded for vuele, al is pe gode to gode, 7 al is to

Folio 31.

a cundel. T. C.

c quic ne qued. C. T.

c of anker wind fallet? T.

g [To settin wordis o bref]. C.

i hammes, T. honden. C.

b frinacht. C.

d afallen. C. T.

f madschipe. T.

h 7 bed for ham be schenden him. C.

thee, they did right to the earth. If thou barkest again, thou art of the nature of a dog. If thou stingest again with venomous words, thou art of serpent's nature, and not the spouse of Christ. Think, did he so? "Qui tanquam ovis ductus est ad occisionem, et non aperuit os suum." After all the ignominious pains that he endured in the long night preceding his crucifixion, they led him on the morrow to hang him on the accursed tree; and drove iron nails through his four limbs; "And no more than a sheep," as the Holy Scripture saith, "spake he a word."

Think yet again; What is a word but wind? Too feebly is she strengthened whom a wind's puff of a word may cast down and throw into sin; and who, then, would not think it strange of an anchoress whom a wind's puff of a word easteth down? And again, doth she not shew that she is dust, and an unstable thing, who, with a little wind of a word, is immediately blown up and provoked. The same puff of his mouth, if thou east it under thy feet, would bear thee upward toward the blessedness of heaven. And now there is reason to wonder much at our great want of patient endurance. Understand this saying: Saint Andrew could endure that the painful cross lifted him up toward heaven; and lovingly he embraced Saint Lawrence also endured that the gridiron lifted him upwards with burning brands. Saint Stephen endured that the stones wherewith they stoned him did the same, and he received them gladly, with bended knees; that is, kneeling; and we cannot endure that the wind of a word should bear us toward heaven, but are mad against them whom we ought to thank, as doing us much service, though it be against their will. "Impius vivit pio, velit nolit impius." All that the base and wicked doth for evil is good to the good, and is all to his behoof and his advancement toward his felicity: let him go on to braid a crown for thee, and that gladly. Think how the good Saint, in the Lives of the Fathers, kissed and blessed the base hand that had hurt him, and said while he kissed

his biheue, 7 timbrunge touward his blisse. Let hine iwurden, 7 tet gledliche, breiden be ane crune. Penc hu be gode holi mon, in uitas patrum, custe 7 blescede be unwreste hond 5 hefde ihermed him, 7 seide so inwardliche cussinde hire zeorne: "I blesced beo euer beos hond, vor heo haued itimbred me be bliscen of heouene?" I tu sigge also bi be hond \$ mis-ded be, ? bi be mud also, \$ out a mis-seid be, "I blesced beo bi mud," bu seie, "vor bu makest me leome perof to timbren, 7 to echen me mine crune. Wel is me uor mine gode, 7 wo is me bauh for bin vuel! vor bu dest me god, hermest bi sulf." Lif ei mon o'der ei wummon mis-seid o'der mis-ded ou, mine leoue sustren, so ze schulen siggen. Auh nu, is muche wunder, zif we wel biholdet, hu Godes halewen poleden wunden in hore bodie, ? we beod wode zif a wind blowed a lutel touward us, I te ilke wind ne wunded nout bute be eare one. Vor nouder ne mei be wind, bet is bet word, ne wunden be i bine vlesche, ne fulen bine soule bauh hit puffe on be, bute zif bi sulf hit makie. Bernardus: "Quid irritaris? quid inflammaris ad verbi flatum, qui nec carnem vulnerat, nec inquinat mentem." Wel bu meiht understonden e bet ter was lutel fur of cherite bet leited al of ure Louerdes luue. Lutel fur was ter per of, pet a puf acweinte. Vor per ase muchel fur is, kundeliche hit waxed mid winde.

Agein mis-sawe over misdede, lo, heranont, remedie 7 salue. Alle cunnev wel peos asaumple. A mon pet leie ine prisune, ouhte muche raunsun, on onne wise ne schulde, ne ne muhte ut, bute zif hit were vor te hongen, er he hefde al his ransun fulliche ipaied,—nolde he cunnen god ponc ane monne pet wurpe up on him a bigurdel ful of ponewes uorte acwiten areimen him mide, alesen him ut of pine, pauh he wurpe hit ful herde azein his heorte? Al pet hurt al pet sore were uorziten forziuen uor

a eawieht. C. ewt. T.

e vndergeten. T. undergeoten. C.

e duste. T. C.

^b freome. C.

d her on ende. T. her anonden. C.

it earnestly, and from his heart: "Ever blessed be his hand, for it hath prepared for me the blessedness of heaven;" and say thou in like manner of the hand that injures thee, and the mouth also that sayeth any evil against thee, "Blessed be thy mouth, for thou makest it an instrument for me wherewith to form and to increase my crown. Well is me for my good, and yet woe is me for thine evil; for thou doest good to me and harm to thyself." Thus shall ye say, my dear sisters, if any man or any woman wrong you by word or But now, it is very strange, if we consider well, how the Saints of God suffered wounds in their bodies; and we are distracted if a wind blow a little toward us, and the same wind hurteth nothing but the ear only. For the wind, that is, the word, can neither wound thee in thy flesh, nor defile thy soul, though it may puff on thee, except thou, thyself, cause it. Bernard: "Quid irritaris? quid inflammaris ad verbi flatum, qui nec carnem vulnerat nec inquinat mentem." Thou mightest well understand that there was little of the fire of charity which is kindled by the love of our Lord. There was little of that fire which a puff extinguished. For where there is much fire it naturally increaseth with wind.

Against wrongful word or deed, lo, here is a remedy and salve for them. Let every one weigh well this example. A man who lay in prison and owed a large sum for his ransom, and in no wise could or might get out, except it were to be hanged, until he had fully paid his ransom,—would he not give good thanks to a man who threw upon him a purse full of money wherewith to pay his debt, and set him free and release him out of painful durance, though he threw it hard against his heart? All the hurt and the sore would be forgotten and forgiven for gladness. Just so are all we here in prison, and owe to God great debts by reason of our sins, and therefore we cry to him in the Paternoster, "Et dimitte nobis, debita nostra."

glednesse. Al riht o bisse wise we beod alle ine prisune her, 7 owen God greate dettes of sunnen? I for bi we zeied to him ide Paternoster, "Et dimitte nobis debita nostra." Louerd, we sigged forzif us ure dettes, al so ase we uorzined to ure detturs. Would bet me mis-ded us, oder of word oder of werc-bet is ure raunsun bet we schulen areimen us mide, 7 acwiten ure dettes touward ure Louerd, bet beo'd ure sunnen: vor widute cwitaunce, up of his prisun nis non inumen, bet he ne bið anhonged, oðer ine purgatorie, oðer iðe pine of helle. Ant ure Louerd sulf seid, "Dimitte, 7 dimittetur vobis:" "forzif, 7 ichulle forziue pe:" 7 is as pauh he seide, "pu ert andetted touward me swude mid sunnen! auh, wultu god foreward, al bet euer eni mon mis-seid be, oder mis-ded be, ichulle nimen hit onward be dette bet tu owest me." Nu beonne, bauh a word culle be ful herde up o bine heorte, a ? te bunched a uormest bet hit hurted bine heorte, benc ase be persun wolde bet were ihurt sore mit te bigurdle, 7 underuong hit gledliche uorte acwiten be mide, 7 bonke him bet hit sende be, bauh God ne kunne him neuer bonc of his sonde. He hermed himsulf & froemed b be, zif bu const hit understonden.º Vor ase Dauid seid swude wel mid alle, "God ded in his tresor peo unwreste 7 te vuele, vorte huren mid ham, ase me ded mid garsume peo p wel vihted, ponens in thesauris abissos." Glosa, crudeles quibus domat milites suos. Eft, an over halue, pe pellican is a fuel bet haue's anober cunde ! bet is, bet hit is euer leane. Vor bi ase ich er seide, Dauid efnede him berto in ancre persone, 7 ine ancre d stefne. "Similis factus sum pellicano solitudinis." "Ich am a pellican iliche pet wune's bi him one:" 7 ancre ouh bus to siggen, 7 beon iliche be pellican anont bet hit is leane. "Iudit clausa in cubiculo jejunabat omnibus diebus vite sue," 7c. Iudit bitund inne, ase hit telled in hire boc, ledde swude herd lif, veste, e 7 werede heare. Iudit bitund inne bitocne o ancre bitund. bet ouhte leden herd lif, ase dude be lefdi Iudit, efter hire efne, 7

Folio 32.

a breoste. C.

b freome'd. C. frames. T.

c bolien. C. T.

d anerene. T.

e festede.

We say, "Lord, forgive us our debts, as we forgive our debtors." If any wrong is done either by word or deed—that is our ransom, wherewith we should free ourselves and pay our debts to our Lordwhich are our sins; for without payment, out of his prison is none taken, but to be punished either in purgatory, or in the pains of hell. And our Lord himself says, "Dimitte, et dimittetur vobis:" a "Forgive, and I will forgive you;" as if he had said, "Thou art deeply indebted to me through sins; but if thou wilt make a faithful agreement, I will account whatever any man saith or doth wrongfully against you as part of payment of the debt thou owest me." Now then, though a word strike you full hard upon the heart, and it seems to you at first that it hurteth thine heart, reflect, as the prisoner would who might be hurt by the purse; and receive it gladly to pay your debt with it; and thank him who sent it to thee, though God may never thank him for his sending it. He doth harm to himself, and good to thee, if thou art able to understand it. For as David well saith, "God placeth in his treasure-house the base and the wicked, in order to hire with them, as men do with money, those who fight well, laying up the depths in store houses; "b viz. the cruel, by whom he disciplines his soldiers. Again, the pelican is a bird that hath another nature; which is, that she is always lean. Wherefore, as I said before, David compared himself to her in the character and in the voice of a recluse: "Similis factus sum pelicano solitudinis." "I am like a pelican that dwelleth alone:" and a recluse ought thus to say, and to be like the pelican as to her being lean. "Judit clausa in cubiculo jejunabat omnibus diebus vitæ suæ," &c.º "Judith, shut up," as we are told in her book, "led a very hard life, fasted and wore hair-cloth." Judith shut up betokeneth an anchoress shut up, who ought to lead a hard life, as did the lady Judith, as far as she is able, and not like a swine pent up in a sty to fatten and to increase in size for the stroke of the axe.

a Luke, vi. 37.

b Psalm xxxiii. 7.

c Judith, viii. 5, 6.

nout ase swin ipund ine sti uorte uetten, 7 forte greaten azein þe cul of þer eax.

Two cunne ancren beod pet ure Louerd speked of, 7 seid in pe gospelle: of false, 7 of treowe. "Vulpes foveas habent, 7 volucres celi nidos:" bet is, "voxes habbed hore holes, 7 briddes of heouene hore nestes." pe uoxes, pet beo'd pe valse ancren, ase vox is best falsest, peos habbed, he seid ure Louerd, hore holes inward ter eorde, mid eordliche undeauwes, I drawed al into hore holes, bet heo muwen arepen 7 arechen.a pus beod be gederinde ancren of god, ide gospelle to uoxes iefned.b pe uox is ec a wrecche ureche best, I fret swude wel mid alle !'d I te valse ancre drauhd into hire hole I fret, ase be uox ded, bode ges I henhen, ant habbed efter be uoxe a simple semblaunt sume cherre, 7 beod pauh ful of gile, 7 makieð ham oðre þen ha beoð, ase uox deð: e is ipocrite ? weneð forte gilen God, ase heo bidweolied simple men, 7 giled mest ham suluen. Lelstreð, f ase þe uox deð, 7 zelpeð of hore god, hwar se heo durren 7 muwen: 7 chefled of idel, 7 so swude worldlich iwurded, bet, anont hore nome, ha stinked, ase be uox ded ber he geð forð: vor zif heo doð vuele me seið bi ham wurse.

peos eoden into ancre huse ase dude Saul into hole! nout ase Dauid pe gode. Bobe pauh heo wenden into hole, Saul 7 Dauid, ase hit telleb ine Regum. Auh Dauid wende [in him for to clensen! ach Saul wende] pider in vorte don his fulbe perinne, ase deb, among moni mon, sum uniseli ancre, went into hole of ancre huse vorte bifulen pene stude, don derneluker perinne flesliche fulben, pen heo muhte zif heo were amidde pe worlde. Uor hwo haueb more eise te don hire cweadschipes pen haueb pe ualse ancre? pus

a repen 7 rinen. T. ropin 7 rimen. C.

c frec. C.

e makes him over ben he is, as fox b is. T.

g supplied from. C.

b ifeiget. C.

d 7 fretewil widalle. C.

f Galstres. T. Galie C. C.

There are two kinds of anchoresses whom our Lord speaketh of, and mentions in the Gospel; the false and the true. "Vulpes foveas habent, et volucres cœli nidos: " that is, "Foxes have their holes, and birds of heaven their nests." The foxes, which are the false anchoresses, as the fox is the most false of beasts,-"These," our Lord saith, "have their holes in the earth, with earthly vices, and draw every thing into their holes that they can catch and steal." Thus the anchoresses who gather worldly goods are compared by God in the Gospel to foxes. The fox is also a thievish a and ravenous beast, and devours eagerly withal: and the false anchoress draweth into her hole and devours, as the fox doth, both geese and hens; and hath, like the fox, a somewhat simple appearance, and yet is full of guile, and affecteth to be different from what she is, as the fox doth; she is a hypocrite, and thinketh to deceive God, as she imposes upon simple men; and deceiveth most herself. She yelpeth as the fox doth, and boasteth of her merits wheresoever she dare or may, and chattereth of trifling matters, and becometh so extremely worldly, that, as to her name, she stinketh, as the fox doth wherever he goes, for if she doth evil, report makes it worse.

Such persons go into a religious house as Saul went into the cave; not as the pious David did. Both Saul and David went, indeed, into the cave, as we are told in the Book of Kings. But David went in to cleanse himself, and Saul to befoul the place; as doth, among many men, an unhappy recluse, who goes into a religious house to defile the place, and to indulge therein in carnal uncleanness more secretly than she could do if she were abroad in the world. For who can with more facility commit wickedness than the false recluse? Thus went Saul into the cave to defile the

^a Wretch, or wratch, is still used in this sense in the south of Scotland. Jamieson does not notice it.

Folio 33.

wende Saul into hole uort te bidon a pene stude : auh Dauid wende bider in one nor to huden him urom Saul bet him hatede, 7 soulite uorte slenne! 7 so de pe gode ancre. Saul, pet is pe ueond, hate o 7 hunted efter hire: 7 heo ded hire into hire hole, worte huden hire vrom his kene clokes. Heo hut b hire in hire hole, bobe vrom worldliche men 7 worldliche sunnen! 7 fordi heo is gostliche Dauid! bet is, strong to zein be ueond, I hire lire lufsum to ure Louerdes eien. Vor al so muchel seid bis word Dauid, on Ebreuwische leodene, as strong tozein be ueond. Pe ualse anere is Saul, efter bet his name seid! Saul, abutens, siue abusio. Vor Saul, on Ebreuwisch, is mis-notinge an Englisch: ant te valse ancre mis-note's ancre nome. Vor heo wited unwurdliche ancre nome! 7 al bet heo euer wurche's. Auh be gode ancre is Iudit, as we er seiden, bet is bitund, ase heo was: 7 also ase heo dude, vested 7 wakied, swinked 7 were bere. Heo is of be briddes bet ure Louerd speke of, efter be uoxes: be mid hore lustes ne holied nout aduneward, ase dod be uoxes, bet beod false ancren: auh habbed up an heih, ase briddes of heouene, iset hore nest, bet is hore reste. Treowe ancren beo'd briddes bitocned i'd vor heo leaue'd be eorde, bet is, be luue of alle eor liche binges, 7 buruh zirnunge of heorte to heouenliche binges, vleoo upward, touward heouene. Ant tauh heo vleon heie, mid heih lif 7 holi, heo holded pauh pet heaued lowe puruh milde edmodnesse, ase brid vleoinde buhy bet heaued lowe, ant lete ale nouht wurd bet heo wel dod, 7 wel wurched: 7 sigged ase ure Louerd lerede alle his, "Cum omnia bene feceritis, dicite quod servi inutiles estis:" "Hwon ze habbed al wel idon," he seid, ure Louerd, "sigged to ze beod unnute f prelles." Fleod heie, I holded paul bet heaued euer lowe. De hwingen bet bered ham upward, bet beod gode beauwes bet heo moten sturien into gode werkes, ase brid hwon hit wule vleon stured his hwingen. Auh be treowe ancren bet we

a bifule. T.

h huides. T.

c harde, T. C.

d iclepede. T.

e ase, C.

f unneite. T.

place; but David went in thither only to hide himself from Saul, who hated him and sought to slay him; and so doth the good anchoress. Saul, that is, the fiend, hateth and hunteth after her; and she retires into her cave, to hide herself from his keen clutches. She hides herself in her cave, both from worldly men and worldly sins; and therefore she is spiritually David; that is, strong against the fiend, and her countenance levely in the sight of our Lord. For this word, David, in the Hebrew language, signifies as much as, strong against the fiend. The false recluse is Saul, according to the meaning of his name; Saul, abusing, or abuse. For Saul, in Hebrew, is abusing in English; and the false recluse abuseth the name of anchoress. For she unworthily throweth reproach upon the name of anchoress, and upon all that she doth. But the good anchoress is Judith, as we said before; that is, shut up as she was; and doth just as she did, fasteth and watcheth, laboureth and weareth hair-cloth. She is of the nature of the birds, of which our Lord speaketh after the foxes, which dig not downward with their lusts, as do the foxes, which are false anchoresses, but, as birds of heaven which have set up on high their nest; that is, their rest. True anchoresses are compared to birds; for they leave the earth; that is, the love of all earthly things; and, through yearning of heart after heavenly things, fly upward toward heaven. And, although they fly high, with high and holy life, yet they hold the head low, through meek humility, as a bird flying boweth down its head, and accounteth all her good deeds and good works nothing worth, and saith, as our Lord taught all his followers, "Cum omnia bene feceritis, dicite quod servi inutiles estis; " "When ye have done all well," saith our Lord, "say that ye are unprofitable servants." Fly high, and yet hold the head always low. The wings that bear them upwards are, good principles, which they must move unto good works, as a bird, when it would fly, moveth its wings. Also, the true anchoresses, whom we compare to birds,—yet not we, but God -spread their wings and make a cross of themselves, as a bird doth when it flieth; that is, in the thoughts of the heart, and the mortifi-

efneð to briddes: nout we pauh: auh deð God. Heo spredeð hore hwingen, ant makied a creoiz of ham suluen, ase brid ded hwon hit flih's, bet is, ine bouhte of heorte, 7 ine bitternesse of flesche, bere's Godes rode. peo briddes fleo's wel bet habbe's lutel flesch, Folio 33 b. ase be pellican haued, 7 monie uederen. be steore b uor his muchele flesche maked a semblaunt uorte vleon, 7 beated be hwingen: auh bet fette drauhd euer to ber eorde. Al riht so, fleschlich ancre bet luued flesches lustes 7 foluwed hire eise, be heuinesse of hire flesche 7 flesches un Seawes binime hire hire vluht; I tauh heo makie semblaunt, I muchel noise mid te hwingen, bet is, leten of ase paul heo fluwe 7 were an holi ancre. Hwo se zeorne bihalt, he lauhwe's hire to bisemare: for hire uette euer, ase de's pe strorkes, e pet beod hire lustes, drawed hire to per eorde. peos ne beog nout iliche be pellican be leane, ne ne vleog nout an heih! auh beoð eorð briddes, 7 nesteð o þer eorðe. Auh God cleopeð þe gode aneren briddes of heouene, ase ich er seide: "Vulpes foveas habent, 7 volucres celi nidos." Voxes habbed hore holes, 7 briddes of heouene hore nestes. Treowe aneren beo'd ariht briddes of heouene bet fleog an heih, ant sitteg singinde murie oge grene bowes: bet is, benche's uppand, of be blisse of heouene, bet neuer ne valewed, auh is euer grene, 7 sitted o bisse grene, singinde swude murie: pet is, rested ham inne swuche pouhte, 7 habbed muruhde of heorte, ase beo bet singed. Brid bauh, oder hwule, vorte seehen his mete uor be vlesches neode, lihted adun to ber eorde: auh beo hwule bet hit sit o ber eorde, nis hit neuer siker, auh biwent shim ofte, 7 biloked him euer zeorneliche al abuten. Alriht so, be gode anere, ne vleo heo neuer so heie, heo mot lihten o'der hwules adun to ber eorde of hire bodie, eten, drinken, slepen, wurchen, speken, iheren of bet neode's to, of eor'sliche binges. Auh beonne, as be brid ded, heo mot wel biseon hire, 7 biholden hire on ilchere half,h

Folio 34.

^a fele fiberon. C.

c liues. T.

e struciones. C. ostrices. T.

g turnes. T.

b strucion, C. ostrice, T.

d muche mird wid wengen. C. muche dunc. T.

f upward. T.

h bilokin on euch half. C.

cation of the flesh, they bear the Lord's cross. Those birds fly well that have little flesh, as the pelican hath, and many feathers. The ostrich, a having much flesh, maketh a pretence to fly, and flaps his wings, but his feet always draw to the earth. In like manner, the carnal anchoress, who loveth carnal pleasures, and seeketh her ease, the heaviness of her flesh and its desires depriveth her of her power of flying; and though she make a pretence and much noise with her wings; that is, make it appear as if she flew, and were a holy anchoress, whoever looks at her narrowly, laughs her to scorn; for her feet, as doth the ostrich's, which are her lusts, draw her to the earth. Such are not like the meagre pelican, nor do they fly aloft, but are birds of the earth, and make their nests on the ground. But God calleth the good anchoresses birds of heaven, as I said before: "Vulpes foveas habent et volucres cœli nidos." "Foxes have their holes, and birds of heaven their nests." True anchoresses are indeed birds of heaven, that fly aloft, and sit on the green boughs singing merrily; that is, they meditate enraptured, upon the blessedness of heaven that never fadeth, but is ever green; and sit on this green, singing right merrily; that is, in such meditation they rest in peace and have gladness of heart, as those who sing. A bird, however, some times, alighteth down on the earth, to seek his food for the need of the flesh; but while he sits on the ground he is never secure, and is often turning himself, and always looking cautiously all around. Even so, the pious recluse, though she fly ever so high, b must at times alight down to the earth in respect of her body-and eat, drink, sleep, work, speak, and hear, when it is necessary, of earthly things. But then, as the bird doth, she must look well to herself, and turn her eyes on every side, lest she be deceived, and be caught in some of the devil's snares, or hurt in any way, while she sits so low. "The birds," saith our Lord, "have nests;" "volucres eœli habent nidos." A nest is hard on the

^a In the original it is the stork, to which the description does not apply. In the two other MSS, it is the estrich, the character of which is accurately described in the text.

b i.e. in devout meditation.

bet heo nouhwar ne misnime, leste heo beo ikeiht buruh summe of be deofles gronen, over ihurt summes weis, be hwule & heo sit so lowe. peos briddes habbed nestes, he seid, ure Louerd, "Volucres celi habent nidos." Nest is herd, a of prikinde pornes widuten, ? widinnen nesche 7 softe: 7 so schal ancre widuten polien herd in hire vlesche, 7 prikinde pinen. So wisliche b heo schal bauh swenchen bet flesch, bet heo muwe sigen, mid te psalmwuruhte, "Fortitudinem meam ad te custodiam:" bet is, ichulle witen mine strenc'de, Louerd, to pine bihoue! I fordi beo'd flesches pinen efter euerich ones efne. Pet nest schal beon herd widuten 7 softe widinnen, 7 te heorte swete. Peo pet beod of bittere, oder of herde heorte, 7 nesche to hore vlesche, heo makied frommard hore nestsofte widuten, I borni widinnen. Dis beod be weamode I te estfule ancren, bittre widinnen, ase bet swete schulde been, 7 estfule widuten, ase bet herde schulde beon. peos ine swuche neste muwen habben herde c reste hwon heo ham wel bidenched. Vor to leate heo schulen bringen vord briddes of swuche neste: bet beod gode werkes, vorte vleon touward heouene. Iob cleope's per ancre hus nest: 7 seid ase paul he were ancre. "In nidulo meo moriar:" bet is, ichulle deien imine neste, 7 beon as dead berinne: vor bet is ancre rihte: 7 wunien uort heo deie deine berinne, bet is nullich neuer slakien, be hwule bet mi soule is imine buke,e to drien herd widuten, al so ase nest is, 7 softe been widinnen.

Folio 34 b.

Of dumbe bestes 7 of dumbe fueles leorned wisdom 7 lore. Pe earn ded in his neste enne deorewurde zimston pet hette achate. Vor non attri pinc ne mei pene ston neihen, ne peo hwule pet he is in his neste hermen his briddes. Pes deorewurde ston, pet is Iesu Crist, ase ston treowe 7 ful of alle mihten, ouer alle zimstones. He is pe achate pet atter of sunne ne neihede neuere. Do hine idine neste, pet is, idine heorte. Penc hwuch pinen he polede on his

a eart. C.

b williche, T.

c uuel, T. C.

d y wunien ase dead. C. y wunien adet dead. T.

e ide buc. T. C.

outside with pricking thorns, and is delicate and soft within: even so shall a recluse endure hard and pricking pains in the flesh; yet so prudently shall she subdue the flesh by labour, that she may say with the Psalmist: "Fortitudinem meam ad te custodiam;" "that is, I will keep my strength, O Lord, to thy behoof;" and therefore the pains of the flesh are proportioned to every one's case. The nest shall be hard without and soft within; and the heart sweet. They who are of a bitter or hard heart, and indulgent towards their flesh, make their nest, on the contrary, soft without and thorny These are the discontented and fastidious anchoresses: bitter within, when they ought to be sweet; and delicate without, when they ought to be hard. These, in such a nest, may have hard rest, when they consider well. For, from such a nest, they will too late bring forth young birds, which are good works, that they may fly toward heaven. Job calleth a religious house a nest; and saith, as if he were a recluse: "In nidulo meo moriar;" that is, "I shall die in my nest, and be as dead therein;" for this relates to anchorites; and, to dwell therein until she die; that is, I will never cease, while my soul is in my body, to endure things hard outwardly, as the nest is, and to be soft within.

From dumb beasts and birds learn wisdom and knowledge. The eagle deposits in his nest a precious stone which is called agate. For no poisonous thing may come nigh the stone, nor harm his birds while it is in his nest. This precious stone is Jesus Christ; a faithful stone, and full of all might, above all precious stones. He is the agate which the poison of sin never approached. Place him in thy nest; that is, in thine heart. Think what pains he suffered in his flesh without, and how gentle and mild he was in his heart within; and thus shalt thou drive all poison out of thy heart, and

flesche widuten, 7 hu swetc he was iheorted, 7 hu softe widinnen: 7 so pu schalt drine ut euerich atter of pine heorte, 7 bitternesse of pine bodie. Vor ine swuch pouhte, ne beo hit neuer so bitter pine pet pu polest uor pe luue of him pet dreih more uor pe, hit schal punche pe swetc. Pes ston, ase ich er seide, avleied attri pinges. Habbe pu pesne ston widine pine heorte, pet is Godes nest, a ne per tu b nout dreden pe attrie neddre of helle. Pine briddes, p beod pine gode werkes, beod al sker of his atter.

Hwo se ne mei habben besne ston, ne ne holden o none manere, ne o none wise, ide nest of hire heorte, hure 7 hure ide neste of bine ancre huse, loke pet tu habbe his iliche, pet is pet crucifix, 7 bihold ofte beron, 7 cus be wunde studen, ine swete munegunge of be sobe wunden bet he ode sode rode mildeliche d polede. Le, uor so heo mei beon Iudit, bet is, libben herde, ant beon icnowen ofte to God of his muchele godleic touward hire, ant hire defautes touward him ! bet heo hit zelt him vuele, 7 crie him zeorne perof merci 7 ore, e 7 schriuen hire perof ilome. peonne is heo Iudit, pet slouh Oloferne. Vor Iudit, on Ebreu is schrift an Englis. f Vordi seid cuerich ancre, to eueriche preoste, confiteor, on alre erest, 7 schriue's hire on alre erest 7 ofte, vorte beon Iudit 7 slean Oloferne, pet is bes deofles strenc'de. Vor ase muche sei'd bis word Oloferne, ase stinkinde g ine helle. Secundum nominis ethimologiam, Olofernis, "Olens in inferno." Secundum interpretationem, "infirmans vitulum saginatum." On Ebreuwische ledene, Oloferne is be ueond, bet make's uet kelf ? to wilde, feble 7 unstrong. Vet kelf 7 to wilde is bet fleschs bet awiliged h so sone hit euer uetted buruh este 7 buruh eise. "Incrassatus est dilectus meus, et recalcitravit." Mi leof is ivetted, he seid, ure Louerd, 7 smit me mid his hele. Vor al so sone so bet

Folio 35.

a per Godes nest is. T.

c ilicnesse. T.

e are. T.

g struginde. C.

b ne berf tu. T. ne barf bu. C.

d buldeliche. T.

f an Englisch, † sleas gastliche þe deouel of helle. T.

h wildes. T.

bitterness out of thy body. For in such meditations, however bitter may be the pain thou sufferest for the love of him who endured more for thee, it shall seem sweet to thee. This stone, as I have already said, driveth away poisonous things. If thou have this stone within thine heart, which is God's nest, thou needest not fear the venomous serpent of hell. Thy young birds, which are thy good deeds, are quite secure from his venom.

. Whosoever cannot have this stone, nor can keep it, in any manner or way, in the nest of her heart, must see that she have, at least, its likeness; that is, the crucifix, in the nest of her monastery, and contemplate it often, and kiss the places of the wounds, in sweet remembrance of the real wounds which he meekly suffered on the real cross. Yea, for thus she may be Judith; that is, lead an austere life, and often make acknowledgment to God of his great goodness toward her, and her deficiencies toward him, in that she returned him evil; and cry earnestly for mercy and forgiveness thereof, and confess frequently. Then is she Judith, who slew Holofernes. For Judith in Hebrew is confession in English. Wherefore, every anchoress saith to every priest, "Confiteor," first of all, and confesseth herself first of all, and often, that she may be Judith and slay Holofernes; that is, the devil's strength. For this word Holofernes signifieth as much as stinking in hell. "Secundum nominis etymologiam, Olofernes, olens in inferno. Secundum interpretationem, infirmans vitulum saginatum." In the Hebrew language, Holofernes is the fiend, who maketh a fat and frolicsome calf feeble and weak. A fat and frolicsome calf is the flesh, which groweth wild as soon as it becometh fat through abundance and ease. "Incrassatus est dilectus meus, et recalcitravit." a "My beloved is grown fat," saith our Lord, "and smote me with his heel." For as soon as the flesh hath all its will, it immediately kicketh, like a fat

flesh haue's al his wil, hit regibbe's anon, ase uet kelf a ? idel. pis fette kelf haued be ucondes strencee to unstrenceen, ? forte makien buwen b touward sunne: vor so muche seid bes nome Oloferne. Auh ancre schal beon Iudit, buruh herd lif 7 so8 schrift, 7 slean, ase dude Iudit, pene vuele Oloferne, 7 temien ful wel hire fleschs, so sone heo iueled bet hit awileged to swude, mid festen, mid wecchen, mid heren, mid heuie swinke, mid herde disciplines, wisliche pauh ? warliche. "Habete," inquid, "sal in uobis. Item in omni sacrificio offeretis mihi sal." bet is, in euerich sacrifise, he seid, ure Louerd, offred me euer salt. Vesten, wecchen 7 odre swuche ase ich nemde nu beo's mine sacrefises. Salt bitocne's wisdom 'vor salt ziue's mete wordnesse, e ? wisdom zifð sauur. Al ure deden, ? al þet we wurched widuten salt, bet is, wisdom, al bunched God smechleas. An oder half, widuten salt fleshs gedered wurmes, 7 stinked swude fule, 7 forrote sone. Also widuten wisdom, fleshs, ase wurm, uoruret d hire, 7 wasted hire suluen, 7 foruared e ase bing bet forrotes. It sleas hire on ende. Auh swuch sacrefise stinkes to ure Folio 35 b. Louerd. paul pet fleshs beo ure fo, hit is us ihoten pet we holden hit up. We moten bauh don him wo ase hit is ofte wel wurde: auh nout fordon mid alle: vor hu woc so hit euer beo, beonne is hit so ikupled, 7 so ueste iueied to ure deorewurde goste, Godes owune furme, bet we muhten sone slean on mit tet oder !' ? bis is on of be meste wundres on eor de, bet tet heixte binc under God, bet is monnes soule, ase seint Austin witned, schal beon so ueste iueied to be flesche, bet nis bute uen 7 ful eorde, 7 buruh bet ilke limunge luuien hit so swude, bet heo uorte cwemen hit in his fule kunde, ged ut of hire heie heouenliche cunde, 7 forte paien hire, wreddet hire schuppare, \$ schop hire efter him sulf, bet is King 7 Kaiser of heouene

a fat mare. T. forfrete mare. C.

b bis fatte calf haues te feond unstreng det 7 buhet. T.

c smech, T. d forfretes, T. e forfares, T.

f Augs. Natura mentis humane, que ad ymaginem Dei creata est, et sine peccato est, solus Deus major est. T.

and idle calf. This fat calf the fiend hath power to deprive of strength, and to incline toward sin: for so much saith this name Holofernes. But the anchoress shall be Judith by an austere life and true confession, and shall slay, as did Judith, the wicked Holofernes, and tame right well her flesh, as soon as she feeleth that it is growing too wild, with fasting, with watching, with hair-cloth, with hard toil, and severe discipline, wisely, however, and cautiously, "Habete, inquit, sal in vobis. Item in omni sacrificio offeretis mihi sal;" a that is, "In every sacrifice," saith our Lord, "thou shalt offer me always salt." Fasting, watching, and other things of that kind, such as I have just named, are my sacrifices. Salt betokeneth wisdom: for salt giveth meat soundness, and wisdom giveth savour. All our works, and all that we do without salt, that is, wisdom, seemeth to God tasteless. On the other hand, without salt flesh gathereth worms, and stinketh foully, and soon becomes putrid. So, without wisdom, the flesh, like a worm, gnaws and destroys itself, and perisheth as a thing which becometh putrid, and, at last, slayeth herself. But such a sacrifice smelleth offensively to our Lord. Though the flesh be our foe, we are yet commanded to sustain it. We must, however, afflict it, as it often well deserves; but not withal to destroy it; for, how weak soever it be, still it is so coupled, and so firmly united, to our precious soul, God's own image, that we might soon kill the one with the other. And this is one of the greatest wonders on earth, that the highest thing under God, which is the soul of man, as St. Austin testifieth, should be so firmly joined to the flesh, which is only mud and dirty earth; and, through that joining, love it so dearly, that, to gratify it, in its base nature, the soul recedes from its sublime and heavenly nature; and, to please the flesh, displeaseth its Creator, who made it after his own likeness, who is King and Ruler of heaven and earth. This is a wonder above all wonders, and a wonder that excites contempt,that a thing so utterly mean, fere nihil, almost nothing, as St. Austin saith, should seduce into sin a thing so very noble as the soul is; which

I of eorde. Dis is wunder ouer alle wundres, I hokerliche wunder, bet so unimete louli binc-fere nichil-wel neih nout, ase seint Austin seid, schal drawen into sunne so unimete heih binc ase is soule, bet seint Austin cleope'd fere summum, bet is, wel neih heixt binc widuten God one. Auh God nolde nout bet heo leope into prude, ne ne wilnede nout uorto climben, 7 feolle, ase dude Lucifer, -uor he was bute charge-7 teide uor bui ane clot of heui eor e to hire, ase me ded ane cubbel to be swine a bet is to recchinde, I to ringinde abuten.^b Ant tet is bet Job seide: "Qui fecisti ventis," [id] est spiritibus, "pondus." "Louerd, he seid Job, bu hauest imaked uoder to heui uorte uedren mide be soule !c bet is, bet heui ulessis, bet drawed hire aduneward, auh buruh be heuischipe d of hire hit schal iwurden ful liht: ze, lihture ben be wind is, 7 brihture ben be sunne is, zif hit foluwed hire her, 7 ne drawed hire nout to swude into hire lowe kunde. Leoue sustren, uor his luue bet heo is iliche to, bered hire menske: 7 ne lete ze nout bet lowe fleschs ameistren hire to swude: uor heo is her in uncudde, iput in one prisune, ? bitund ase in one cwalm huse, 7 nis nout excene of hwuche dignite heo is, ne hu heih is hire cunde, ne hwuch heo schal iwur oen in hire owune riche. pet fleshs is her et home, ase eorde, bet is et eorde! ant for bui hit is ewointe ? cwiuer,e ase me seio, "bet coc f is kene on his owune mixenne." pet haue's to muche meistrie, weilawei! on monie: auh ancre, ase ich habbe iseid, ouh to beon al gostlich zif heo wule wel uleon, ase brid bet haued lutel uleschs 7 monie uederen. Nout one zet tis,g auh tekeh bet heo temed wel hire fulitowene fleschs, 7 strended 7 ded menske hire wurdfule soule. Teke i bis, heo mot zete buruh hire uorbisne, 7 buruh hire holi beoden, ziuen obre strenbe, 7 upholden ham, bet heo ne uallen ibe

Folio 36.

a þe reoðer. C.

b as mon dos be custel to the ku, over to be beast, b is to raikinde. T.

c foder to fodere wid be sawles. T. d hehschipe. T.

cointe 7 couer. T. cointe 7 kene. C. f curre. C.

s Naut ane get is pis. C. b teken. T.

i Teken, T. to eke, C.

St. Austin calleth fere summum; that is, nearly the highest thing, God alone excepted. But God was unwilling that it should leap up into pride, or should desire to climb, and fall as did Lucifer-for he was without any burden a-and therefore he tied a clod of heavy earth to the soul, as men tie a cubbel to the swine that is too much given to rake and range about. And that is what Job said, "Qui fecisti ventis," id est, spiritibus, "pondus." b "Lord," saith Job, "thou hast made a too heavy weight to give wings to the soul;" that is, the heavy flesh which draweth it downward; but through the nobleness of the soul the flesh shall become full light, yea, lighter than the wind, and brighter than the sun, if it follow the soul here, and draw her not too strongly into its own base nature. Dear sisters, for the love of him whom the soul resembles, honour her, and suffer not the base flesh to get too much dominion over her; for she is here in a strange land, pent in a prison and shut up as in a dungeon, nor is it easily seen of what dignity she is, nor how noble is her nature, nor how great she shall be in her own kingdom. The flesh is here at home, as earth, upon earth; and therefore, it is brisk and bold, as it is said, "The cock is brave on his own dunghill." Alas! it hath too much power over many. But an anchoress, as I have said, ought to be all spiritual, if she wishes to fly well, as a bird that hath little flesh and many feathers. Not only this, but she also tameth well her undisciplined flesh, and strengtheneth and doth honour to her precious soul. Moreover, she must also, by her example and her devout prayers, give strength to others, and support them, that they fall not into the filth of sin. And therefore David, immediately after he had compared an anchoress to the pelican, compared her to the night bird that is under the eaves.

dunge a of sunne. Ant for þi, Dauid, anon efter þet he heuede iefned ancre to pellican, he efnede hire to niht fuel, þet is under euesunge.

"Similis factus [sum] pellicano solitudinis: factus sum sicut nicticorax in domicilio." pe niht fuel iden euesunge bitocned recluses, bet wunied, for bi, under chirche euesunge, bet heo understonden bet heo owun to been of so holi liue bet al holi chirche, bet is al Cristene uolc, leonie b 7 wreodie c upon ham, 7 heo holden hire up mid hore lif holinesse, ant mid hore eadie bonen, 7 for bi is ancre icleoped ancre, 7 under chirche iancred, ase ancre under schipes borde, uorte holden bet schip, bet uden d ne stormes hit ne ouer-Folio 36 b. worpen. Al so al holi chirche, bet is schip icleoped, schal ancren over ancre bet hit so holde, bet tes deofles puffes, bet beov temptaciuns, hit ne ouerworpe. Euerich e haued bis auoreward, f bode buruh nome of ancre, 7 buruh bet heo wune's under be chirche, ase uorte understipren g hire, zif heo wolde uallen. Lif ha breked foreward, loke hwam heo lize, h 7 hu, cuntinuelement : uor heo ne studed' neuer ancre wununge: 7 hire nome zeied euer bis foreward, zet hwon heo slepe's.

An o'der half, pe nihtfuel uli'd bi nihte, 7 bizit ine peosternesse his k fode: 7 also schal ancre fleon mid contemplaciun: pet is, mid heih 1 mid holi bonen bi nihte touward heouene, 7 biziten bi nihte hire soule uode. Bi nihte ouh ancre uorte beon waker 7 bisi abuten gostliche bizete: vor pui cumed anon per efter, "Vigilaui et factus sum sicut passer solitarius in tecto." Vigilaui: ich was waker: seid David, in ancre persone, 7 iliche sparewe under rof one. Vigilaui: ich was waker: vor pet is ancre rihte, muchel uor to wakien. Ec-

a ful'de. T.

d undes. T.

g under stipen. C.

ander supen.

k hire. C.

b luuie. C.

e Euch ancre, C.

h halige. C.

wid hech bocht. C.

c healden. T.

f on foreward. C.

i stut. C.

"Similis factus sum pelicano solitudinis: factus sum sicut nicticorax in domicilio." a The night fowl in the eaves betokeneth recluses who dwell under the eaves of the church, that they may understand that they ought to be of so holy life that the whole holy church, that is, all Christian people, may lean and be supported upon them, and that they may bear her up with their holiness of life and their pious prayers. And an anchoress is for this reason called anchoress, and anchored under the church as an anchor under a ship, to hold the ship so that neither waves nor storms may overwhelm it. In like manner shall anchoresses, or the anchor, hold the Holy Church Universal, which is called a ship, so firm, that the devil's storms, which are temptations, may not overwhelm it. Every recluse is bound to this by covenant, both by reason of her name of anchoress, and because she dwelleth under the church, as if to underprop it, lest it should fall. If she breaketh covenant, let her consider to whom she is false, and how, continually; for she giveth no support to the anchoress's abode; and her name continually proclaims this covenant, even when she sleepeth.

Again, the night fowl flieth by night, and seeks his food in the darkness; and thus shall the recluse fly with contemplation, that is, with high and with holy prayers, by night toward heaven, and seek during the night nourishment for her soul. In the night, the anchoress ought to be watchful and diligent about spiritual attainments; wherefore, there cometh immediately after, "Vigilavi, et factus sum sicut passer solitarius in tecto." b Vigilavi: I was watchful, saith David, in the character of an anchorite, and like a lonely sparrow under a roof. Vigilavi: for this is the duty of an anchoress—to watch much. Ecclesiasticus: "Vigilia honestatis

a Psalm cii, 7.

b Psalm cii. 8.

clesiasticus: "Vigilia honestatis tabefaciet carnes." Noõing ne aweldeð wilde uleschs, ne ne makeð hit tommure þen deð muche wecche: vor wecche is ine holi write i monie studen ipreised. "Vigilate 7 orate ne intretis in temptacionem." Also ase ze nulleð nout fallen into uondunge, he seið ure Louerd, wakieð 7 ibiddeð ou, 7 tet schal makien ou stonden. Eft he seið, "Beatus quem inuenerit uigilantem." Eadi is, he seið, þe ilke þet ure Louerd, hwon he cumeð ivint wakiinde. Ant he himsulf "pernoctauit in oratione:" wakede ine beoden al niht: 7 so he teihte us wecche nout one mid his lore, auh dude mid his deden.

Folio 37.

Lihte pinges nomeliche muneged 7 ladied us to wakien i sume gode, 7 beon wurchinde-pis schorte lif-pes stronge wei-vre god bet is bunne-vre sunnen bet beod so monie-dead bet we beod siker of 7 unsiker hwonne—pe sterke dom of domesdei—7 so neruh Dominus in evangelio: "De omni verbo ocioso, 7c." Item "Capillus de capite uestro non peribit:" id est, cogitatio non euadet impunita. Þis beo'ð Godes wordes, þet euerich idel word bid per ibrouht ford, 7 ideles pouhtes pet neren er ibette. Loke nu hwat beo of unwreste willes 7 suneful werkes. Let be sexte binc muneged us to wakien: bet is be secruwe of helle, ber bihold a breo binges-pe untaleliche pinen bet no tunge ne mei tellen-be echenesse of euerichon, bet lested widuten ende-be unimete bitternesse of euerichon. De eihtude binc is hu muchel is be mede ide blisse of heouenc, world a buten ende.b Hwose waked wel her ane hond hwule—hwose haued c peos eilite pinges ofte in hire heorte, heo wule scheken of hire slep of vuel slouhoe, ide stille niht, hwon me ne isih's nowiht bet lette be bone. De heorte is ofte so schir: uor no binc nis witnesse per of god bet we beonne ded bute God one, ?

a bihalt.

b be unimete bitternesse, be muchele recunesse of be lure of be muchele blisse of hecuene, world buten ende. C.

e haued her. C.

tabefacit carnes." Nothing subdueth wild flesh nor maketh it more tame than much watching; for watchfulness is much praised in many places of Holy Scripture. "Vigilate et orate ne intretis in tentationem." Therefore, as ye would not fall into temptation, saith our Lord, watch and pray, and that shall enable you to stand. He saith afterwards, "Beatus quem invenerit vigilantem." Blessed, saith he, is he whom our Lord, when he cometh, findeth watching. And he himself "pernoctavit in oratione," passed the whole night in prayer: and thus he taught us watchfulness, not only by his doctrine but by his actions.

Eight things especially admonish and invite us to be watchful and diligent in some good work-the shortness of this life-the difficulty of our way—the small amount of our merits—the great number of our sins—the certainty of death, and the uncertainty of the time—the severe doom of the day of judgment, which is also so strict. Our Lord saith in the gospel: "De omni verbo otioso," &c. Item "Capillus de capite vestro non peribit;" that is, no thought shall be unpunished. These are God's words: that every idle word shall be there brought forth, and idle thoughts that were not previously amended. Consider now what cometh of depraved affections and sinful works. Again, the seventh c thing which warns us to be vigilant is the pains of hell, in which consider three things the innumerable torments which no tongue may tell—the eternity of each, which lasteth without end-and their vast bitterness. The eighth thing is the greatness of the reward in the blessedness of heaven, world without end. Whoso watcheth well here a little while-whoso hath these eight things in her heart, will shake off her sleep of vicious sloth in the still night, when nothing is to be seen to hinder prayer. The heart is often at such a season so sincere; for there is then no witness of any good that we do but God only, and

a Ecclus. xxxi. 1.

b Matt. xxvi. 41.

c sexte, in the original, is evidently an error.

his engel, bet is ine swuche time bisiliche abuten to eggen us togode. Uor ber nis nout forloren, ase is bi deie ofte.

Herene nu, mine leoue sustren, hu hit is a to uppen 7 zelpen of god dede, 7 hu god pine hit is uorte huden b god dede, 7 fleon bi nihte, ase nihtfuel, 7 gederen ine peosternesse, pet is, ine priuite 7 derneliche, soule uode.

"Oratio Hester placuit regi Assuero:" pet is, Hesteres bone pe cwene was be kinge Assuer licwurde 7 icweme. Hester, on Ebrewish, bet is ihud, an English! I is to understonden bet bone I over Folio 37 b. god dede pet is idon ine hudles, is Assuer icweme, bet is king of heouene: uor Assuer an Ebreuwish, is eadi an English: bet is ure Louerd, bet is eadi ouer alle. Dauid speked to ancre bet was iwuned ine hudles wel uorte wurchen, 7 seo 8 den, a sume wise, uppede hit 7 scheawede.c "Vt quid auertis faciem tuam, 7 dextram tuam de medio sinu in finem?" pet is, Hwui drawest tu ut bine rihte hond e of midden bine boseme? "in finem," on ende. Riht hond is god were: 7 bosum is privite: 7 is as paul he seide, pi riht hond pet tu heolde, ancre, idine boseme, pet is, bi gode werc bet tu hefdest idon priueement, ase bine is derne i boseme, hwui drawest tu hit ut? "in finem," an ende ! bet is, bet ti mede endie so sone?-pi mede bet were endeleas zif bi god dede were iholen, hwui openest tu hit, 7 nimest so scheort mede?-hure bet is agon in one handhwule! "Amen, dico uobis, receperunt mercedem suam." bu hauest iupped bi god, he seid, ure Louerd: sikerliche f bu hauest underuon bine mede. Seint Gregorie awundred him, 7 seid bet men beod wode bet treowed so vuele: "Magna uerecundia est grandia agere 7 laudibus inhiare: vnde celum mereri potuit,

a is eucl. C.

b heolen. C.

c zelpes hit z scheawið. T.

d manum. C. T.

e king hond, C.

f witterliche. T. C.

s þe crochieð swa uuele. C. p mangen swa uuele. T.

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his angel, who is busily employed in inciting us to good. For then, nothing is lost, as there often is in the day.

Hear now, my dear sisters, how evil it is to be vain and boast of good deeds, and how good it is to conceal our good works, and to fly by night, like the night fowl, and to gather in the darkness, that is, privately and secretly, food for the soul.

"Oratio Hester placuit regi Assuero," that is, "Esther the queen's prayer was agreeable and pleasing to king Ahasuerus." Esther in Hebrew, is hid in English; and giveth us to understand that prayer and other good actions done in secret, are pleasing to Ahasuerus, that is, to the King of Heaven; for Ahasuerus in Hebrew, is blessed in English; which is our Lord, who is blessed over all. David speaketh to an anchoress that was wont to do good in secret, and afterwards, in some wise, was vain of it and made it known. "Ut quid avertis faciem tuam et dextram tuam de medio sinu in finem?" a That is, Why drawest thou thy right hand out of the midst of thy bosom, "in finem," that is, finally.b The right hand is good works; and the bosom is privacy, which is as if he said, The right hand which thou, O anchoress, held in thy bosom, that is, thy good work that thou hadst done privately, as a thing is secret in the bosom; why drawest thou it out? "in finem," finally, that is, that thy reward should terminate so soon. The reward that might be endless, if thy good deed were concealed; why dost thou discover it, and acceptest so small a reward?—a reward that is gone in an instant! "Amen, dico vobis, receperunt mercedem suam." Thou hast made known thy merit, saith our Lord, verily thou hast received thy reward.

a Psalm lxxiv. 11.

b for ever. Dougy Translation.

minimum a transitorii favoris querit." Muchel medschipe hit is, he seid, don wel, 7 wilnen word perof: don hware burnh me bud bene kinedom of heouene, 7 sulled hit for a windes b puf of wordes c hereword: of monnes heriunge. Vorbi, mine leoue sustren, holde's ouwer riht hond widinnen ouwer boseme, leste be mede endeleas nime schort ende. We rede'd ine holi write bet Moiseses hond, Godes prophete, so sone he hefde widdrawen hire ut of his boseme, bisemede ode spitel-vuel, 7 buhte leprus: puruh bet is bitocned bet god dede idrawen uoro nis nout one uorloren buruh bet uppinge, auh bunched zet atelich d biuoren Godes eien, ase spitel-vuel is atelich biuoren monnes sih de. Lo, a ueorlich e god word bet te holi Job seide: "Reposita est hec spes mea in sinu meo:" I mine boseme, he seid, is al mi hope iholden. Ase pauh he seide, Hwat god so ich do, zif it were ut of mine boseme iupped 7 idrawen uord, al min hope were etslopen; auh for bi bet ich hit heold, 7 hudde f ase ine boseme, ich hopie to mede. Vorbi zif eni de's eni god, ne drawe heo hit nout utward, ne ne zelpe heo nowiht berof: uor mid a lutel puf, mid a wordes wind, hit mei beon al to weaued.

Folio 38.

Ure Louerd i Johel mene's him swude of peo pet forleose's ? aspilled al hore god buruh wilnunge of hereword, 7 seid beos wordes: "Decorticauit ficum meam: nudans, spoliauit eam 7 projecit: albi facti sunt rami ejus." Alas! seid ure Louerd, beos bet scheaved hire god, heo haued bipiled mine figer-irend of al be rinde: despoiled s hire sterc naked, 7 iworpen awei, 7 te grene bowes beod al uordruwede, I forwurden to druie hwite rondes. Dis word is deosk? auh nime gode zeme hu ich hit wulle ou brihten.

a ful. T.

a nimium. T.

b wuic. C.

e worldes, T. C.

d edeliche, C. ladliche, T.

f heole 7 huide. T. g istruped. C.

Saint Gregory is amazed, and saith that men are mad who judge so "Magna verecundia est grandia agere et laudibus inhiare; unde cælum mereri potuit, minimum transitorii favoris quærit." It is great madness, saith he, to do well, and to desire praise on that account: to do that whereby men buy the kingdom of heaven, and sell it for a vain puff of the world's applause—the praise of men. Wherefore, my dear sisters, keep your right hand within your bosom, lest the endless reward be quickly ended. We read in Holy Scripture that the hand of Moses, God's prophet, as soon as he had drawn it out of his bosom, seemed to have the hospital malady, and appeared leprous.^a Thereby it is shewn that a good action dragged before the world is not only lost through that vanity, but appeareth even loathsome in the sight of God, as the leprosy is loathsome in the sight of men. Lo, this is a marvellously good saying which the holy Job said, "Reposita est hæc spes mea in sinu meo." b In my bosom, saith he, is all my hope contained. As if he had said, Whatsoever good I do, if it were boasted of and drawn forth out of my bosom, all my hope were gone from me; but, because I held it and hid it, as it were, in my bosom, I hope for reward. Wherefore, if any of you do any good, let her not draw it outward, nor let her make any boast of it; for, with a little puff-with a boastful word, it may be all wafted away.

Our Lord, in Joel, complaineth grievously of those who lose and destroy, through desire of praise, all the good they have done; and saith these words: "Decorticavit ficum meam; nudans spoliavit eam et projecit; albi facti sunt rami ejus." Alas! saith our Lord, they who shew their good deeds have peeled my fig tree; rent off all the bark; stripped it stark naked, and cast it away; and the green boughs are all withered, and become dry white staves. This passage is obscure: but take good heed to what I am going to say to clear it up to you. A fig tree is a kind of tree that beareth sweet fruit, which are called figs. Then is the fig tree peeled, and

Figer is ones kunnes treou bet bere's swete frut, bet me clepe's figes. peonne is be figer bipiled, it te rinde irend of, hwonne god dede is iupped. Peonne is bet lif ute. Peonne adeaded bet treou. Hwonne pe rinde is aweie, ne nouder hit ne bered frut, ne hit ne grened perefter ine lufsume leaues, auh adruied pe bowes, 7 iwurdet hwite rondes, to none pinge betere pen to fures fode. Pe bouh, hwon he adeades, he hwites wisuten, 7 adruwes wisinnen, 7 worpes his rinde. Al so god dede bet wule adeaden forworped hire rinde, bet is, unheled hire: be rinde, bet wrih a hit, bet is be treouwes warde, Folio 38 b. 7 wit b hit ine strenc'se 7 ine cwicnesse.c Al so be heliunge is be god dedes lif, 7 halt hit ine strence. Auh hwonne peos rinde is offe, peonne, ase pe bouh ded, hwited hit widuten puruh worldlich hereword, 7 adruwer wirinnen, 7 forleoser be swetnesse of Godes grace bet makede hit grene I licwurde, god for to biholden. For grene ouer alle heowes froured mest eien. Hwon hit is so adruwed, benne nis hit to nout so god ase to be fure of helle. Vor be uormeste bipiliunge, hwarof al pis vuel com, nis buten of prude: 7 nis hit muche reou'de bet te figer bet schulde, mid hire swete frut, bet is hire god deden, neden God gostliche, bene Louerd of heouene, schal adruwien rindeleas, puruh pet hit is unheled, 7 iwurd, buten ende, helle fures fode?—? nis heo uniseli pet mit te wurd of heouene buð hire helle? Vre Louerd sulf iðe gospelle efneð heouenriche to gol-hord :'d bet hwo se hit ivint, ase he seid, huded : "Quem qui inuenit homo abscondit." Gol-hord is god dede, bet is to heouene iefned: vor me hit bud per mide: I tis gol-hord, bute zif hit be ne betere ihud 7 iholen, hit is forloren sone. Vor, ase seint Gregorie seid, "Depredari desiderat qui tessaurum publice portat in uia:" pe bet bered tresor openliche in one weie bet is al ful of beoues ? of robbares, 7 of reauares, him luste leosen hit 7 beon irobbed. pis world nis buten a wei to heouene, o'der to helle! It is al biset of helle muchares, e pet robbed al pe gold-hordes pet heo muwen underziten,

a hules. T.

b wites. C.

c quicshipe. C.

d gold-hord. C. T.

e hellene mucheres, T. C.

the bark rent off, when a good deed is boasted of. Then is the life gone out. Then is the tree dead. When the bark is gone, it neither beareth fruit, nor doth it again put forth green and lovely leaves; but its boughs are dried, and become white staves; fit for nothing better than to be used as fuel. When the bough is dead, it whiteneth externally, and drieth within, and casteth off its bark. Even so a good deed that is about to perish casteth off its bark; that is, uncovereth itself: the bark which conceals it, which is the defence of the tree, preserves it in strength and vigour. Just so, the concealing it is the life of the good deed, and keeps it in strength. But when this bark is off, then, as the bough doth, it whiteneth without, through worldly praise, and drieth up within, and loseth the sweetness of God's grace, which maketh it green and lovelypleasant to behold. For green, above all colours, is most agreeable to the eyes. When it is so dried, then it is for nothing so fit as for the fire of hell. For the first peeling, from which all this evil came, is from nothing but pride. And is it not a great pity that the fig tree, which, with its sweet fruit, that is, its good deeds, should spiritually feed God, the Lord of Heaven, should dry up without bark, on account of its being uncovered, and become without end food for hell fire! And is not she unhappy that with the price of heaven buyeth to herself hell? Our Lord himself, in the gospel, compareth the kingdom of heaven to a treasure, which, whosoever hath found, as he saith, hideth; "Quem qui invenit homo abscondit." a Treasure is a good deed, which is compared to heaven, for men buy it therewith; and this treasure, if it be not the better hid and concealed, is soon lost. For, as Saint Gregory saith, "Deprædari desiderat qui thesaurum publice portat in via." He who carrieth a treasure openly in a way that is all full of thieves and robbers and plunderers, desireth to lose it and to be robbed. This world is only a way to heaven or to hell; and is all beset with skulking thieves of hell, who rob all the treasures that they can Folio 39.

bet mon oder wummon i bisse weie opened. Vor, ase muche wurd is ase bauh he seide 7 zeiede as he eode, Ich bere gold-hord: Ich bere gold-hord. Lour hit her: read gold 7 hwit seoluer inouh, 7 derewurde zimstones.a A sopare, bet ne bered buten sope 7 nelden, rem's 7 zeie's lude 7 heie bet he bere's? 7 a riche mercer go's for's al stille. Vreine's hwat itidde of Ezechie, be gode king, vor bui be he scheawede be celles of his aromaz, 7 his muchele tresor, 7 his deorewurde binges. Hit nis nout for nout iwriten ide holie gospelle of be breo kinges bet comen uorto offren Jesu Crist beo deorewurde breo lokes: b "procidentes adorauerunt eum, 7 apertis," 7c. pet tet heo wolden offren him, heo hit heolden euer ihud, vort tet heo c comen biuoren him. poa uormest d heo unwrien pet present pet heo beren. Vor bui mine leoue sustren, bi nihte, ase be niht fuel bet ancre is to iefned, beo'd zeorne sturiinde. Niht, ich cleopie priuite.e peos nihte ze muwen habben euerich time of be deie: bet al bet god bet ze euer dod beo idon ase bi nihte, 7 bi beosternesse, ut of monnes eien, 7 ut of monnes earen. pus, bi nihte beo fleoinde ant sechinde ouwer soule heouenliche uode. peonne beo ze nout one pellicanus solitudinis, auh beo'd ec nicticorax in domicilio.

"Uigilaui et factus sum sicut passer solitarius in tecto." Let, is ancre iefned her to sparuwe pet is one under roue, as ancre. Sparuwe is a cheaterinde brid: cheatered euer ant chirmed. And for pui pet moni ancre haued pet ilke undeau, Dauid ne efned hire nout to sparuwe pet haued fere, auh ded to sparuwe one. "Sicut passer solitarius in tecto." Ich am, he seid, bi ancre, ase speruwe pet is Folio 39 b. one. Vor so ouh ancre, hire one in onliche stude, ase heo is, chirmen 7 cheateren euer hire bonen. And understonded leofliche, mine leoue sustren, pet ich write of onliche liue, vorte vrouren ancren, 7 ou ouer al odre.

a stanes. T. C.

b lakes, T.

c agat ha. T.

d þa on earst. T.

e dearneschipe, C.

f beoden, C.

g childre. T.

discover, which man or woman open in this way. For it is just the same as if he said and called aloud as he went, "I am carrying a treasure, I am carrying a treasure: Look, here it is; red gold and white silver enough, and precious jewels." A poor pedlar, who carrieth nothing but soap and needles, shouteth and calleth out loud and clamourously what he beareth; and a rich mercer goeth along quite silently. Inquire what happened to the good King Hezekiah, because he shewed the store-house of his spices, and his great treasure, and his precious things.^a It is not without design written in the Holy Gospel, concerning the three kings who came to offer to Jesus Christ the three precious gifts, "procidentes adoraveruut eum, et apertis," b&c. That which they wished to offer him they kept always concealed until they came into his presence. Then first, they uncovered the present which they bore. Wherefore, my dear sisters, in the night time, as the night bird is compared to an anchorite, be diligently stirring. Night I call privacy. This night ye may have at all times of the day; so that all the good that you do be done as it were by night and in darkness, out of the sight and hearing of men. Thus, in the night, be on the wing, and seeking heavenly food for your souls. Then you will be not only the pelican in the wilderness, but also the night raven under the eves.

"Vigilavi et factus sum sicut passer solitarius in tecto." Again, the anchoress is compared here to a sparrow, that is alone, under roof, as an anchoress. The sparrow is a chattering bird; it is always chattering and chirping. And, because many an anchoress hath the same fault, David compareth her not to a sparrow that hath a mate, but to a solitary sparrow. "Sicut passer solitarius in tecto." "I am," he speaks as an anchoress, "like a sparrow that is all alone." For thus ought the anchoress, by herself alone in a lonely place, as she is, to be always chirping and chattering her prayers. And, kindly understand, my dear sisters, that I write of solitary life to comfort anchoresses, and yourselves more especially.

^a Isaiah, xxxix. 2.

c Psalm eii. 7.

Hu god hit is forte been one is bode iden olde lawe, 7 ec ide neowe isuteled 7 ischeawed. Vor i bode me ivint pet God his derne runes, 7 his heouenliche priuitez scheawede his leoue freend, 7 nout i monne vloc! auh dude per heo weren one bi ham suluen. And heo ham sulf also, ase ofte ase heo wolden pencchen schirliche of God, ant makien clene bonen, ant been ine heort gostliche iheied touward heouene! ant me ivint pet heo fluwen monne sturbinge, 7 wenden bi ham one! 7 tet God visitede ham 7 zef ham hore bonen. Vor pui pet ich seide pet me ivint pis bode iden olde lawe 7 ec ide neowe, ich chulle, of bo two, scheawen uorbisne 7 preoue.

"Egressus Isaac in agrum ad meditandum," quod ei fuisse creditur consuetudinarium. Isaac þe patriarke uorto þenchen deoplice souhte onlich stude, 7 wende bi him one, ase Genesis telleð? and so he imette þe eadie Rebecca, þet is Godes grace. Rebecca interpretatur, "multum dedit."

Et quicquid habet meriti præventrix gratia donat. [Nil Deus in nobis præter sua dona coronat.] b.

Also pe eadie Iacob, pe vre Louerd scheawede him his deorewurde nebschaft, 7 zef him his blessunge, 7 turne chis nome betere, he was iflowe men, 7 was him sulf one in neuer zet i monne floc ne keihte he swuche bizete. Bi Moisen 7 bi Helie, Godes deorewurde vreond is sutel 7 edcene hwuc baret 7 hu dredful lif is euer among prunge if hu God his privitez scheawed to peo pet beod priviment ham one. Me schal, leoue sustren, tellen ou peos storie, uor hit were to long to writen ham, here if 7 penne schule ze al pis brihtliche understonden.

Folio 40.

a sikerliche. C.

e wende, C. T.

b Supplied from MS. Oxon.

d storien, C.

How good a thing it is to be alone, is manifested and shewn both in the Old Testament and also in the New. For in both we find that God revealed his secret counsels and his heavenly mysteries to his dear friends, not in the presence of a multitude, but when they were by themselves alone. And they, themselves also, as often as they would meditate solely on God, and pray to him sincerely, and be spiritually elevated in heart toward heaven-it is always found that they fled from the strife of men, and went apart by themselves, and that God visited them and granted their requests. Because I said that we find this both in the Old Testament and also in the New, I will, out of both, shew an example and proof.

"Egressus Isaac in agrum ad meditandum," a quod ei fuisse creditur consuetudinarium. Isaac the patriarch, that he might meditate deeply, sought a lonely place, and went apart by himself alone, as we are told in Genesis, and thus he met the pious Rebecca, that is, God's grace. Rebecca is, by interpretation, "he gave much."

> From heavenly grace alone man's goodness flows; God crowns alone the merit he bestows.

Likewise the pious Jacob, when our Lord revealed his dear countenance to him, and gave him his blessing, and called him by a better name, had fled from men, and was alone: never in the crowd of men gat he such gain. From Moses, and from Elias, God's dear friends, it is clear and manifest what great turmoil, and how dangerous it is to live always among a multitude; and how God reveals his secret counsels to those who are in privacy and solitude. Those histories, dear sisters, shall be told you, for it would be tedious to write them here, and then ye shall understand all this clearly.

"Set 7 Ieremias solus sedet." Hit seid bet te eadie Ieremie set one: 7 sei pe reisun hwi: "Quid comminatione tua replesti me?" Vre Louerd hefde ifuld him of his preatunge. Lodes preatunge is wondrede 7 weane ine licome 7 ine soule, world a buten ende! pe bet were a of bisse breatunge, ase he was, wel ifulled, nere ber non empti stude ide heorte to underuongen flesliche leihtren: 7 for bui he bed welle of teares to his eien, bet heo ne adruweden nanmore ben welle. "Quis dabit mihi fontem lacrimarum, ut lugeam interfectos populi mei?" Vor te biweopen isleien uolc-pet is, mest al be world, bet is gostliche isleien mid deadliche sunnen: 7 to his wop loked nu hu he bit onlich stude, be holi prophete. "Quis dabit mihi diuersorium in solitudine?"-vorte scheawen witterliche bet hwo se wule biweopen hire owene 7 o'dre monnes sunnen, ase ancre ouh forte don-hwo se wule ivinden et te neruwe domesmon merci 7 ore—o bing is bet letted hire mest, bet is, beo wust b among men: 7 det tet swudest auaunced 7 furdred hit, bet is onlich stude! mon oder wnmmon eider beon him one. Let speked Ieremie of onliche liue more. "Sedebit solitarius I tacebit." Me schal sitten him one, he seid, I been stille. Of bisse stilnesse he speked ber biuoren lutel. "Bonum est prestolari cum silencio salutare Dei." God hit is ine silence ikepen Godes grace, I tet me bere godes zoc, anon from be c zuwede! 7 beonne cumed ber efter, "Sedebit solitarius 7 tacebit: quia leuabit d se supra se." Hwo se wule wel don, heo schal sitten one, 7 holden hire stille, 7 so hebben hire sulf buuen hire suluen! bet is, mid heie liue, heie touward heouene ouer hire cunde. Teke bis, hwat ofer god cumed of bisse onliche sittunge, bet Ieremie speked of, 7 of bisse seli stilde kumed anon efter: "Dabit percucienti se maxillam, 7 saturabitur opprobriis." Heo wule, he seid, be so wule, azein be smitare beoden uord hire cheoken, 7 beon buruh fulled mid

Folio 40 b.

a hwase were, T. b iwust, C. c his, T. d leuauit, Vulg.

"Sed et Jeremias solus sedet." It is said that the pious Jeremiah sits in solitude, and the reason why is also told: "Quid comminatione tua replesti me?" a The Lord had filled him with his threats. God's threats are misery and woe in body and in soul, world without end! Whosoever were well filled, as he was, with this threatening, would have no vacant place in his heart in which to receive carnal mirth; and therefore, he prayed for a well of tears to his eyes, that they might never dry up any more than a well: "Who will give me a fountain of tears to my eyes, that I may weep for the slain of my people?" b To weep for slain people—that is, almost all the world, which is spiritually slain with mortal sins. And observe now how the holy prophet prays for a solitary place to weep in. "Who will give me in the wilderness a lodgingplace of wayfaring men?" c-to shew distinctly, that whoso would weep for her own and other men's sins, as an anchoress ought to do-whoso would find with the strict judge mercy and gracethere is one thing which hinders her most, which is, living and being noted among men; and that which most greatly forwards and assists it, is solitude—that either man or woman be alone. Jeremiah speaketh yet again of solitary life: "Sedebit solitarius et tacebit:"d "He shall sit solitary," saith he, "and be silent." Of this silence he speaketh a little before: "Bonum est præstolari cum silentio salutare Dei; "e it is good to wait in silence for God's grace, and that a man bear God's yoke early from his youth: and then followeth: "Sedebit solitarius et tacebit: quia levabit se supra se." She that would do well shall sit solitary, and hold her peace; that is, by a life of elevated piety, exalt herself toward heaven above her kind. Moreover, the other good that cometh of this solitary sitting, which Jeremiah speaketh of, and of devout silence, immediately followeth: "Dabit percutienti se maxillam, et saturabitur opprobriis." She, saith be, who would be so exalted, will offer her cheeks to the smiter, and shall be filled with reproachful words. Here are, in

a Jeremiah, xv. 17.

d Lament. Jerem. iii. 28.

b Jeremiah, ix. 1.

c Ibid. ix. 2.

e Ibid. 26.

f Ibid. 30.

schendfule wordes. Her beo's, in peos wordes, two eadie wordes a to noten swide zeorne, pet limped ariht to ancre—polemodnesse, in pere uorme half, 7 in pe latere edmodnesse, of milde 7 of meoke heorte. Vor polemod is pe pet puldeliche abered wouh pet me de'd him? 7 edmod is pe pet polien mei pet me him missigge. Peos pet ich habbe inempned her weren of pen olde lawe: cume we nu to pe neowe. "Inter natos mulierum non surrexit major Johanne Baptist."

Seint Johan baptiste, bi hwam ure Louerd seid, bet among wiuene sunes ne aros neuer betere: he teilite us openliche bi his owene deden, pet onlich stude is bode siker 7 biheue. Vor, pauh be engel Gabriel hefde his burde b ibocked, c 7 al were he ifulled of be Holi Goste, anon widinnen his moder wombe: 7 al were he, puruh miracle, of barain iboren: 7 he ine his iborenesse d upspende his feder tunge into prophecie: vor alle pisse, zet ne durste he wunien among men: so dredful lif he iseih ber inne: bauh hit nere of nowiht elles bute of speche one: 7 forbui, hwat dude he? Lung of zeres ase he was, fleih awei into ber wildernesse, leste he mid speche fulde his clene lif. Vor so hit is in his ymne: "antra deserti teneris sub annis, 7c.f" He hefde, ase hit bunched, iherd Isaie bet mende him 7 seide, "Ve mihi! quia homo pollutis labiis ego sum." Wummen wo is me, he sei'd, be holi prophete, vor ich am a man mid suilede lippen:' 7 seið þe ancheisun hwi :'g "Quia in medio populi polluta labia habentis ego habito." Ant tet is forbi, he seid, bet ich wunie among men bet suiled hore lippen mid misliche spechen. Lo hu Godes prophete seid bet he was isuiled buruh

Folio 41.

a beawes. C. T.

b burde. T.

c Gebocian. A.S. to write down, foretell.

d his borne time. C. e unspennede. C. T.

[&]quot;Antra deserti teneris sub anuis Civium turmas fugiens, petisti Ne levi saltem maculare vitam famine posses." T.

g seid hwarfore. C.

these words, two excellent [moral qualities] a to be carefully observed, which rightly belong to anchoresses. Patience in the former part; and in the latter part, meekness—of mild and meek heart. For he is patient who beareth patiently an injury that is done him; and he is meek who can bear to be evil spoken of. Those whom I have hitherto mentioned were under the old law: come we now to the new. "Inter natos mulierum non surrexit major Johanne Baptista." b

Saint John the Baptist, of whom our Lord saith, that among the sons of women there never arose a better, taught us openly by his own actions that solitude is both safe and profitable. For, though the angel Gabriel had foretold his birth, and although he was filled with the Holy Ghost even within his mother's womb; and was, by miracle, born of one barren, and at his birth unbound his father's tongue to prophesy; yet, for all this, he durst not dwell among men. Life appeared to him so dangerous among them; even if it were on account of nothing less but of speech alone. And what then did he? Young as he was, he fled away into the wilderness, lest he should defile his pure life with speech. For so it is in his hymn: "Antra deserti teneris sub annis," &c. He had heard, as it seems, Isaiah who moaned, and said, "Væ mihi! quia homo pollutis labiis ego sum." c Women, woe is me! saith the holy prophet, for I am a man of unclean lips; and he saith the reason why: "quia in medio populi polluta labia habentis ego habito." And that is, saith he, because I dwell among men who have sullied their lips with indiscreet speeches. Lo! how God's prophet saith that he was sullied by living among men.d It is so indeed. For neither gold, nor silver, nor iron, nor steel, is ever so bright that it will not draw rust from a thing that is rusty, if they lay long together. Wherefore Saint John fled from the society of foul men, lest he should be sullied.

a C. T. "words," in the original.

c Isaiah, vi. 5.

^b Matt. xi. 11.

d Ex collabitatione hominum, MS, Oxon.

beo uste a among men. So hit is sikerliche. Vor ne beo neuer so briht gold, ne seoluer, ne iren, ne stel, bet hit ne schal drawen rust of on bet is irusted, uor hwon bet heo longe liggen togederes. Vor bi fleih sein Johan be feolauschipe of fule men, leste he were isuiled. Ant zet, forte scheawen us bet me ne mei be vuele fleon, bute me fleo be gode, he fleih his holi kun icoren of ure Louerde, ? wende into onliche stude i've wildernesse. Ant hwat bizet he per? He bizet bet he was Godes baptiste—be muchele heihnesse-bet he heold, ine fuluhte under his honden, bene Louerd of heouene, bet halt up al bene world mid his ones c mihte: per ber be holi brumnesse scheawude hire al to him :'d be veder in his steuene :' be Holi Gost ine kulure heouwe: be Sune ine his honden. In onliche stude e he biget peos preo bigeaten f-privilege of prechur, merit of martirdom, 7 meidenes mede. peos preo maner men habbed ine heouene mid ouer fulle mede-crune upe crune: ant te eadie Johan in onliche stude, per ase he was, peos preo astaz g of-earnede him one.

Ure leoue lefdi, ne ledde heo onlich lif? Heo nes nohwar ute? Folio 41 b. auh was biloken ueste! vor so we iuinded. "Ingressus angelus ad eam, dixit, Aue, Maria, gracia plena, Dominus tecum." pet is, pe engel wende in to hire,—peonne heo was inne—in onliche stude, al hire one. Engel to mon ine prunge ne scheawude him neuer ofte. An oder half! puruh pet nouhware ine holi write nis iwriten of hire speche, bute uor h siden, ase is iseid peruppe! sutel preofunge is pet heo was muchel one, pe heold so silence. Hwat seche we odre? O god one were inouh forbisne to alle. He wende him sulf one into onliche stude, I feste per as he was one ide wildernesse! vorte scheawen perbi pet among monne prung ne mei non makien rihte

[&]quot; ifuled burh bewiste. T.

c anres. T.

e lif. C.

g meden. C.

b wilderne. C.

d limped al to him. C.

f preeminences. C. T.

h fouwer. C.

And further, to shew us that we cannot flee from the bad, without fleeing from the good, he fled from his holy kindred, chosen of our Lord,
and went into a solitary place and dwelt in the wilderness. And what
did he gain there? He gained that he was God's baptist, the high
honour that he held in baptism, under his hands, the Lord of Heaven,
who upholds the whole world with his might alone; when the Holy
Trinity was fully revealed to him, the Father by his voice, the Holy
Ghost in the likeness of a dove, the Son in his hands. In solitude
he acquired these three possessions—the privilege of preacher, the
merit of martyrdom, and the reward of virginity. These three
kinds of men have in heaven a superabundant reward, crown upon
crown; and the blessed John, when he was in solitude, earned for
himself alone these three dignities.

Our dear lady, did not she lead a solitary life? She was no where abroad, but was shut up fast, for so we find. "Ingressus angelus ad eam dixit, Ave, Maria, gratia plena, Dominus tecum: "a that is, the angel went in to her; she was within then, in solitude, all alone. An angel has seldom appeared to man in a crowd. On the other hand, since it is not any where recorded in Holy Scripture that she spoke, except four times, it is a clear proof that she, who thus kept silence, was much alone. What more do we require? One good example may suffice for all. He went himself alone into a solitary place, and fasted when He was alone in the wilderness; to shew thereby that no one can exercise true penitence amidst the multitude. There, in solitude, it is said that he hungred, to comfort anchorites who are in want. There he suffered the fiend to tempt him many ways; but he overcame him. Also to shew that the

penitence. per in onliche stude him hungrede, hit seid, uorto urouren ancre bet is meseise. a per he bolede bet te ueond uondede him ueole weis: auh he ouercom hine. Also uorte scheawen bet te ueond fonded muchel peo pet leded onlich lif, vor onde pet he haued to ham: auh he is ber euer ouercumen. Vor ure Louerd sulf stont per bi pe b uihte, 7 belded c ham hu heo schulen stonden strongliche azein, 7 ziued ham of his strencde. He, ase holi writ seid, bet no muruh'de, ne noise, ne prung of folc ne muhte letten him of his beoden,d ne disturben him of his god,-he pauh, no pe later, hwon he wolde been i beeden, he fleih nout one o'der men, auh dude zet his holi deciples, e 7 wende one uppon hulles, us to uorbisne, bet we schullen turnen bi us sulf, & climben mid him on hulles: bet is, penchen heie, 7 leauen lowe under us alle eoroliche pouhtes, peo hwule bet we beod ine beoden. Powel 7 Antonie, Hilariun 7 Benediht, Sincletice & Sare, & oore swuche, monie men & wummen bode, uondede sikerlich, q underzeten sodliche bet te bizete of onliche liue was God icweme, as peo pet duden mid God al pet heo euer wolden. Seint Ieronime nu leate seid bi him suluen, "Quociens inter homines fui, minus homo recessi." As ofte as ich euer was, he seid, among men, ich wende from ham lesse mon ben ich er was. Vor bi, seid be Ecclesiasticus, "Ne oblecteris in turbis: assidua est enim commissio:" pet is, ne punche peg neuer god among monne h floc: vor per is euer sunne. Ne seide be stefne of heouene to Arseinie, "Arseni, fuge homines & saluaberis:" Arseni, flih men 7 tu schal beon iboruwen. Ant eft him com 7 seide, "Arseni, fuge, tace, quiesce:" bet is, Arseni, flih, 7 beo stille, 7 wune studeuestliche i sume stude, ut of monne sih de.

Nu ze habbed iherd, mine leoue sustren, vorbisne of pen olde lawe, q ec of pe neowe! hwui ze owen onlich lif swud to luuien! q

a in meseise. C. T.

Folio 42.

c bealded. C. beades. T.

e hise apostles. C.

g ne like. C.

b bi ham ide. C.

d bonen. C. bones. T.

f witterliche, C. T.

h monnes. T. muche. C.

fiend tempteth much those who lead a solitary life, for envy that he beareth towards them: but he is there always overcome. For our Lord himself standeth by them in the fight, and emboldeneth them to resist strongly, and giveth them of his strength. The Saviour himself, as Holy Scripture saith, whom no mirth, or noise, or multitude of people might hinder him from his prayers, nor disturb him in his holy meditations,—yet, nevertheless, when he wished to be much in prayer, he fled not only other men, but even his holy disciples, and went up into hills alone: for an example to us, that we should retire by ourselves and mount up with him upon hills; that is, to meditate on heavenly things, and leave low beneath us all earthly thoughts, while we are engaged in prayer. Paul and Antony, Hilarion, Benedict, Syncletica, Sara, and many other such pious men and women both truly experienced and rightly perceived that what was gained by a solitary life was pleasing to God; as persons who obtained from God whatsoever they wished. Saint Jerome likewise saith of himself, "Quotiens inter homines fui, minus homo recessi." As often as I have been among men, saith he, I came from them less man than I was before. Wherefore saith Ecclesiasticus, "Ne oblecteris in turbis; assidua est enim commissio:" that is, Never take pleasure among a multitude of people: for sin is ever there. Did not the voice from heaven say to Arsenius, "Arseni, fuge homines et salvaberis:" Arsenius, flee from men, and thou shalt be saved. And again he came to him and said, "Arseni, fuge, tace, quiesce:" that is, Arsenius, flee and be quiet, and dwell constantly in one place out of the sight of men.

Now, ye have heard, my dear sisters, an example out of the Old Testament, and also out of the New, shewing why ye ought to love greatly a solitary life; and now, after these examples, hear the

^a Arsenius was preceptor to the Greek emperor Arcadius, A.D. 383. He is said to have heard these words when in prayer, and anxious about the safety of his soul,

efter þe uorbisnes, ihereð nu reisuns hwui me ouh for to fleon þene world: 'eihte reisuns et te leste. Ich ham sigge schortliche. Nimeð þe þe betere zeme.

I. pe uorme is sikernesse. Lif a wode liun vrne zeont pe strete, nolde pe wise bitunen hire inne sone? Ant Seint Peter seið pet pe helle liun rengeð q reccheð a euer abuten, uort te sechen inzong, soule uorte uorswoluwen: q bit us te beon wakere q bisie ine holi beoden, leste he us kecche. "Sobrii estote q uigilate in oracionibus, quia aduersarius uester, diabolus, tanquam leo rugiens circuit querens quem deuoret." pis is Seinte Peter's word, pet ich er seide. Vor pi, beoð ancren wise, pet habbeð wel bituned ham azein pe helle leun, uorte beon pe sikerure.

II. pe over reisun is pet hwo pet bere a deorewurde licur, over Folio 42 b. a deorewurde wete, as is bame, in a feble uetles—healewi in one bruchele glese, nolde heo gon ut of prunge, bute zif heo were fol? pis bruchele uetles, pet is wummone vleschs. Of pisse bruchele uetles þe apostle seið, "Habemus thesaurum in istis vasis fictilibus." pe bame-pet healewi-pet is, meidenhod pet is perinne: oder, efter meidelure, chaste clennesse. pis bruchele uetles d is bruchelure bene beo eni gles:' uor beo hit enes to-broken, ibet ne bid hit neuer, ne ihol ase hit er was, nanmore pene gles. Auh zet hit breked mid lesse bene bruchel gles do. Vor gles ne to-breked nout bute sum binc hit arine.e Auh hit, anonde f meidelure,g mei leosen his holinesse mid a stinkinde wil. So uord hit mei gon, I lesten so longe! auh bis manere bruche mei beon ibet eft, allunge ase hit was euer iholest, burnh medicine of schrifte, 7 puruh bireousunge. Nu pe preoue herof. Sein Johan evangeliste nefde he brude ibrouht hom? Nefde he po ibouht (zif God nefde ilet him), meidenhod uorte uorle-

a rixled.

c sahe. T.

[&]quot; rine. C. ruine. T.

g ant an meidenhod, C.

b lecche. C. T.

d fetles. T.

f ant hit onefent, T.

h al se hal se hit halest wes. C.

reasons why one ought to flee the world: eight reasons at the least. I mention them briefly: take the more heed.

- 1. The first is security. If a raging lion were running along the street, would not a wise person soon shut herself in? And Saint Peter saith that the lion of hell rangeth and raketh always about, seeking an entrance to devour the soul; and he commands us to be watchful and busied in holy prayers, lest he catch us. "Sobrii estote et vigilate in orationibus, quia adversarius vester, diabolus, tanquam leo rugiens circuit quærens quem devoret." a This is St. Peter's advice, as I said before. Therefore be ye wise anchoresses, who have shut themselves up carefully, against the lion of hell, in order to be the more secure.
- II. The second reason is that she who bears a precious liquor or a precious drink, such as balsam, in a frail vessel—healewi b in a brittle glass, would not she go out of the way of a crowd, unless she were a fool? This brittle vessel is woman's flesh. Of this brittle vessel the Apostle saith: "We have this treasure in earthen vessels."c The balsam, the healewi, is virginity, which is therein; or, after the loss of maiden honour, chaste purity. This brittle vessel is more brittle than any glass; for, be it once broken, it is never mended, nor whole as it was before, any more than glass. Moreover, it breaketh more easily than brittle glass doth. For glass breaketh not unless something strike. against it. But with regard to the loss of virginity, its purity may be lost by an unchaste wish. So far may it go and last so long: but this kind of breach may be afterward repaired, and made quite as whole as ever it was by the remedy of confession and by repentance. Now for the proof of this: Had not St. John the Evangelist brought home a bride? Had he not thought, if God had not



a 1 Peter, v. 8.

b Healewi appears here to be identical with balm or balsam: but it does not always occur in the same sense. Its strict etymological meaning is "health-cup."

c 2 Corinthians, iv. 7.

osen? Seoðen þauh, nes he meiden neuer þe unholre: auh was meiden biteiht, meiden uorto witene. "Virginem uirgini commendabat." Nu, as ich sigge, þis deorewurðe healewi iðisse bruchele uetles, þet is meidenhod a clennesse in oure bruchele flesche, bruchelure þen eni gles, þet, zif ze weren iðe worldes þrunge, mid a lutel hurlunge ze muhten al uor leosen, ase þeo wrecches iðe worlde, þet hurleð togederes a to-brekeð hore uetles, a schedeð hore clennesse. Ant forþi ure Louerd cleopeð þus: "In mundo pressuram, in me autem pacem habebitis:" bileaueð þene world a cumeð to me: uor þer ze schulen beon ine þrunge: auh reste and peis is in me.

Folio 43.

III. pe pridde reisun of pe worldes fluhte is pe bizeate of heouene. pe heouene is swuðe heih! hwo se wule biziten hire, a areachen per to, hire is lutel inouh uorte worpen al pene world under hire uoten. Vor pi alle pe halewen makeden of al pe worlde ase ane stol to hore uet, uorto arechen pe heouene. pe apostle seið, "Vidi mulierem amictam sole, a luna sub pedibus ejus." pet is Sein Johannes word euangeliste iðen Apocalipse! ich iseih, he seið, ane wummon ischrud mid te sunne, a pene mone under hire uet. pe mone waxeð woneð, anis neuer studeuest! pinges pet beoð, ase pe mone, euer ine chaunge. pesne mone mot te wummon holden under hire uet! worldliche pinges to treden a forhowien, pe wule pe heouene arechen, beon per ischrud mid te soðe sunne.

IV. De ueorde reisun is preoue of noblesce q of largesse. Noble men q gentile ne bered nout packes, ne ne uared nout itrussed mid

a "Virginem matrem virgini commendavit."-MS. Oxon.

b hurtlinge. T. burlunge. C.

c biwinnen. C.

d hit. T.

e scheomel. C. schamel. T.

prevented him, to relinquish maidenhood? Yet, afterwards, he was a maiden not the less pure; and himself a maiden, a maiden was given in charge to him to keep.^a "Virginem matrem virgini commendavit." Now, as I say, this precious balsam in this brittle vessel is virginity and purity in our brittle flesh, more brittle than any glass; which, if ye were in the world's crowd, ye might, from a slight collision, lose entirely, like the unhappy people in the world who jostle against each other and break their vessels and shed their purity. And, therefore, our Lord thus addresses us: "In mundo pressuram, in me autem pacem habebitis;" b leave the world and come to me; for there ye shall be in the crowd; but rest and peace are with me.

III. The third reason for fleeing from the world is the obtaining of heaven. Heaven is exceedingly high; and it is little enough that she who wishes to gain it and arrive at it should cast all the world under her feet. Wherefore, all the saints made all the world, as it were, a footstool to their feet in order reach up to heaven. The Apostle saith, "Vidi mulierem amictam sole, et luna sub pedibus ejus." This is the saying of St. John the Evangelist, in the Apocalypse; I saw, saith he, a woman clothed with the sun, and the moon under her feet. The moon waxeth and waneth, and is never steadfast; and is, therefore, a fit emblem of worldly things, which are, like the moon, ever changing. This moon the woman must hold under her feet; she must trample upon and despise worldly things, who wishes to arrive at heaven, and be clothed there with the true sun.

IV. The fourth reason is, that it is a proof of nobleness and liberality. Noblemen and gentlemen do not carry packs, nor go about trussed with bundles, nor with purses. It belongs to beggars to bear bag

a St. John, xix. 26, 27.

b Ibid, xvi, 33,

trusseaus, a ne mid purses. Hit is beggares b rihte uorte beren bagge on bac ' 7 burgeises for to beren purses ' 7 nout Godes spuse, bet is lefdi of heouenc. Trusseaus, 7 purses, baggen, 7 packes beo'd alle eor'dliche weolen, 7 worldliche renten.

V. pe vifte reisun is, noble men 7 wummen makied large relef. Auh hwo mei makien largere relef bene be o'der? peo bet seid mid Seinte Peter, "Ecce nos reliquimus omnia 7 secuti sumus te." Louerd, for te voluwen be we habbed al bileaued. Nis bis large relef? Nis pis muchel loaue? Mine leoue sustren, kinges 7 kaiseres habbed hore bileoue of oure large relef bet we habbed ileaued. Louerd, forte uoluwen pe, sei Seinte Peter, we habbe al bileaued ! ase paul he seide, We wulled followen be ide muchele genterise of bine largesse. Du leauedest to orre men alle richesses, 7 makedest relef of al, 7 loaue c so large: we wulled foluwen be: we wulled don al so-bileauen al ase pu dudest, 7 foluwen pe ec on eoroe, 7 ine bet, 7 in overhwat, uorte uoluwen be ec into be blisse of heouene, 7 per zet oueral uoluwen be hwuderward so bu euer wendest, ase none ne muwen bute one meidenes. "Hii secuntur agnum quocunque ierit, vtroque scilicet pede:' in integritate cordis et corporis."

VI. pe sixte reisun is, hwui ze habbeð þene world ivlowen—familiaritate: pet is, uorte beon de priué mid ure Louerde. Vor pus he seið bi Osee, "Ducam te in solitudinem, is ibi loquar ad cor tuum." Ich chulle leden pe, he seið, ure Louerd, to his leofmon, into onliche stude: It ter ich chulle luueliche speken to pine heorte: uor me is loð presse. "Ego Dominus: et ciuitatem non ingrediar."

a trusses. C. b beggilde. C. T. c leaue. C. T.

Folio 43 b.

d Familiaritate: muche cubredne, for to be. T. Desiderium familiaritatis cum Deo. MS, Oxon.

on back, and to burgesses to bear purses, and not to God's spouse, who is the lady of heaven. Bundles, purses, bags, and packs are all earthly wealth and worldly revenues.

V. The fifth reason is, that noble men and women give large alms. But who may give larger alms than others? They who say with St. Peter, "Ecce nos reliquimus omnia, et secuti sumus te." a Lord, to follow thee, we have left all things. Is not this large alms? Is not this leaving much? My dear sisters, kings and emperors have their nourishment b out of your large alms, which ye have left. Lord, to follow thee, saith St. Peter, we have left all: as if he had said, We will follow thee in the great nobleness of thy liberality. Thou didst leave to other men all riches, and gavest alms of all, and last left so large remains—we will follow thee; we will do the same leave all as thou didst, and follow thee also on earth, both in this and in other things, that we may follow thee likewise into the blessedness of heaven, and there still follow thee every where whithersoever thou goest, as none may but the pure only. "Hii sequuntur agnum quocunque ierit," c that is, with both feet-in purity of heart and of body.

VI. The sixth reason why ye have fled from the world is fellowship; that is, to be in fellowship with our Lord. For thus he saith by Hosea, "Ducam te in solitudinem, et ibi loquar ad cor tuum." I will lead thee, saith our Lord to his beloved, into a solitary place, and there I will speak affectionately to thine heart; for I dislike a crowd. "I am the Lord; and I will not enter into the city." e

^{*} St. Matt. xix. 27.

d Hosea, ii. 14.

CAMD. SOC.

b Bigleofa. A.S.

[&]quot; Hosea, xi. 9.

Z

c Revelations, xiv. 4.

VII. pe seoue de reisun is, uorte been pe brihture, I te brihtluker iseon ine heouene Godes brihte nebscheft. For ze beod ivlowen pene world, I huded ou her uor him. Let ter teken pet ze been swifte ase pe sunne gleam uor ze beod mid Iesu Criste bitund ase ine sepulcre I bibarred, ase he was ode deore rode, ase is iseid per uppe.

VIII. Ye eihtude reisun is uorte habben cwike bone: 7 loked nu zeorne hwareuore. De edmode cwene Hester De bitocne's ancre! uor hire nome sei'd ase muchel ase ihud on Englische leodene. Ase me ret a in hire boc, heo was the kinge Assuer ouer alle icweme: 7 buruh hire bone he aredde of deade al hire uolc, bet was to deade idemed. pes nome Assuer is ispeled eadi, as is er iseid, 7 bitocne's God: eadi ouer alle. He zetted Hester be cwene, bet is, be treowe ancre, bet is riht Hester, be is riht ihud—he ihered hire, 7 zetted hire alle hire bonen: 7 scheawed burnh ham bet muche uolc, 7 monie schulden beon uorloren, bet beog buruh ber ancre bonen iboruwen, ase weren buruh Hesteres. Uor hwon bet heo beo Hester, 7 holde hire ase Hester dude, Mardocheus douhter. Mardocheus speled, "amare conterens impudentem:" bet is, bitterliche to-tredinde bene schomelease. Schomeleas is be mon over beo wummon bet ded eni untoweschipe, oder seid, biuoren ancren. Lif eni pauh so do, 7 heo breke bitterliche his untowe word, over his fol deden! to-trede ham isigge, anonriht mid unwurde tellunge. peonne is heo Hester, Mardochees douhter, bitterliche te-tredinde bene schomelease. Bitterluker ne betere ne mei heo ham neuer breken ben is iteiht beruppe, mid, "Narraverunt mihi!" oder mid tisse uers: "Declinate a me maligni, et scrutabor mandata Dei mei:" and wende inward anon touward hire weouede: 7 holde hire et home, ase dude Hester pe ihudde. Semei, as hit telled ine regum, hefde dea's ofearned: auh he cried merci, 7 Salomon forzef

Folio 44.

a red. C. redes. T.

b J sauue burh ham muche folc. moni schulde beo forloren. C. T.

c ofserued, C, T,

VII. The seventh reason is, that ye may be the brighter, and may behold more clearly God's bright countenance in heaven; because ye have fled from the world, and hide yourselves here for his sake. Yet more, there ye shall be swift as the sunbeam; because ye are shut up with Jesus Christ as in a sepulchre, and imprisoned, as he was, on the precious cross, as was said above.

VIII. The eighth reason is, that your prayers may be fervent. And now consider attentively why the meek Queen Esther—who betokeneth anchoress, for her name signifieth as much as hidden in English speech—as we read in her book, was more pleasing than all others to King Ahasuerus; and through her prayer he freed from death all her people, who were doomed to death. Ahasuerus is interpreted "blessed," as is said before, and betokeneth God, blessed above all. He granteth to Esther the queen, that is, the true anchoress, the right Esther, who is really hidden—he heareth her and granteth all her petitions, and sheweth thereby that much and many people would have been lost who are saved through the prayers of anchoresses, as they were through Esther's, when they are like Esther, and conduct themselves as Esther the daughter of Mordecai did. signifieth "amare conterens impudentem," that is, bitterly trampling Shameless is the man or the woman that doth upon the shameless. or saith any thing indecent before an anchoress. If, however, any one do so, and she interrupt bitterly his improper speech, or his foolish deeds, let her trample upon them, I say, at once, with contempt. Then is she Esther, Mordecai's daughter, bitterly trampling upon the shameless. More bitterly nor better she cannot interrupt than is said above, with the words "The wicked have told me foolish tales," &c. or with this verse, "Depart from me ye malignant, and I will search the commandments of my God;"b and let her go inward immediately toward her altar, and keep at home, as did Esther the hidden. Shemei, as we are told in the Book of Kings, had deserved

hit him, bauh buruh swuche uorewarde bet he heold him et hom ine Jerusalem, ase he wunede, 7 hudde him in his huse: 7 7if he ouhwuder wende ut, swuc was bet foreward, bet he were eft al ful ? to deade idemed. He, pauh, bree foreward burnh his unseluhde: 7 his prelles etfluwen him 7 etbreken him ut, 7 he uoluwe ham 7 wende ut efter ham. Hwat wiltu more? He was sone iwreied b to Folio 44 b. be kinge Salomon! I for bet foreward was ibroken, he was idemed to deade. Understonded zeorne bis, mine leoue sustren: Semei bitocned be utwarde ancre-nout Hester be ihudde. Vor Semei seid audiens,c bet is, iherinde, on ure leodene! bet is, be ancre bet haued asse earen, longe, uorte iheren ueor ! bet is, axinde efter tidinges.d Semei was in Jerusalem uorte huden hire berinne, zif he wolde libben. pis word Jerusalem, speled sihde of peis, 7 bitocne's ancre hus: vor perinne ne perf heo iseon bute peis g one. Ne beo neuer Semei, bet is, be recluse, so swude agult h touward be sode Salomon, bet is, ure Louerd. Holde hire et home, ine Jerusalem, bet heo nowiht ne wute of the worldes baret, 7 Salomon zetteð hire bliðeliche his ore. Auh zif heo entermeteð hire of pinges widuten, more pen heo purue, the hire heorte beo widuten, bauh, ase a clot of eorde, bet is, bauh hire licome beo widinnen be uour woawes, heo is iwend mid Semei vt of Jerusalem, al so ase he dude, efter his prelles. peos prelles beod hire edele vif wittes, bet schulden beon et home, 7 seruen hore lefdi. Deonne heo serued wel be ancre hore lefdi hwon heo note's ham alle wel in hire soule neode: hwonne be eien is o'e boc, o'er o sum o'er god: be earen to Godes wordes: be mut to holi beoden. Ant zif heo wit ham vuele, ? let ham buruh zemeleaste, etfleon hire seruise, 7 foluwen ham utwardes mid hire heorte-ase hit biualled euere mest bet go bet wit ut be

a wunene j dude. T.

b forwreigd. T. forwreiget. C.

c rumores audiens, MS. Oxon.

d p herenid efter ut runes. C.

E Semeis stude was in Jerusalem, he schulde in huiden him.

f stude of pes. T. sich de of grid, C.

g grið. C.

h forgult. C. T.

i ne wite. T. nute. C.

k burde. C. burte. T.

death: but he implored mercy, and Solomon forgave him, yet upon the condition that he should keep at home in Jerusalem where he dwelt, and hide himself in his house; and if he went forth any whither, such was the covenant, that he should then be again guilty, He unfortunately, however, brake the and condemned to death. covenant; for his bond-servants ran away and escaped from him, and he pursued them and went out after them.a What wouldest thou more? He was soon betrayed to King Solomon, and because the covenant was broken, he was doomed to death. Understand this well, my dear sisters: Shemei betokeneth the outward anchoress; not Esther the hidden. For Shemei signifieth "audiens," that is, hearing, in our language; and it means the anchoress who hath ass's ears, long, to hear from far; that is, asking after tidings. Shemei was in Jerusalem, upon condition of hiding himself therein, if he wished to live. This word, Jerusalem signifieth "sight of peace," and betokeneth a monastery; because nothing ought to be seen therein but peace only. Never let Shemei, that is, the recluse, so greatly offend the true Solomon, that is, our Lord. Let her stay at home in Jerusalem, that she may know nothing of the turmoil of the world; and Solomon will gladly grant her his grace. But, if she intermeddle with external things more than she need, and her heart be without; though her body, like a clod of earth, be within the four walls, she is gone forth with Shemei, out of Jerusalem, just as he did after his bond-servants. Those bondservants are her five natural senses, which ought to be at home and serve their lady. Then she serveth well the anchoress her lady, when she useth them all rightly for the profit of her soul, when the eyes are upon the book, or upon some other good work, the ears attentive to God's words, the mouth in pious prayers. And if she guard them ill, and let them, through heedlessness, run away from her service, and follow them abroad with her heart—as it most frequently happens that if the sense go out the heart goeth out after

Folio 45.

heorte geð ut efter—heo brekeð Salomon uoreward, mit te unseli Semei, and is to deaðe idemed.

Uorbui, mine leoue sustren, ne beo ze nout Semei, auh beo's Hester beo ihudde, 7 ze schulen beon iheied ide blisse of heouene. Vor be nome of Hester ne sei'd nout one, "abscondita," bet is, nout one ihud, auh de'd per teken, "eleuata in populis," pet is, iheied ine uolke: 7 so was Hester, ase hire nome cwidded a-iheied to cwene, of one poure meidene. Ibisse worde, Hester, beo'd hudunge ? heinesse bode iueied togederes: ant nout one heinesse, auh heinesse of folke, vorte scheawen so'sliche bet heo b bet hude's ham ariht in hore ancre huse, heo schulen beon ine heouene, ouer oder kunnes folke, wurdliche iheied. Bode Hesteres nome 7 hire heiunge preoued sod bet ich sigge. An oder half, understonded bet ze beod in Jerusalem: 7 tet ze beod ivlowen to chirche gride: uor nis non of ou bet nes sume chere Godes beof. Me awaited ou, bet wute ze ful zeorne, widuten, as me ded peoues pet beod ibroken to chirche. Auh holded ou ueste inne! nout te bodi one, uor pet is pet unwurdeste, auh ower vif wittes, ? te heorte ouer alle ping, ? al per be soule lif is.c Vor beo heo bistepped d per ute, nis per peonne buten leden hire uord touward be waritreo of helle. Beod of dredde, 7 offeared of eueriche monne, al so ase be peof is, leste he drawe ou utward, bet is, biswike ou o sume wise, ? awaitie uorte worpen upon ou his crokes.f Biseched zeorne God, ase peof pet is ibroken to chirche. bet he wite 7 wardie ou urom g alle beo bet ou awaite d. Cheatered ouwer beoden euere, ase sparuwe ded bet is one. Vor bis one is iseid of onliche liue, 7 of onliche stude, per me mei beon Hester be ihudde! ut of pe worlde! I don betere pene ine prunge euerich gostlich bizeate: 7 for bi efned Dauid ancre to pellican, bet let onlich lif, ant to sparuwe, bet is one.

a cubeb. C. cwibb. T.

c is inne. T.

c touward te galheforke. T. galcforke. C.

hore clokes. T. hise cleches. C.

b beo. C. teo. T.

d bitrappet. T. bitrappet. C.

g wid. T. C.

it—she breaketh Solomon's covenant, with the unfortunate Shemei, and is doomed to death.

Wherefore, my dear sisters, be not ye Shemei, but be Esther the hidden, and ye shall be exalted in the blessedness of heaven. For the name of Esther signifieth not only "abscondita," that is, not only hidden, but, moreover, "elevata in populis," that is, exalted among the people; and Esther, as her name saith, was so exalted to be queen from being a poor maiden. In this word Esther, hiding and highness are both conjoined; and not highness only, but highness among people, to shew truly that they who hide themselves rightly in their monastery, shall be worthily exalted in heaven above other people. Both Esther's name and her exaltation prove what I say to be true. And now, consider that ye are in Jerusalem; and that ye have fled to the sanctuary of the church; for there is not one of you who has not, at some time, been a thief against God. Men are waiting for you, of that be ye well assured, without, as they do for thieves who have fled for refuge to church. But keep close within, not only your body, for that is least worthy, but your five senses, and your heart above all, and that in which is all the life of the soul. For, if it has stepped without, it has then only to be led forth toward the gallows-tree of hell. Be in fear and dread of every man, as much as the thief is, lest he draw you without, that is, deceive you in some way, and lie in wait that he may lay his clutches upon you. Fervently pray to God, like a thief who has fled for refuge to the church, to keep and protect you from all those who lie in wait for you. Be always chirping your prayers, as the sparrow doth that is alone. For this word, alone, is said of solitary life, and of a solitary place, where one may be Esther the hidden out of the world-and acquire, better than in the crowd, every spiritual good; and, therefore, David compareth an anchoress to the pelican, which leads a solitary life, and to the sparrow, that is alone.

Sparuwe haued zet one kunde bet is swude biheue to ancre, bauh me hit hatie, bet is bet fallinde vuel. Vor muche neod is bet ancre, of holie liue, 7 of heie, habbe pet fallinde vuel. Pet vuel ne sigge ich nout bet me so cleoped : auh fallinde vuel ich cleopie licomes sicnesse, oder temptaciun of licomes fondunge, hwar buruh hire bunche bet heo ualle aduneward of holie heihnesse. Heo wolde elles awilegen, boter leten to wel of hire suluen, 7 so iwurden to nout. Pet fleschs wolde awiligen 7 bicomen to ful itowen touward hire lefdi, zif hit nere ibeaten! 7 makien sic pe soule, zif sicnesse ne temede bet bodi mid vuele, ne bene gost mid sunne. Lif nou'der of hore nere sec, ase hit bitune 8° selde, horhel wolde awakien: bet is, be meste dredful secnesse of alle secnesses. Lif God fonde's ancre mid eni vuel widuten: oder, pe ueond widinnen mid gostliche undeauwes, ase prude, wredde, onde, oder mid flesches lustes—heo haued bet fallinde vuel, bet me seid bet is sparuwe vuel. God hit wule, uorbui bet heo beo euer edmod; 7 mid louh holdunge of hire suluen, valle to per eorge, leste heo beo prud.

Nu we hurte, deleve sustren, to the ueor dedole, pet ich seid schulde been of feele uendunges. Vor per beed uttre 7 inre; 7 eider is moniueld. Salue ich bihet to techen ou tozeines ham, 7 bote; 7 hwu hwose haued ham mei gederen of pisse dole froure 7 cumfort azeines ham alle. Pet ich, puruh pe lore of pe Holi Goste, mote holden ou voreward, he hit zettie me puruh ower bone.

^{*} secnesse 7 ofer flesches fondunges. C.

c tuned. C.

e getti [graunte].

b awilden. C.

d hitted [hwet]. C. hurten. T.

The sparrow hath yet another property which is very good for an anchoress, although it is hated: that is, the falling sickness. For it is very necessary that an anchoress of holy and highly pious life have the falling sickness. I do not mean the sickness which is commonly so called; but that which I call falling sickness is an infirmity of the body, or temptation of carnal frailty, by which she seems to herself to fall down from her holy and exalted piety. She would otherwise grow presumptuous, or have too good an opinion of herself, and so come to nothing. The flesh would rebel and become too insubordinate towards its mistress, if it were not beaten, and would make the soul sick, if sickness did not subdue the body with disease, nor the spirit with sin. If neither of these were sick which is seldom the case—pride would awaken, which is the most dangerous of all sicknesses. If God try an anchoress with any external evil; or, the enemy within, with spiritual disorders, as pride, wrath, envy, or with the lusts of the flesh, she hath the falling sickness, which is said to be the sparrows' infirmity. God so wills it, in order that she may be always humble; and, with low estimation of herself, fall to the earth, lest she become proud.

Now, dear sisters, we hit upon the fourth part, which I said should be of many temptations. For there are external and internal trials, and many sorts of each. I promise to teach you a safeguard against them, and a remedy; and how any one who hath them may gather, from this division, comfort and consolation against them all. That I, by the teaching of the Holy Spirit, may keep my engagement to you, may He grant to me through your prayer.

[Incipit QUARTA PARS hujus operis, quæ est de multis temptationibus exterioribus et interioribus.] a

Folio 46.

Ne wene non of heie liue bet heo ne beo itempted. More beo's be gode bet beog iclumben an heih itempted ben beon be woke: 7 bet is god riht. Vor euer so be hul is more 7 herre, so be wind is more beron. Se be hul is more 7 herre of holie liue 7 of heie, se be ueondes puffes, bet beo'd be windes of fondunges, beo'd strengure beron 7 more. Lif eni ancre is bet ne veled none uondunges, swud drede hire idet point, bet heo beo ouer muchel 7 ouer swude ivonded. Vor so Seint Gregorie seid: "Tune maxime impugnaris, cum te impugnari non sentis." Sik mon haue'd two swude dredfule aestaz: bet on is hwon he ne iveled nout his owune sicknesse! I for bi he ne seche o nout leche, ne lechecraft! ne ne aske o none monne red, ? astorued uerliche er me lest wene. Dis is be ancre bet not nout hwat is fondunge. To peos speked be engel ide Apocalipse, 7 seid, "Dieis quod dives sum, 7 nullius egeo, 7 nescis quod miser es, 7 nudus, 7 pauper, 7 cecus." bu seist bet te nis no neod medicine: auh bu ert blind iheorted, 7 ne isihst nout hwu bu ert poure 7 naked of holinesse, 7 gostliche wrecche. Det over dredful aestat bet te sike haued is al urommard bisse. Pet is hwon he iveled so muchel anguise pet ne ne mei idolien pet me hondle his sor, ne pet me hine heale. Pet is sum ancre pet iveled so swude hire uondunges, 7 is so sore of-dred of ham, bet no gostlich cumfort ne mei hire gledien, ne makien hire to understonden bet heo muwe 7 schule buruh ham be betere beon iboruwen. Le, ne telled hit ide gospelle bi God sulf bet te Holi Gost ledde ure Louerd into onliche stude to leaden onlich

Folio 46 b. lif for to been itempted of be unwine, of helle? Auh his temptaciun, bet ne mulite sunegen, c was one widuten sunne.

[Here beginneth the FOURTH PART of the work, which is concerning many temptations, external and internal.]

Let not any one of remarkably pious life think that she may not be tempted. The good, who have reached a high degree of virtue, are more tempted than the frail: and there is good reason for it; for the greater and higher the hill is, there is the more wind upon it. As the hill of holy and pious life is greater and higher, so the fiend's puffs, which are the winds of temptations, are stronger thereon and more frequent. If there is any anchoress who feeleth no temptations, let her dread greatly on that point, lest she should be too much and too strongly tempted. For so saith St. Gregory: "Tunc maxime impugnaris, cum te impugnari non sentis." A sick man hath two alarming states. The one is when he doth not feel his own sickness; and therefore seeketh not a physician nor medicine, nor asketh any man's advice, and dieth suddenly before any one ex-This is the anchoress who does not know what pecteth it. temptation is. To such the angel speaketh in the Revelation, and saith: "Dicis quod dives sum, et nullius egeo; et nescis quod miser es, et nudus, et pauper, et cœcus." a Thou sayest that thou needest no medicine; but thou art blind-hearted, and seest not that thou art poor and naked of holiness, and spiritually wretched. The other alarming state which the sick man hath, is quite the opposite of this. It is when he feeleth so much pain that he cannot bear that any one should touch his sore, or apply a remedy to it. This is an anchoress who feeleth her temptations so forcibly, and is so sore afraid of them, that no spiritual comfort can gladden her, nor make her to understand that she may and shall, through them, be the better saved. Nay, is it not recorded in the Gospel by God himself, that the Holy Spirit led our Lord into a solitary place to lead a solitary life, that he might be tempted of the hellish adversary? But his temptation, who might not sin, was alone without sin.

a Revelation, iii. 17.

Understonded beonne an alre uormest, leoue sustren, bet two manere temptaciuns—two kunne uondunges—beod: vttre 7 inre: 7 bode beod feolewold. Vttre wondunge is hwarof cumed likunge oder mislikunge, widuten oder widinnen. Mislikunge widutenase sicnesse, meseise, scheome, vnhep, 7 euerich licomliche derf bet eiled be vlesche. Mislikunge widinnen-ase heorte sor, grome, ? wredde. Also onont bet heo is a likunge widuten, ase licomes heale, mete, drunch, 7 cloth inouh, 7 eueriches flesches eise anout b swuche binges. Likunge widinnen—ase sum uals gledschipe, oder of monne hereword, over zif me is iluued more pen anover, 7 more ioluhned,c more idon god, o'der menske. peos dole of pisse temptaciun pet is uttre icleoped, is swikelure pen pe over half. Bove beov pauli o temptaciun: 7 eider widinnen 7 widuten, bode of hire two dolen. Auh heo is uttre icleoped, uor heo is euer oder of bing d widuten over of bing widinnen, I te uttre bing is be uondunge. Peos fondunges cume o overhules of God, 7 overhules of mon ! fondunge of God-ase of frendes deade, 7 sicnesse on ham, oder o bi sulf: pouerté, mishep, 7 o'der swuche: heale also and eise. Fondunge of mon-ase mislich wouh, e over of worde over of werke, o be, over opine: alse hereword, over goddede. peos cumed also of God, auh nout ase dod be odre, widuten euerich middel! auh mid alle he uonde's mon hu he him drede 7 luuie. Inre vondunges beo's misliche: un'deauwes, oder lust touward ham! oder swikele bouhtes. bet bunched f bauh gode. peos inre vondunges kumed of be ueonde, over of he worlde, 7 overhwule of ure vlesche. To he uttre temptaciun is neod pacience, pet is polemodnesse. To pe inre is neod wisdom 7 gostlich streuc'e. We schulen nu speken of be uttre vondunge, 7 techen be bet habbed hire, hu heo muwen, mid Godes grace, ivinden remedie; bet is elne, azeines hire to vrouren ham sulnen.

Folio 47.

a is ipinet. T.

b on euent. T.

c mare ileuet. T.

d is eauer cwint. C.

e ase mislicunge of bocht. C.

f semen.

Know then, dear sisters, first of all, that there are two sorts of temptations—two kinds of trials—external and internal—and both are manifold. External temptation is that from which come things pleasing or displeasing—without or within. Displeasing without as sickness, want, shame, mishap, and every bodily hurt that is painful to the flesh. Displeasing within—as grief of heart, anger, and wrath. Likewise, in regard to what is pleasing without—as health of body, food, drink, and sufficient clothing, and every thing of this kind that is agreeable to the flesh. Pleasing without—as any false joy, either from the praise of men, or if one is more beloved, more earessed, more benefited, or honoured than another. The part of this temptation which is called exterior is more deceiving than the other part. Both are, however, one temptation; and each within and without-both of them two parts. And it is called exterior, because it is always either of a thing without, or of a thing within; and the exterior thing is the temptation.^a These temptations come sometimes from God, and sometimes from man. Temptation from God—as the death of friends, and the sickness of them, or of thyself, poverty, mishap, and such things, also health and wealth. Temptation from man-as any kind of wrong, either by word or deed to thee or thine; likewise praise, or deed of kindness. These come also from God, but not as the others do, without any intermediate cause; and with all of them he trieth man, to find how he fears and loves him. Inward temptations are of various kinds-immoral indulgences, or the desire of them, fraudulent designs which, nevertheless, seem just. These inward temptations come from the devil, or from the world, and sometimes from our flesh. To resist the outward temptations, there is need of patience, that is, of meek resolution. To resist the inward, there is need of wisdom and spiritual strength. We are now to speak of the outward temptation, and to teach those who are subject to it how

^{* &}quot;Ambæ sunt interius et exterius; sed vocatur exterius quia est in re vel de re exteriori; et res dicitur temptatio."—MS. Oxon.

"Beatus uir qui suffert temptationem ! quoniam cum probatus fuerit, accipiet coronam vitæ quam repromisit Deus diligentibus se." Eadi is he over heo, 7 iseli, bet hauev polomodnesse in temptaciun! vor hwon heo is ipreoued, hit seid, heo schal been ikruned mid te crune of liue bet God haue's bihoten his icorene. Hwon heo is ipreoued hit seid: a wela is hit iseid: Vor al so preoued God his icorene ase be goldsmid fonded bet gold ide fure. Det false gold vorwurded berinne: 7 tet gode gold kumed ut brihtere. Sicnesse is a brune, vorte bolien hot.b

Sicnesse bet God send? auh nout bet sum kecched buruh hire owune dusischipe. Vor moni maked hire sec puruh hire fol herdischipe: auh bis miscweme's God. Auh sicnesse bet God sent ded beos six binges-wasched beo sunnen bet weren er iwrouhte! warded to zein beo bet weren e touwardes: preoued pacience: halt ine edmodnesse: 7 mucheled be mede: 7 efned bene bolemode to martir. pus is sicnesse soule leche, 7 salue of hire wunden, 7 scheld, bet heo ne keccheo mo, ase God seio bet heo scholde, zif sicnesse g hit ne lette. Sicnesse maked mon to understonden hwat Folio 47 b. he is, 7 to icnowen him suluen, 7 ase god meister, bet mon vorte leornen wel hu mihti is god, 7 hu vrakel is þe worldes blisse. Sicnesse is be goldsmid bet ide blisse of heouene ouergulded bine crune. So be signesse is more, se be goldsmid is bisegure? I so lengre heo ilest, se he brihted hire swudure: vorte beon martirs efning, buruh a wilninde h wo. Hwat is more grace to beo bet hefden ofearned be pinen of helle world a buten ende? Nolde me tellen him alre moune dusigest, bet forsoke enne buffet, uor one speres wunde-ane

a for wel. b -hat; ach nan fur ne clensed be gold, as hit ded be saule. C.

c leched. C. ekes. T.

d weorned. C.

e beod. C.

f saulene heale. C.

g gef nere sechnesse J. C.

h hwilinde, C.

they may, with God's grace, find a remedy; namely, self-command, to support them under it.

"Beatus vir qui suffert tentationem, quoniam cum probatus fuerit, accipiet coronam vitæ, quam repromisit Deus diligentibus se." a Blessed is he, or she, and happy, who hath patience in temptation; for when she is tried, it is said, She shall be crowned with the crown of life, which God hath promised to his elect. When she is tried, it is said—and it is well said—For God so trieth his elect, as the gold in the fire. The false gold perisheth therein, but the good gold cometh out brighter. Sickness is a fire which is patiently to be endured [but no fire so purifieth the gold as it doth the soul].

Sickness which God sends; but not that which some catch through their own folly. For many make themselves sick through their fool-hardiness: and this displeaseth God. But the sickness which God sends doth these six things: it washeth away the sins that have been formerly committed; it guardeth against those that are likely to be committed; it trieth patience; preserveth humility; increaseth the reward; and maketh the patient sufferer equal to a martyr. Thus is sickness the physician of the soul, and heals its wounds, and protects from receiving more; as God saith that it should, if sickness did not prevent it. Sickness maketh man to understand what he is, and to know himself; and, like a good master, it corrects a man, to teach him how powerful God is, and how frail is the happiness of this world. Sickness is the goldsmith who, in the blessedness of heaven, gildeth thy crown. The greater the sickness is, the busier is the goldsmith; and the longer it lasteth, the more exceedingly doth he brighten it; that they may be equal to martyrs through temporal suffering. What greater favour can there be to those who had deserved the pains of hell world without end? Would not be accounted of all men the most foolish, who refused a buffet, instead of a spear's wound—a needle's pricking, for

nelde prikunge, uor ane bihefdunge—ane beatunge, uorte beon anhonged a on helle waritreo world a buten ende? God hit wot, leoue sustren, al pet wo of pisse worlde iefned to helle alre leste pine, al nis bute ase bal pleowe. Al nis nout so muche ase a lutel deawes drope agean pe brode see, 7 alle pe worldes wateres. Pe pet mei peonne etsterten pet ilke grislich wo, 7 peo atelich pinen, puruh sicnesse pet aged, puruh eni vuel pet her is, seliliche mei heo siggen.

An over half, leorned her moniuolde urouren azan pe uttre vondunge, pet cumed of monnes vuel: vor peos pet ich habbe iseid of, is of Godes sonde. Hwose euer mis-seid pe, over mis-ded pe, nim zeme 7 understond pet he is pi uile, d 7 uiled awei al pi rust, 7 al pi ruwe of pine sunnen : 7 he uret him suluen, weilawei! ase pe uile ded: auh he maked pe smede, ant brihted pine soule.

An oder wise, pench zet pet hwose euer hermed pe, oder eni wo ded pe, scheome, grome, oder teone—pench pet he is Godes zerd, tet God bet pe mid him, tehasted, ase ueder ded his leoue child, mid ter zerde. Uor so he seid pet he ded, puruh sein Johannes mud, ide Apocalipse: "Ego quos amo arguo et castigo." Ne bet he nenne mon bute hwamso he luued, that for his childe, nanmore pen pu woldest beaten a ureomede child pauh hit agulte. Auh, ne lete he nout wel of pet he is Godes zerde. Vor ase pe ueder hwon he haued inouh ibeaten his child, haued ituht hit wel, he worped pe zerd into pe fure: uor heo is nouht nanmore: al so pe ueder of heouene, hwon he haued ibeaten wel mid one unwreste monne oder wummon his leoue child uor his gode, he worped pe zerd into pe fure of helle: pet is, pen unwreste mon. Vor pi he seid elles hwar: "Mihi vindictam, et ego retribuam:" pet is, min is pe

Folio 48.

a lute beatinge for a henginge. T.

of bi ruchge sunnen. C. ti ruhe of sunne. T.

g fremde. T.

b bute a ploze. C.

d -file, p lorimers habben. T.

f frettes. T.

h gulte, T.

a beheading—a beating, instead of being hanged on the gallows of hell, world without end? God knows, dear sisters, all the woe of this world compared to the very least pain of hell is nothing but ball-play. It is all not so much as a small drop of dew to the broad sea and all the waters of the world. She, therefore, who may escape that fearful state of suffering, and those awful pains, through a sickness that passeth away, through any evil of the present life, may call herself happy.

On the other hand, learn now many remedies against the outward temptation, which proceeds from the wickedness of man. For that of which I have already spoken is of God's sending. Whosoever harmeth thee by word or deed, consider and understand that he is thy file, and fileth away all thy rust, and all the roughness of thy sins; and though he wears himself away, unhappy man! as the file doth, yet, he maketh thee smooth and brighteneth thy soul.

Again, reflect, that whosoever harmeth thee, or inflicteth upon thee any wrong, shame, anger, or suffering-reflect, that he is God's rod; and that God beats thee with him, and chasteneth, as a father doth his dear child, with the rod. For thus he saith that he doth, by the mouth of St. John, in the Revelation, "As many as I love, I rebuke and chasten." He beateth no man but him whom he loveth and accounteth his child, any more than thou wouldst beat a strange child, though it were naughty. But, let him not think well of himself because he is God's rod. For, as the father, when he hath sufficiently beaten his child, and hath well chastised him, casteth the rod into the fire, because he is naughty no longer; so, the Father of Heaven, when he, by means of a bad man or woman, hath beaten his dear child for his good, casteth the rod, that is, the bad man, into the fire of hell. Wherefore, he saith in another place; "Mihi vindictam, et ego retribuam;" that is, Mine is vengence, and I will repay; as if he had said: Avenge not yourselves, nor bear ill will, nor curse when any one offends you, but immediately reflect

wreche, 7 ich chulde a zelden : ase pauh he seide, Ne wrekie ze nout

ou suluen, ne ne grucche ze nout, ne ne warien hwon me agulteð to ou! aul penched anon bet he is ower uederes zerde, 7 bet he wule zelden him zerde seruise. And nis bet child fulitowen bet schrepe d' azean, 7 bit upon pe zerde? Auh pet debonere child hwon hit is ibeaten, zif be ueder hat hit, cussed be zerd. And ze don al so, mine leoue sustren: vor so hat owr ueder ou, bet ze cussen, nout mid mud, auh mid luue of heorte, peo pet he ou mide beated. "Diligite inimicos vestros: benefacite hiis qui oderunt vos: 7 orate pro persequentibus 7 calumniantibus vos." pis is Godes heste, pet him is muchele leouere pen pet tu ete gruttene bread, oder werie herde here. Luuied ouwer uoamen, he seid, & doo god, zif ze muwen, to beo bet ou weorred: and zif ze elles ne muwen, bidded zeorne uor beo bet ou eni vuel dod oder missigge d. Ant, ase pe apostle lered, ne zelde neuer vuel uor god, auh euer god for vuel, ase dude ure Louerd sulf, 7 alle his haluwen.e Folio 48 b. Lif ze do's pus Godes heste, peonne beo ze his hendi f children pet cussed pe zerden pet he haued ou mid idrosschen. Nu, seid sum, oderhwule, his soule oder hire g ich chulle wel luuien, auh his bodi o none wise: auh bet nis nout to siggen. pe soule ant te licome nis bute o mon, 7 bode ham itit oh dom. Wult tu to-dealen bet God haue's isompned? He uorbeot hit, 7 seis, "Quod Deus conjunxit homo ne separet." Ne wurde non so wod bet he to-deale bet bing bet God haue's isompned.i

penched zet bisses weis! bet a child, zif hit spurned o summe · bing, oder hurted him, me bet bet bing bet hit hurted on, 7 bet child is wel ipaied, ? forzited al his hurt, ? stilled his teares. Vorbi, froured ou sulf: "Letabitur justus cum viderit vindictam." God

a min is te wrake, 7 ich wile. T.

b schindle d. C. scratted. T.

e fa men. C.

d eil. C. T.

e hali halhes. T.

f hende. T.

g hires, T.

h tided an. C.

i ifeiget. C. ifeiet. T.

that he is your father's rod, and that he will pay him what is due for his rod-service. And is not that an ill-behaved child that scratches again and bites the rod? But the good child, when beaten, if his father bid him, kisseth the rod. And do ve the same, my dear sisters, for so your Father commandeth you, that ye kiss, not with mouth, but with heart-love, those whom he beateth you with. "Love your enemies, do good to them that hate you: and pray for them that persecute and calumniate you." a This is God's commandment, which is much more acceptable to him than that thou eat bread made of grit, or wear hard hair-cloth. Love your foemen, he saith, and do good, if ye have power, to those who fight against you; and if you cannot do any thing else, pray earnestly for those who do or say any evil against you. And, as the Apostle teacheth, return never evil for good, but always good for evil, as our Lord himself did, and all his saints. If ye thus do God's commandment, then are ye his dutiful children, who kiss the rods, wherewith he hath thrashen you. Now, some one may perhaps say, his or her soul I will love well, but by no means his body; but this is saying nothing at all. The soul and the body are but one man, and one doom betides them both. Wilt thou separate what God hath joined together? Let no man be so mad as to put asunder that which God hath joined together.

Reflect again thus; that if a child stumble against any thing, or hurt himself, men beat the thing that he hurteth himself upon, and the child is well pleased, and forgetteth all his hurt, and stoppeth his tears. Wherefore, take comfort to yourselves; "The righteous shall rejoice when he seeth the vengeance." Don'the day of Judgment, God will do as if he said, "Daughter, did this person hurt thee? Did he cause thee to stumble in wrath, or in grief of heart, in shame,

^a St. Luke, vi. 27, 28.

^b Psalm lviii. 10.

schal don a domesdei, ase þauh he seide, "Douhter," hurte þes þe? Makede he þe spurnen ine wreððe oðer ine heorte sor, b ine scheome, oðer ine teone? Loke, douhter, loke hu he hit schal abuggen, ant þer ze schulen iseon bunsen ban mit tes deofles bettles, þet wo schall ham beon aline. And ze schulen beon wel ipaied þerof, vor ower wil 7 Godes wil schal beon so iveied þet ze schulen and wulleð al þet he euer wule, 7 he al þet ze euer wulleð.

Ouer alle over pountes, in alle ower passiuns, penched euer inwardliche up o Godes pinen,-pet te worldes weldinde wolde, uor his prelles, polien swuche schendlakes 7 hokeres: buffetes, spotlunge, blindfellunge, pornene crununge, bet set him idet heaued, so bet pe blodi streames urnen adun :'e 7 bileaueden his swete bodi ibunden naked to be herde pilere, ant ibeaten so bet tet deorewurde f blod orn adun on euerich halue :- pet attri drunc pet me zef him, peo him burste o rode, 7 hore hefden sturiunge g upon him, beo on hokerunge zeieden h so lude. Lo! he her bet healede o'ore, lo! hu he healed nu 7 helped him suluen. Turned peruppe per ich spec hu he was ipined in alle his fif wittes: 7 efned al ower wo, sicnesse, 7 overhwat, 7 wouh of worde over of werke, 7 al bet mon mei bolien, pertec al he bolede, 7 ze schulen lihtlie iseon hu lutel hit reccheð, i nomeliche, zif ze bencheð þet he was al loðleas: 7 þet he bolede al bis nout for him suluen, uor he ne agulte neuer. Lif ze bolied wo ze habbed wurse of-earned: 'k 7 al bet ze bolied, al is for ou suluen.

Goð nu þeonne gledluker bi stronge wei, 7 biswincfule, touward þe muchele feste of heouene, þer ase ower glede ureond ower cume

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a sune. T.
b Dude he þe spurne iwraððen oðer in herte seir? T.
b buncin. C. berien. T.
d p wa beon þeos liues, T.
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Folio 49.

<sup>buncin. C. berien. T.
strunden strenden. C. strundes streamden. T.</sup>

f p of pat decrewurde bodi pe-. T. g schakinge. T.

h gredden. C. T. i reacheo. C.

^{*} ofserued. C. deseruet. T.

or in suffering? Look, daughter, look how he shall pay for it; and ye shall see them bounced with the devil's mallets, so that they shall be weary of life." And ye shall be well pleased with this, for your will and the will of God shall be in such unison that ye shall wish whatsoever He wills, and He whatsoever ye wish.

Above all other thoughts, in all your sufferings, reflect always deeply upon the sufferings of Christ—that the Ruler of the world was content, for his bond-servants, to endure such ignominy and contempt—buffets, mocking, blindfolding, crowning with thorns, which pierced his head so that streams of blood ran down; and that they left his sweet body bound naked to the hard pillar, and beaten so that the precious blood ran down on every side; the poisonous drink that they gave him when he thirsted, on the cross; the shaking of their heads at him; who cried out in derision so loud, "Look here! he that healed others, Behold now how he healeth and helpeth himself." Turn back to the place a where I spoke of how he was pained in all his five senses; and compare all your sorrow, sickness, and other distresses, and wrongs, by word or deed, and all that man may suffer, with all that He suffered, and you will easily see how little it amounteth to, especially, if you reflect that He was quite innocent; and that He endured all this not for himself, for He did no sin. If ye suffer grief, ye have deserved worse, and all that ye suffer, is for yourselves.

Go ye now, then, along the hard and toilsome way toward the great feast of heaven, where your glad friend expecteth your coming, more joyfully than foolish worldly men go by the green way toward the gallows-tree, and to the death of hell. It is better to go toward heaven sick, than in health toward hell, and to mirth with want, than to woe with abundance. Not, however, but that wretched

ikepe's, benne dusie worldes men go's bi grene weie, touward te waritreo 7 to deade of helle. Betere is forte gon sic touward heouene ben al hol touward helle: 7 to muruh'de mid meseise, ben to wo mid eise: nout for bui a wrecche worldliche men bugged deorre helle, ben 7e dog heuene. Salomon seig, "Via impiorum complantata est lapidibus," id est, "duris afflictionibus." O ping wute ze to sode-bet a mis-word bet ze bolied, oder one deies longunge, over a sicnesse of ane stunde—zif me cheaped on of peos et ou a domesdei-bet is, zif me cheape et ou be mede bet arised berof, ze nolden sullen hire uor al be worldes golde. Uor bet schal beon owur song biuoren ure Louerde: "Lætati sumus pro diebus quibus nos humiliasti,—annis quibus vidimus mala:"" þet is, "Wel is us nu, Louerd, uor be dawes bet tu lowudest us mide o'ore monnes wouhwes:' and wel is us nu, Louerd, for be ilke zeres bet we weren sike inne, ? Folio 49 h. iseien sor 7 seoruwe." Euerich worlich wo is Godes sonde. Heie monnes messager, me schal heiliche underuongen, 7 makien him glede chere, 7 so muchel pe raver, zif he is priué b mid te kinge of heouene. [Et quis erat ita secretarius regis cœlestis] c peo hwule pet he wunede her ben was bes sondesmon, bet is, worldes pine, bet ne com neuer urom him uort his liues ende. Des messager bet ich telle ou of, hwat telled he ou? He vroured ou, o bisse wise: God, he seio, as he luued me, he sent me to his leoue ureond. Mi cume ? mi wuniunge, pauh hit punche attri, hit is pauh healuwinde. Nere bet bing sulf grislich hwas scheadewe ze ne muhte nout for grislich e biholden? Lif peo ilke scheadewe were zet so kene, o'der so hot, bet ze hit ne muhten nout widuten herme ivelen, hwat wolde ze siggen bi bet ilke eiffule bing bet hit of come? Wute ze bet to sobe bet al be wo of bisse worlde, al nis bute ase a scheadewe azean be wo of helle. Ich am be scheadewe, seid bis messager, bet is, worldes pine ! nedlunge ze moten underuongen me, oder bet grisliche wo bet ich am of scheadewe. Hwose underuonged me gled-

a for bi witterliche. C. T.

c MS. Oxon.

e grisung. C.

b wel. T.

d wene. C. weane. T.

f underfed. C. underfos. T.

worldly men buy hell dearer than ye do heaven. Solomon saith, "The way of sinners is planted over a with stones;" that is, with severe afflictions. Of one thing be ye well assured—that a harsh word that ye bear with patience, or a single day's weariness, or a sickness of an hour-if any one were to offer to buy one of these from you at the day of Judgment; that is, if one were to offer to buy from you the reward that ariseth from it, ye would not sell it for all the gold in the world. For this shall be your song before our Lord: "Lætati sumus pro diebus quibus nos humiliasti-annis quibus vidimus mala; "b that is, We are glad now, O Lord, for the days in which thou didst humble us with the wrongs we suffered from other men; and, we are glad now, O Lord, for the years in which we were sick and saw pain and sorrow. Every worldly affliction is God's ambassador. Men will receive honourably the messenger of a man of rank, and make him gladly welcome; and so much the more if he is intimately acquainted with the King of Heaven. [And who was more intimate with the heavenly King c] while he dwelt here, than was this ambassador?—that is, worldly suffering, which never left him until his life's end. This messenger that I am speaking of to you-what doth he say to you? He comforteth you in this manner. As God loved me, saith he, he sent me to his dear friend. My coming, and my abiding, though it may seem bitter, is yet salutary. Must not that thing be dreadful, the shadow of which you could not look upon for dread? And if the very shadow were so sharp and so hot, that ye might not feel it without pain, what would you say of the very awful thing itself, from which it comes? Know ye this for certain, that all the misery of this world is only as a shadow in comparison with the misery of hell. I am the shadow, saith this messenger, that is, this world's suffering: ye must needs receive me, or that dreadful misery of which I am the shadow. Whoso receiveth me gladly, and maketh

a Ecclesiasticus, xxi. 10. The more common reading is, complanata, " made plain." Gr. $\dot{\omega}\mu\alpha\lambda\iota\sigma\mu\acute{\epsilon}\nu\eta$.

b Psalm xc. 15.

c Supplied from MS. Oxon.

liche, 7 makeð me ueire chere, mi Louerd seint hire word þet heo is cwite of þet þing þet ich am of scheadewe. Lo! þus spekeð Godes messager, 7 for þi, seið sein Jame, "Omne gaudium existimate fratres cum in temptaciones varias incideritis." Holdeð hit alle blisse uorte uallen in misliche of þeos fondunges þet beoð uttre ihoten: ant sein Powel seið, "Omnis disciplina in presenti videtur esse non gaudii sed meroris: postmodum vero fructus," 7c. Alle þeo ilke uondunges þet we beoð nu i beaten mide: alle heo þuncheð wouh, 7 nout wunne: auh heo wendeð efterward to weole and to eche blisse.

Folio 50.

Le, mine leoue sustren, beo'd peo ancren pet ich iknowe, pet habbed lest neode to uroure agean peos temptaciuns: bute one of sicnesse. Vor mid more eise, ne mid more menke, not ich non ancre bet habbe al bet hire neod is bene ze breo habbed: ure Louerd beo hit idoncked. Uor ze ne penched nowiht of mete, ne of cloo, ne to ou, ne to ouwer meidenes. Euerich of ou haued of one ureond al pet hire is neod! ne perf pet meiden sechen nouder bread, ne suuel, fur pene et his halle. God hit wot, moni oder wot lutel of bisse eise, auh beo'd ful ofte iderued mid wone, 7 mid scheome, 7 mid teone. In hire hond zif pis cumed hit mei beon ham uroure. Le muwen more dreden pe nesche dole pene pe herde of peos fondunges bet is uttre ihoten.b Vor uein wolde be hexte cwemen ou, zif he muhte, mid oluhnunge, makien ou fulitowen, zif heo nere be hendure.c Muche word is of ou hu gentile wummen ze beod? vor godleic 7 for ureoleic izerned of monie: 7 sustren of one ueder 7 of one moder, ine blostme of ower zuwede, uorheten alle worldes blissen, 7 bicomen ancren.d

a wop. C. T.

b Mine leue childre, be nesche dale is to drede swide, as is te harde, of beos fondinges b arn uttre ihaten; as is plente of mete, oder of clad, 7 of swiche binges. T.

c Ollhtninge offer hereword milite sone make sum of ou fulltohen, gif ge neren be hendere. T.

d zunge of zeres zulden ow, 7 bicomen ancres: forsaken worldes blisses. T.

me cheerfully welcome, my Lord sends her word that she is freed from the thing of which I am the shadow. Lo! thus speaketh God's messenger; and therefore, saith St. James, "Omne gaudium existimate fratres, cum in temptationes varias incideritis." Count it all joy to fall into divers of these temptations that are called outward; and St. Paul saith, "Omnis disciplina in præsenti videtur esse non gaudii, sed mæroris; postmodum vero," &c. b All those temptations wherewith we are now beaten, seem sorrow and not joy; but they turn afterwards to prosperity and eternal blessedness.

Ye, my dear sisters, of the anchoresses that I know, are those who have least need to be fortified against these temptations; sickness only excepted. For I know not any anchoress that with more abundance, or more honour, hath all that is necessary to her than ye three have; our Lord be thanked for it. For ye take no thought for food or clothing, neither for yourselves nor for your maidens. Each of you hath from one friend all that she requireth; nor need that maiden seek either bread, or that which is eaten with bread. further than at his hall. God knoweth many others know little of this abundance, but are full often distressed with want, and with shame and suffering. If this comes into their hand, it may be a comfort to them. Ye have more reason to dread the soft than the hard part of these temptations, which are called outward. For the sorcerer would fain cajole you, if he might, and with flattery render you perverse, if yee were less gentle and docile. There is much talk of you, how gentle women you are; for your goodness and nobleness of mind beloved of many; and sisters of one father and of one mother; having, in the bloom of your youth, forsaken all the pleasures of the world and become anchoresses.

^{*} St. James, i. 2.

c See note c, page 192.

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Al pis is strong temptaciun, 7 muhte sone binimen ou muchel of ower mede. "Popule meus, qui te beatificant illi te decipiunt:" bis is Godes word buruh Isaie. Hwose seid biuoren ou, "Wel is be moder bet ou iber, 7 te godre a heale were ze euer iboren :" heo biswiked ou, I is ower treitre. peruppe is inouh iseid of figelunge -pisses worldes figelunge-pet is plente of worldliche pinges. Hwonne ou ne wonted nowiht, peonne ueined he mid ou! peonne Folio 50 b. beot he ou cos: b auh wo wurde his cos? vor hit is Judases cos bet he ou mide cussed. Azean peos fondunges beod iwarre, leoue sustren, hwat se cume widuten to uonden ou, mid licunge oder mid mislicunge-holded euer ower heorte in on widinnen, leste be uttre uondunge kundlie þe inre.

> be inre uondunge is twouold: ase is be uttre: uor be uttre uondunge is mislicunge in aduersite, 7 ine prosperite bet limped to sunne. Þis ich sigge uorði þet sum likunge is 7 sum mislikunge, bet of-earne's muche mede: ase likunge ine Godes luue, 7 mislikunge uor sunne.º Nu, ase ich sigge, be inre uondunge is twouoldfleschlich 7 gostlich: flesliche ase of lecherie, 7 of glutunie, 7 of slouh'de. Gostliche, ase of prude, 7 of onde, 7 of wredde. Wredde is be inre uondunge, auh bet is be uttre uondunge bet kundled wredde: al so as of ziscunge. Pus beod peo inre uondunges pe seouen heaued sunnen 7 hore fule kundles. Vlesches fondunge mei been is fined to uot wunde, 7 gostlich fondunge, bet is more dred of, mei beon, uor be peril, icleoped breoste wunde. Auh us bunched gretture fleshliche temptaciuns: uordi bet heo beod ed fele. De oore, pauh we habben ham ofte, we nuted ham nout, I been pauh greate 7 grisliche ine Godes brihte eien: 7 beog muche uorgi, to dreden pe more. Vor pe odre, pet me iveled wel, me seched leche I salue. pe gostliche hurtes ne punched nout sore, ne ne salued

b -benne fanches ho ow; benne bedes ho ow cos. T. a goder, C. T.

c for be uttre is in adversite 7 in prosperite; 7 teose cundlen be inre: adversite, mislikinge; prosperite, likinge, p limpes to sunne. T.

All this is a strong temptation, and might soon deprive you of much of your reward. "O my people, they that call thee blessed, the same deceive thee: "a this is the word of God by Isaiah. Whosoever saith before you, "Happy is the mother that bare you; and the greater blessing is it that ye were born," deceives you, and betrays you. Enough has been said before of flattering—of this world's flattering—that is, abundance of worldly things. When ye are in want of nothing, then he fawneth upon you; then doth he offer you a kiss; but evil betide his kiss; for it is Judas's kiss wherewith he kisseth you. Against these temptations be on your guard, dear sisters—whatsoever comes from without to tempt you, pleasing or unpleasing, keep your heart always undisturbed within, lest the outward give rise to the inward temptation.

The inward temptation, like the outward, is twofold: for the outward temptation in adversity is displeasure, and in prosperity [pleasure] that tendeth to sin. I say this because there is some pleasure and some displeasure that merits much reward; as pleasure in the love of God, and displeasure on account of sin. Now, as I say, the inward temptation is twofold: carnal and spiritual. Carnal, as of lechery, gluttony, and sloth. Spiritual, as of pride, envy, and wrath. Wrath is the inward temptation; but that which exciteth wrath is the outward temptation. It is the same with regard to covetousness. Thus, the inward temptations are the seven chief sins and their foul progeny. Carnal temptation may be compared to a foot wound; and spiritual temptation, which is more to be dreaded, may, because of the danger, be called a breast wound. But it seemeth to us that carnal temptations are greater, because they are easily felt. The other we do not notice, although we often have them, yet they are great and odious in the bright eyes of God; and are, for that reason, much more to be dreaded. For the other, which are sensibly felt, men seek a physician and a remedy. The spiritual hurts do not appear sore, nor do they heal them with

^{*} Isaiah, iii. 12. Roman Catholic translation of the Vulgate.

ham mid schrifte, ne mid penitence: 7ª drawed to eche dead er me lest wene.

Holi men 7 holi wummen beod of alle uondunges swudest ofte Folio 51. itempted: 7 ham to goddre heale: vor ide vihte azeines ham, heo bizited be blisfule kempene crune. Lo, pauh, hwu he mened ham bi Jeremie: "Persecutores nostri velociores aquilis celi: super montes persecuti sunt nos: in deserto insidiati sunt nobis." bet is, vre widerwines beo's swifture pen pe earnes: up o'de hulles heo clumben efter us, 7 per fuhten mid us: 7 zet ide wildernesse heo aspieden b us to slean. Vre widerwines beod preo: pe ueond, pe world, 7 ure owune vleshs, ase ich er seide. Lihtliche ne mei me nout oderhwule icnowen hwuc of peos preo weorred him: uor euerichon helped oder: pauh pe ueond kundeliche egged us to atternesse, as to prude, to ouerhowe, to onde, 7 to wredde, 7 to hore attri kundles, bet beo'd her efter inemmed. bet flesch put c propremen touward swetnesse 7 touward eise, 7 touward softnesse: ant te world bit mon ziscen d worldes weole, 7 wunne, 7 wurschipe, 7 oder swuche giuegouen, bet bidweolied kange men to luuien one scheadewe. Peos widerwines, he seid, uoluwed us on hulles, ? awaited us ide wildernesse, hu heo us muwen hermen. Hul, bet is heih lif: per pes deofles assauz beod ofte strengest. Wildernesse, bet is onlich lif, of ancre wununge. Vor al so ase ine wildernesse beo'd alle wilde bestes, 7 nulled nout idolien monnes neihlechunge, aulı fleoð hwon heo ham ihereð oðer iseoð: al so schulen ancren, ouer alle oore wummen, beon wilde o pisse wise: 7 peonne beoo heo ouer alle o'dre, leouest to ure Louerde, 7 swetest him punched ham. Uor of alle flesches, peonne is wilde deores fleschs leouest ? swetest. Folio 51 b. Ibisse wildernesse wende ure Louerdes folc, ase Exode telled, touward tet eadie lond of Jerusalem, pet he ham hefde bihoten: 7 ze,

ward tet eadie lond of Jerusalem, pet he ham hefde bihoten: 7 ze, mine leoue sustren, wended bi pen ilke weie toward te heie Jeru-

a ach. C.

b in be wildene weiteden. C.

c sput. C. puttes. T.

d ma giscunde. C.

canges. C. fol. T.

confession, nor with penitence, and they draw men on to eternal death before they are in the least aware.

Holy men and holy women are often tempted with the strongest of all temptations; and for their greater good: for in the fight against them they acquire the blissful crown of victory. observe how they lament in Jeremiah: "Persecutores nostri velociores aquilis cœli: super montes persecuti sunt nos: in deserto insidiati sunt nobis." a That is, Our foes are swifter than the eagles: upon the hills they climbed after us, and there fought with us: and also in the wilderness they lay in wait to slay us. Our foes are three: the devil, the world, and our own flesh, as I said before: nor is it easy, at times, for a man to know which of these three attacketh him: for every one of them helpeth each other. Yet the devil naturally inciteth us to malignant vices, as pride, haughtiness, envy and wrath, and to their pernicious progeny, which will be hereafter named. The flesh naturally inclines us to luxury, ease, and self-indulgence. And the world urges men to covet the world's wealth, and prosperity, and worship, and other such gewgaws, and deludeth foolish men to fall in love with a shadow. These foes, saith he, pursue us on the hills, and lie in wait for us in the wilderness that they may do us harm. Hill-that is a life of exalted piety; where the assaults of the devil are often strongest. The Wilderness is a life of solitude—of monastic seclusion. For, in like manner as all wild beasts are in the wilderness, and will not suffer the approach of man, but flee away when they hear or see him, so should anchoresses, above all other women, be wild in this manner; and then they will be above all others dearest to our Lord, and they will appear to him most lovely, for of all kinds of flesh that of wild deer is the choicest and most delicious. In this wilderness journeyed our Lord's people, as we are told in Exodus, toward the blessed land of Jerusalem, which he had promised them: and ye, my dear sisters, are journeying by the same way toward the Jerusalem

^{*} Lamentations, iv. 19.

salem, to þe kinedom þet he haueð bihoten his icorene. Goð, þauh, ful warliche: vor iðisse wildernesse beoð monie vuele bestes :'a liun of prude, neddre of attri onde, vnicorne of wreððe, beore of dead slouhðe, vox of ziscunge, suwe of ziuernesse, scorpiun mid te teile of stinkinde lecherie:' þet is, golnesse. Her beoð nu areawe itold þe seouen heaued sunnen.

pe Liun of Prude haue's swude monie hweolpes: 7 ich chulle nemmen sume. Vana Gloria, hette be vorme: bet is, hwose let wel of ei bing bet heo ded, I wolde habben word berof, I is wel ipaied zif heo is ipreised, ? mis-ipaied zif heo nis itold swuch ase heo wolde. pe oder hweolp hette Indignatio: pet is, hwose punched hokerlich of out b bet heo isih bi odre, oder ihered, oder uorhowed chastiement, o'der lowure c lore. pe pridde hweolp is Ipocrisis: bet is beo bet maked hire betere ben heo beo. De ueorde is Presumptio: pet is peo pet nime's more an hond pen heo mei ouercumen: oder entremeted hire of binge bet to hire ne ualled. De vifte hweolp hette Inobedience: pet is, pet child pet ne buh's nout his eldre: vnderling, his prelat: paroschian, his preost: meiden, hire dame: euerich lowure his herre. pe sixte hweolp is Loquacitas. peo ueded pesne hweolp pet beod of muchel speche: zelped, 7 demed odre! lauhwed d oderhwules! gabbed, upbreided, chided, vikeled, sturied leihtres. De seouede hweolp is Blasphemie. pisses hweolpes nurice is pe pet swered greate odes, oder bitterliche kursed, oder mis-seid bi God, oder bi his haluwen, uor eni bing be he polet, isiht, oter iheret. pe eihteote hweolp is Impacience. pesne hweolp fet hwose nis nout polemod azean alle wowes, 7 in alle vueles. pe nizede hweolp is Contumace: 7 pesne hweolp fet, hwose is onwil ine bing bet heo haue's undernumen uorto donne : beo hit god, beo hit vuel : so bet non wisure read ne mei bringen hire ut of hire riote.º Monie odre per beod pet cumed of weole ? of

Folio 52.

a been unfeale bestes monie. T.

d lihes. T. lize&. C.

b ani bing. T. C.

c laheres. T.

e ne mei bringen him of his fol riote. T.

above—to the kingdom which he hath promised his elect. Go, however, very cautiously: for in this wilderness there are many evil beasts—the lion of pride, the serpent of venomous envy, the unicorn of wrath, the bear of dead sloth, the fox of covetousness, the swine of greediness, the scorpion with the tail of stinking lechery, that is, lustfulness. These, now, are the seven chief sins detailed in order.

The Lion of Pride hath a great number of whelps; and I will name some of them. The first is called Vain Glory; that is, any one who has a high opinion of any thing that she doth, and wishes to have it talked of, and is well pleased if she is praised, and displeased if she is not commended as much as she wishes to be. The next whelp is called Indignation; that is, any one who thinketh contemptuously of ought that she sees or hears of another, or who despiseth correction or instruction from an inferior.^a The third whelp is Hypocrisy; that is, she who maketh herself seem better than she is. The fourth is Presumption; that is, one who taketh in hand more than she is able to perform; or meddleth with any thing which doth not belong to her. The fifth whelp is called Disobedience; that is, the child that obeys not his parents; a subordinate minister, his bishop; a parishioner, his priest; a maiden, her mistress; every inferior, his superior. The sixth whelp is Loquacity; those feed this whelp who are great talkers, who boast, judge others, lie sometimes, scoff, upbraid, scold, flatter, excite laughter. The seventh whelp is Blasphemy; the nurse of this whelp is he that sweareth great oaths, or curseth bitterly, or speaketh irreverently of God, or of his saints, on account of any thing that he suffereth, seeth, or heareth. The eighth whelp is Impatience; he feedeth this whelp who is not patient under all wrongs and all evils. The ninth whelp is Contumacy; and this whelp is fed by any one who is self-willed in the thing that she hath undertaken to do, be it good or be it evil, so that no wiser counsel is able to turn her from her purpose.b There are many other that are derived from wealth

a "Inferioris doctrinam."-MS. Oxon.

[&]quot;A proposito."-Ibid.

wunne, of heie kunne, of feire closes, of wit, of wlite, of strencse? of heie liue waxes a prude, I of holi peauwes. Monie mo hweolpes pen ich habbe inempned haues pe Liun of Prude ihweolped: auh abuten peos, penches I astudies wel swuse? uor ich go lihtliche ouer, ne do bute nempnie ham. Auh ze euerihwar, hwarse ich go swusest fors, bileaue ze pe lengure? uor per ich festri on, awurses tene oser tweolue. Hwose haues eni unseau of peo pet ich er nemde, oser ham iliche, heo haues prude sikerliche. Hu se euer hire kurtel beo ischeaped oser iseouwed, heo is liunes make pet ich habbe ispeken of, I fet his wode hweolpes wisinnen hire breoste.

pe Neddre of attri Onde haue seoue kundles. Ingratitudo! pesne kundel bret, hwose nis nout icnowen of goddede,d auh telled lutel perof, oder uorzited mid alle. Goddede ich sigge, nout one pet mon ded him, auh pet God ded him, oder haued idon oder him, oder hire, more pen heo understonde, zif heo hire wel bidouhte. Of pisse undeauwe me nimed to lutel zeme! ant is, pauh, of alle, onlodest God, mest azean his grace. Pe oder kundel is Rancor Folio 52 b. sine odium! pet is, hatunge oder great heorte. Pe pet bret pesne kundel, in hire breoste al is attri to Gode, pet heo euer wurched. Pe pridde kundel is Of-punchunge of odres god. Pe ueorde is Gledschipe of his vuel: lauhwen oder gabben, zif him mis-biueolle. Pe vifte is Wreiunge. Pe sixte Bacbitunge. Pe seouede Upbrud, oder Schornunge. Hwar ase eni of peos was, oder is! per was, oder is pe kundel, oder pe olde moder, of pe attri neddre of helle, onde.

pe Unicorne of Wredde pet bered on his neose pene horn pet he asnesed mide alle peo pet ha areached, haued six hweolpes. Pe uormest is Cheaste, oder Strif! pe oder is Wodschipe! pe pridde is Schenful "Upbrud! pe veorde is Wariunge! pe uifte is Dunt! pe

a waxen. T.

c iheowed. C. iheowet. T.

e mis-times. T. mistimed. C.

g schendful. T. C.

b leaues ter lengest.

d bis cundel nule icnawen goddede. T.

f neddre of onde. T. C.

and prosperity, high descent, fine clothes, wit, beauty, strength; pride groweth even out of extraordinary piety and pure morals. Many more whelps than I have named hath the Lion of Pride whelped; but think and meditate very seriously upon these, for I pass lightly over and only name them. But wheresoever I go most quickly forward, dwell ye the longer; for where I lightly touch upon one, there are ten or twelve. Whosoever hath any of those vices which I have named before, or any like them, she certainly hath pride. In whatsoever fashion her kirtle is shaped or sewed, she is the lion's companion, of which I have spoken above, and nourishes his fierce whelps within her breast.

The serpent of venomous Envy hath a brood of seven: Ingratitude. He breeds this young one, who doth not acknowledge a benefit, but depreciates it, or altogether forgetteth it. A benefit, I say-not only which a man confers, but which God confers or hath conferred upon him or her, greater than she thinks, and might understand that it is, if she bethought herself well. Of this vice men take too little heed, although it is, of all others, one most hateful to God, and most opposed to his grace. The second-born is Rancor or odium; that is, Malice or Hatred. Whatsoever she doeth, who cherisheth this young one in her breast, is displeasing to God. The third of the brood is Grieving at the good of another. The fourth is being Glad of his evil: laughing or scoffing if any misfortune befall him. The fifth is Exposing faults. The sixth is Backbiting. The seventh is Upbraiding or contempt. Wheresoever any of these was or is, there was or is the offspring or the old mother of the venomous serpent of hell, Envy.

The unicorn of Wrath, which beareth on his nose the horn with which he butteth at all whom he reacheth, hath six whelps. The first is Contention or Strife. The second is Rage. The third is contumelious Reproach. The fourth is Cursing. The fifth is Striking. The sixth is Wishing that Evil may happen to a man himself, or to his friend, or to his possessions.

sixte is wil pet him vuele itidde, over on him sulf, over on his freond, over on his eihte.

pe Bore of heui Slouh'se haue's peos hweolpes: Torpor is pe uorme: pet is wlech heorte: pet schulde leiten al o leie ine luue of ure Louerd. Pe o'der is Pusillanimitas: pet is, to poure iheorted, to herde mid alle, eni heih ping to undernimen, ine hope of Godes helpe, tine trust of his grace, nout of hire strenc'de. Pe pridde is, Cordis grauitas: pesne hweolp haue'de hwo se wurche'de god, they hit, tauh, mid one deade mid one heuie heorte. Pe ueor'de hweolp is Idelnesse: pet is, hwo se stunt mid alle. Pe vifte is Heorte-grucchunge. Pe sixte is a dead Seoruwe uor lure of eie worldliche pinge, o'der of freond, o'der uor eni un'donc, bute uor sunne one. Pe seoue'de is Lemeleaschipe, o'der to siggen, o'der to don, o'der to biseon biuoren, o'der to penchen efter, o'der miswiten ei ping pet heo haue'd to witene. Pe eihteo'de is Unhope. Pes laste bore hweolp is grimmest of alle: uor hit to-cheowe'd to-uret Godes milde milce, this muchel merci, this vnimete grace.

Folio 53.

pe Vox of ziscunge haueð þeos hweolpes: Tricherie 7 Gile, peofðe, Reflac, Wite, 7 Herrure strencðe: Uals witnesse, oðer oð: Simonie: Gauel: Oker: Uestschipe of zeoue, oðer of lone: Monsleiht, oðerhwule. Þeos unðeawes beoð to uoxe, uor monie reisuns, iefnede. Two ich chulle siggen: much gile is iðe uoxe, 7 so is ine ziscunge of worldliche bizeate: and on oðer reisun is: þe uox awurieð al enne floc, þauh he ne muwe bute one wrechliche uorswoluwen. Al so zisceð a zissare þet moni þusunt muhten biflutten: ah þauh his heorte berste, he ne mei bruken on him sulf bute one monnes dole. Al þet mon oðer wummon wilneð more þen heo mei gnedeliche leden hire lif bi—euerich efter þet heo is—al is

a arch. C. Vide Jamieson's Dict. Ergh.

b gemen. T. C.

c an ziscere p eted moni pusent dalen p me muchte ber bi flutten. C. a ziscere p moni pusend mahten biflutten. T. sufficere, MS. Oxon.

The Bear of heavy Sloth hath these whelps: Torpor is the first; that is, a lukewarm heart, which ought to light up into a flame in the love of our Lord. The next is Pusillanimity; that is, too fainthearted, and too reluctant withal, to undertake any thing arduous in the hope of help from God, and in confidence of His grace, and not of her own strength. The third is, Dulness of heart. Whosoever doeth good, and yet doeth it with a dead and sluggish heart, hath this whelp. The fourth whelp is Idleness; that is, any one who stands still doing no good at all. The fifth is a Grudging, grumbling heart. The sixth is a deadly Sorrow for the loss of any worldly possession, or of a friend, or for any displeasure, except for sin only. The seventh is Negligence, either in saying, or doing, or providing, or remembering, or taking care of any thing that she hath to keep. The eighth is Despair. This last bear's whelp is the fiercest of all, for it gnaweth and wasteth the benignant kindness, and great mercy, and unlimited grace of God.

The Fox of Covetousness hath these whelps: Treachery and Guile, Theft, Rapine, Extortion, and Compulsion, False testimony or perjury, Simony, Tribute, Usury, Unwillingness to give or lend, sometimes Murder. These vices are, for many reasons, compared to the fox. I will mention two: there is much guile in the fox, and so is there in covetousness of worldly possessions; another reason is, the fox worrieth all the sheep in a flock, although he can ravenously devour only one. In like manner a man greedy of wealth, coveteth what might suffice for many thousands; but, though his heart should break, he cannot spend upon himself more than one man's portion. All that man or woman desireth more than is sufficient for leading life comfortably, according to their station, is covetousness, and the root of mortal sin. This is true religion—that every one, according to his station, should borrow from this frail world as little as possible of food, clothes, goods, and of all worldly things. Under-

giscunge 7 rote of deadlich sunne. Pet is riht religiun, pet euerich, efter his stat, boruwe et tisse urakele worlde so lutel so heo euer mei, of mete, of clove, of eihte, 7 of alle worldliche pinges. Understonde a wel pis word p ich ou sigge—euerich efter his stat—uor hit is iuevored: b pet is, icharged. Le moten makien, pet wute ze, in monie wordes muche strenc e. penchen longe per abuten, 7 bi pet ilke o word, understonden monie wordes pet limpe per per per zif ich scholde writen alle, hwonne come ich to ende?

pe Suwe of ziuernesse! pet is, Glutunie, haue'd pigges pus inemned. To Erliche hette pet on! pet o'der to Estliche! pet pridde to Urechliche! pet feor'de hette to Muchel! pet fifte to Ofte! ine drunche, more pen ine mete. Pus beo'd peos pigges ineruwed. Ich Folio 53 b. speke scheortliche of ham! uor ich nam nout ofdred, mine leoue sustren, pet ze ham ueden.

pe Scorpiun of Lecherie! pet is, of golnesse, haueð swuche kundles pet in one d wel itowune muðe hore summes nome ne sit nout uorto nemnen! uor þe nome one muhte hurten alle wel itowune earen, fulen alle clene heorten. Þeo me mei nemnen wel hwas nomen me icnoweð wel! heo beoð, more herm is, to monie al to kuðe, ase Hordom, Eaubruche, Meidelure, Incest! pet is, bitwhwe sibbe, vleshliche oðer gostliche! pet is i monie ideled! On is ful wil uorte don þet fulðe, mid skilles zettunge, þet is, hwonne þe schil te heorte ne wiðsiggeð nout! auh likeð wel, zirneð al þet tet fleschs to prokeð, helpen oðer þideward,—beon waite te witnesse þerof! hunten þer efter, mid wouhinge, mid togginge, oðer mid eni tollunge! mid gigge leihtre, mid hor eien, mid eni lihte lates, mid zeoue, mid tollinde wordes, oðer mid luue speche, cos, unhende

e spusebruehe. T.

a Notied. C. Noated. T.

b for b forder is to federen ze. C. for b word is ifedered. T.

c grises. T. C.

o feole idealet. T. g weote. T. C.

stand rightly this word, which I say to you—every one according to his station—for it is feathered [like an arrow, ready to be let fly;] that is, charged [with intelligence, as a messenger]. Know ye this, that ye may make in many words much strength. Think long about it, and by that one word understand many words that relate thereto; for if I should write them all, when should I make an end? a

The Swine of Greediness; that is, Gluttony, hath pigs thus named: The first is called Too Early; the second, Too Daintily; the third, Too Voraciously; the fourth, Too Largely; the fifth, Too Often, in drink more than in meat. Thus are these pigs farrowed. I speak of them briefly; for I am not afraid, my dear sisters, that ye feed them.

The Scorpion of Lechery—that is, of lustfulness—hath such a progeny, that it doth not become a modest mouth to name the names of some of them; for the name alone might offend all modest ears, and defile all clean hearts. Those may properly be named whose names are well known; and they are—the more is the harm—too well known to many; as Whoredom, Adultery, Loss of Virginity, and Incest; that is, between kindred, carnally or spiritually; which is divided into many kinds. One is, impure desire to commit the uncleanness with the mind's consent; that is, when the mind and the heart oppose not, but are well pleased, and yearn after all that the flesh incites to, and help each other to the same end—to know and witness it; to hunt after it; with wooing, with tugging, or with any inciting; with giggling laughter; with immodest looks; with light gestures; with gifts; with enticing words; with love speech; kiss; improper handlings; which are deadly sins; loving tide, or time, or

^a The sense of this passage is thus briefly given in the Oxford manuscript, "Notato que dico; per unum verbum possunt plura intelligi, nee possunt omnia scribi."

gropunges, bet beod heaued sunnen: luuien tide, oder time, oder stude, uorto kumen ine swuche keft, a 7 over swuche uorrideles, bet me mot forbuwen b hwo se nule ide muchele fulde uenliche uallen! ase seint Austin seið, "Omissis occasionibus que solent aditum aperire peccatis, potest consciencia esse incolumis." pet is, hwose wule hire c inwit witen clene d & feir, heo mot fleon be uorrideles bet beod iwunede ofte to openen bet inzong ? leten in sunne. Ich ne der nemen peo unkundeliche kundles of pisse deouel scorpiun, attri iteiled. Auh sori mei heo beon bet mid fere, oder widuten, haued so iued e eni kundel of golnesse, bet ich ne mei speken of uor scheome, ne ne der uor drede, lest sum leorne more vuel ben heo con, 7 perof beo itempted. Auh penche euerich of hire owune awariede cundles f in hire golnesse. Uor hwuso hit euer is idon,g willes 7 wakiinde mid flesches likunge, bute one ine wedlake, hit is deadlich sunne. Ine zuwede me ded wundres: gulche hit ut ine schrifte, utterliche, ase heo hit dude, peo pet iveled hire schuldi, over heo is idemed, puruh pe fule brune,h to pe eche fur of helle. pe scorpiunes cundel pet heo bret in hire boseme, schek hit ut mid schrifte: 7 slea hit mid dedbote. Inouh is excene hwu ich habbe iefned prude to liun, 7 onde to neddre, 7 of alle be orre widuten bis laste, pet is, hwu golnesse beo iefned to scorpiun. Auh, lo, her be skile perof, sutel ant edcene, Salomon seid, "Qui apprehendit mulierem quasi qui apprehendit scorpionem." De scorpiun is ones cunnes wurm bet haued neb, ase me seid, sumdel iliche ase wummon. 7 is neddre bihinden, make feir semblaunt, 7 fike mid te heaued, 7 stinge mid te teile. Pet is lecherie : pet is pes deofles best, pet he let to chepinge ? to euerich gederinge, ? cheape d hit forto sullen, 7 biswiked monie puruh pet heo ne biholded nout bute pet feire heaued. pet heaued is biginninge of golnesses sunnen, 7 te

Folio 54.

b forhohen. T. c his. T. d hal. T. C.

c þe wið fet oðer wið heaued swa uet. C. Þ bute fere oðer wið haueð swa ifed. T. f fundles. T. C. g icwenched. T. acwenht. C.

h brune cwench, T. C.

place for getting into such harlotry; and other such forerunners, which she must avoid who would not speedily fall into great uncleanness; as St. Austin saith, "Omissis occasionibus quæ solent aditum aperire peccatis, potest conscientia esse incolumis;" that is, She who would keep her conscience clean and fair, must flee from the occasions that are wont frequently to open the entrance and let in sin. I dare not name the unnatural offspring of this diabolical scorpion with the venomous tail. But sorry may she be who, with or without a companion, hath so fed any of the progeny of licentiousness—which I cannot speak of for shame, and dare not for dread-lest some one should learn more evil than she knoweth, and be thereby tempted. But let every one reflect upon her own accursed devices when tempted by concupiscence. For, howsoever it is done, willingly and awake, with the satisfaction of the flesh, except in wedlock only, it is a deadly sin. In youth extraordinary follies are committed: let her who feeleth herself guilty, belch it all out in confession, utterly, as she committed it; otherwise she is condemned, through that foul flame, to the everlasting fire of hell. Let her shake out, with confession, the scorpion's broad which she nourisheth in her breast, and slay it with amendment. sufficiently evident why I have compared pride to a lion, and envy to a serpent, and so of all the rest, except this last, that is, why lustfulness is compared to a scorpion. But, now, here is the reason of it plain and manifest. Solomon saith, "He that hath hold of a woman a is as though he held a scorpion." The scorpion is a kind of worm that hath a face, as it is said, somewhat like that of a woman, and is a serpent behind; putteth on a pleasant countenance, and fawns upon you with her head, but stingeth with her tail. Such is lechery, which is the devil's beast, which he leads to market, and to every place where people are gathered together, and offereth it for sale, and cheateth many, because they look only at the beautiful head. The head is the beginning of incontinence, and its delight,

a i.e. a wicked woman. Eeclesiasticus, xxvi. 7.

licunge, þeo hwule þet hit ilest, þet þuncheð so swuðe swete. Þe teil, þet is, þe ende þerof, þet is sor of-þunchung þerof, 7 stingeð her mid atter of bitter bireousinge 7 of dedbote. Ant iseliliche muwun heo siggen þet þene teil swuch ivindeð i uor þet atter ageð. Auh zif hit ne suweð her, þe teil 7 þe attri ende is þe eche pine of Folio 54 b. helle. Ant, nis he fol chepmon þet, hwon he wule buggen hors oðer oxe, zif he nule biholden bute þet heaued one? Uorþi hwon þe deouel beodeð forð his best, 7 beot hit to sullen, 7 bit þine soule þeruore, he hut euer þene teil, 7 scheaweð forth þet heaued. And tu, go al abuten, 7 scheau uorð þen ende þer mide, 7 hwu þe teil stingeð i and swuðe vlih þer urommard, er þu beo iattred.

pus, mine leoue sustren, ide wildernesse ase ze god inne, mid Godes folke, toward Ierusalemes lond, pet is, pe riche of heouene, beo's swuche bestes, 7 swuche wurmes ? ne not ich none sunne bet ne mei beon iled to one of ham seouene, b over to hore streones. Vnstaveluest bileaue agean holi lore, nis hit of prude? Inobedience her to ualle d. Sigaldren, Talse teolunges: leuunge on ore Tof swefnes: 7 alle wichchecreftes: niminge of husel ine heaued sunne, over ei over sacrament, nis hit be spece of prude bet ich cleopede presumciun, zif me wot hwuch sunne hit is ? 7 zif me not nout, beonne is hit zemeleste, under accidie, bet ich cleopede slouh'se ! pe bet ne warned oder of his vuel, oder of his lure, nis hit slouh zemeleste, over attri onde? Mis-iteoveget,d etholden cwide, over fundles, over lone, nis hit ziscunge over peofte? Etholden overs hure, ouer his rihte terme, nis hit strong reflac? pet is under ziscunge. Oder zif me zemed wurse ei bing ileaned oder biteih to witene, ben he wene bet hit ouh, nis hit tricherie, oder zemeleaste of slouhde?-al so as dusi biheste, oder folliche ipluht troude: 7 longe beon unbishoped: '7 falsliche igon to schrifte: over to longe abiden

a suhed. C. suhede. T.

c Sigaldrie. C.

e heaste. T. C.

b ham seluen. T.

d tihede mis. T. teouden mis. C.

which, while it lasts, seemeth so very sweet. The tail, that is, the end thereof, is sorrowful repentance of it; and it stingeth her with the venom of bitter compunction, and penance. And they may be called happy who find the tail to be such; for the venom passeth away. And if it ensueth not here, the tail and the poisonous end is the eternal punishment of hell. And, is not he a foolish purchaser who, when he is about to buy a horse or an ox, will look only at the head? Therefore when the devil presenteth his beast, and offereth to sell it, and asketh thy soul in exchange for it, he always hideth the tail, and sheweth the head to view. But do thou go all around it, and thus view the end, and how the tail stingeth; and quickly flee away from it, ere thou be envenomed.

Thus, my dear sisters, in the wilderness in which ye are journeying with God's people toward Jerusalem's land, that is, the kingdom of heaven, there are such beasts and such worms; nor do I know any sin which may not be traced to one of those seven, or to their progeny. Unsettled belief in the doctrines of religion—is it not of pride? Disobedience belongeth to it. Sorcery, and false reckoning; believing in luck, and in dreams, and all witcheraft, receiving the Eucharist, or any other sacrament, when in deadly sin—is it not that species of pride which I called presumption, if it is known what kind of sin it is? and if it is not known then it is heedlessness, under the head of Accidia, which I called Sloth. He that doth not forewarn another of any evil or loss-is he not guilty of slothful negligence or malignant envy? Dishonest tithing, withholding a legacy, or any thing found, or lent-is it not covetousness or theft? Retaining another's wages, when due—is it not downright robbery? This is under covetousness. Or, if any one keeps any thing lent, or committed to his care, worse than he thinks that he ought-is it not treachery, or slothful negligence? In like manner an unreasonable command, or foolishly plighted troth, and being long without receiving the rite of confirmation, going insincerely to confession, or delaying too long to teach one's godchild the Lord's Prayer and the Creed—these, and all similar faults, are related to sloth, which is

Folio 55.

uorte techen godchilde pater noster ? credo? peos, ? alle swuche, beoð iled to slouhde: pet is pe ueorde moder of pe seouen heaued sunnen. peo pet dronc eni drunch, over ei ping dude hwarduruh no childe ne schulde been of hire istreoned : over bet istreoned schulde uorwurden, nis bis strong monsleiht, of golnesse awakened? Alle sunnen sunderliche, bi hore owune nomeliche nomen, ne muhte no mon rikenen! auh ine peos pet ich habbe iseid, alle pe oore beod bilokene: 7 nis, ich wene, no mon bet ne mei understonden him of his sunnen nomeliche, under summe of pen ilke imene, pet beog her iwritene. Of peos seque bestes, 7 of hore streones ige wildernesse, 7 of onliche liue, is iseid hiderto,-pet alle pe uorofarinde uonded to uordonne. De Liun of Prude slead alle De prude, 7 alle peo pet beo'd heie, 7 ouer heie iheorted. pe attri neddre alle peo ontfule, 7 alle peo ludere idoncked.a pe vnicorne alle peo wredfule: 7 al so of be odre areawe. Ase to God heo beod isleiene: auh heo lebbed to be ueonde, 7 beod alle ine his hirde, 7 serue'd him ine his kurt, euerichon, of bet mester, bet him to ualle'd.

pe prude beoð his bemares, draweð wind inward of worldlich hereword, 7 eft, mid idel zelpe, puffeð hit utward, ase þe bemare deð, uorte makien noise—lud dream to scheauwen hore horel. Auh zif heo wel þouhten of Godes bemares, 7 of þe englene bemen of heouene, þet schulen an our b halue þe worlde, biuoren þe grureful dome grisliche bloawen, Ariseð, deade, ariseð! cumeð to Drihtenes dome, uorte beon idemed! þer no prude bemare ne mei beon iboruwen. Lif heo þouhten þis wel, heo wolden inouh reaðe iðe deofles seruise dimluker bemen. Of þeos bemares seið Jeremie, "Onager solitarius, in desiderio anime sue, attraxit ventum amoris." Of þeo þet draweð wind inward, uor luue of hereword, seið Jeremie, ase ich er seide.

Folio 55 b

Summe iuglurs beoð þet ne kunnen seruen of non oðer gleo, buten makien cheres, 7 wrenchen mis hore muð, 7 schulen mid hore

a idohtet. T. p beon malicius y lidere again odere. T.

b four. C. T.

the fourth mother of the seven deadly sins. She who hath drunk any potion, or done any thing whereby no child should be conceived by her, or that when conceived should perish—is not this downright manslaughter, caused by lust? No man would be able to reckon up all sins separately by their own special names; but in those which I have mentioned all the others are included; and there is not, I think, any man who may not understand his own sins in particular under some of the same general heads that are here written. Of those seven beasts, and of their offspring in the wilderness, and of a solitary life, we have spoken thus far-which beasts are endeavouring to destroy all mortals. The Lion of Pride slayeth all the proud, and all those who are elated and lofty in heart. The venomous serpent [slayeth] all the envious, and all who have base malicious thoughts.a The Unicorn, all the wrathful; and so of the others in succession. In respect to God they are slain; but they live to the fiend, and are all in his retinue, and serve him in his court, every one in the office appropriated to him.

The proud are his trumpeters; they draw in the wind of worldly praise, and then, with vain boasting, puff it out again, as the trumpeter doth, to make a noise—a loud strain of music to shew their vain glory. But, if they reflected well upon God's trumpeters, and upon the trumpets of the angels of heaven, which shall blow terribly in the four quarters of the world, before the awful judgment, Arise, ye dead, arise! come to the Lord's judgment, to be judged; where no proud trumpeter may be saved,—if they reflected justly upon this, they would soon enough sound in a lower strain in the devil's service. Of those trumpeters Jeremiah saith, "A wild ass accustomed to the wilderness in the desire of his heart snuffeth up the wind of his love." Of those who draw in wind, for love of praise, Jeremiah saith this, as I said before.

There are some Jesters who know of no other means of exciting mirth but to make wry faces, and distort their mouth, and scowl

^a Serpens venenosus, interficit invidos et ingratos.—MS. Oxon. ^b Jeremiah, ii. 24.

Folio 56.

eien. Of pis mestere serued peo uniselie ontfule ide deofles kurt, to bringen o leihtre hore ontfule louerd. Uor zif ei seið wel oðer ded wel, nonesweis ne muwen heo loken biderward mid riht eie of gode heorte! auh wincked odere half, 7 biholded o luft 7 asquint: 7 zif ber is out to eadwiten, oder lodlich, biderward heo schuled mid eider eien? I hwon heo ihered bet god, heo sleated b adun boa two hore earen! auh bet lust azean bet vuel is euer wid open. peonne heo wrenched hore mud mis, hwon heo turned god to vuel ! I zif hit is sumdel vuel, puruh more lastunge c heo wrenched hit to wurse. peos beod hore ownne prophetes forcwiddares. peos bodied biuoren hwu be ateliche deouel schal zet agesten ham mid his grimme grennunge, 7 hu heo schulen ham sulf grennen 7 niuelen, 7 makien sur semblaunt uor þe muchele angoise, iðe pine of helle. Auh for bui heo beo'd be lesse te menen, bet heo biuorenhond leorned hore meister to makien grimme chere.

pe wredfule biuoren pe ueonde skirmed mid kniues, 7 he is his knif-worpare, 7 pleieð mid sweordes, 7 bereð ham bi þe scherpe orde uppen his tunge. Sweord 7 knif eider beod scherpe 7 keoruinde wordes bet he worped frommard him, 7 skirmed touward odre. Auh heo bodied hwu be deoflen schulen pleien mid ham, mid hore scherpe aules, 7 skirmen mid ham abuten, 7 dysten ase enne pilcheclut, euchon touward over, 7 mid helle sweordes alsnesien f ham buruhut, bet beod kene 7 keoruinde, 7 ateliche pinen.

pe slowe lið 7 slepeð iðe deofles berme, ase his deore deorling: 7 te deouel leie's his lutel adun to his earen, 7 tutele's him al bet he euer wule. Uor, so hit is sikerliche to hwamso is idel of god ? be ueond madeled zeorne, 7 te idele underuod luueliche his lore. De bet is idel 7 zemeleas, he is bes deofles bermes g slep: auh he schal a

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a labliche. T.
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c leasinge. T.

e glopnen. T.

g bearnes. C.

b sclattes. T. scletted. C.

d atterluche, T.

f snesen. C. sneasin. T.

with their eyes. This art the unhappy, envious man practiseth in the devil's court, to excite to laughter their envious Lord. For, if any one saith or doeth well, they cannot, by any means, look that way with the direct eye of a good heart; but wink in another direction, and look on the left hand, and obliquely: and if there is any thing to blame or dislike, there they scowl with both eyes; and when they hear of any good, they hang down both their ears; but their desire of evil is ever wide open. Then they distort their mouth, when they turn good to evil; and if there is somewhat of evil, they distort it, and make it worse by detraction. These are their own prophets-foretelling their own end. They shew beforehand how the hateful fiend shall strike terror into them with his hideous grinning; and how they shall themselves gnash their teeth, and beat their breasts, with rueful looks for the great anguish of the pains of hell. But they are the less to be pitied, because they have learned beforehand their trade of making grim cheer.

The wrathful man fenceth before the devil with knives, and he is his knife-thrower, and playeth with swords, and beareth them upon his tongue by the sharp point. Sword and knife both are sharp and cutting words which he casteth forth, and therewith attacks others. And it forebodes how the devils shall play with them, with their sharp awls, and skirmish about with them, and toss them like a pilch-clout a every one towards another, and strike them through with hell-swords, which are keen, cutting, and horrible pains.

The sluggard lieth and sleepeth in the devil's bosom, as his dear darling; and the devil applieth his mouth to his ears, and tells him whatever he will. For, this is certainly the case with every one who is not occupied in any thing good: the devil assiduously talks, and the idle lovingly receive his lessons. He that is idle and carcless is

[&]quot; "Pilch (pellicea), a woollen or fur garment; also a child's flannel clout."—Coles. See in Jamicson, "Hippen."

b "Creagris infernalibus."-MS. Oxon.

domesdei grimliche abreiden mid te dredful dreame of pe englene bemen ? 7 ine helle wondrede ateliche a awakien. "Surgite, mortui qui jacetis in sepulchris: surgite, et venite ad judicium Saluatoris."

pe ziscare is þes feondes askebaðie, ha lið euer iðen asken, a fareð abuten asken bisiliche stureð him uorte rukelen muchele monie ruken togedere, bloweð þerinne, ablent him sulf: padereð amakeð þerinne figures of augrim, ase þeos rikenares doð þabbeð muchel uorto rikenen. Þis is al þes canges blisse, te ueond bihalt al þis gomen, lauhweð þet he to bersteð. Wel understond euerich wis mon þis: þet gold seoluer boðe, euerich eorðlich eihte, nis buten eorðe asken, þet ablent euerichne mon þet bloaweð in ham: þet is, þet boluweð him ine ham: þuruh ham ine heorte prude: al þet he rukeleð gedereð togedere, ethalt of eni þinge þet nis buten asken, more þen hit beo neod, al schal ine helle iwurðen to him tadden neddren, boðe, ase Isaie seið, schulen beon of wurmes his kurtel this kuuertur, þet nolde her þe neodfule ueden ne schruden. "Subter te sternetur tinea, et operimentum tuum vermis."

Folio 56 b.

pe ziure glutun is pes feondes manciple. Uor he stike euer ide celere, oder ide kuchene. His heorte is ide disches! his pouht is al ide neppe! his lif ide tunne! his soule ide crocke. Kumed ford biuoren his Louerde bismitted g t bismeoruwed, h a dischs ine his one hond, t a scoale i in his oder! madeled mid wordes, t wigeled ase uordrunken mon pet haued imunt to uallen! bihalt his greate wombe, t te ueond lauhwed pet he to bersted. God preated peos pus puruh Isaie. "Servi mei comedent, et vos esurietis," t.! "Mine men," he seid, "schulen eten, t ou schal euer hungren! t ze schulen

a wandrede echeliche.

c puberes. T.

c boleged. C. bolhes. T.

g bismudeled. C. bismuddet. T.

i schale. C. skale. T.

^b eskebach. C.

d askebades. T.

f hwitel, C. T.

h bismurlet. T.

the devil's bosom-sleeper: but he shall on Doomsday be fearfully startled with the dreadful sound of the angels' trumpets, and shall awaken in terrible amazement in hell. "Arise, ye dead, who lie in graves: arise, and come to the Saviour's Judgment."

The covetous man is the devil's ash-gatherer, and lieth always in the ashes, and goeth about ashes, and busily bestirs himself to heap up much, and to rake many together, and bloweth therein, and blindeth himself, poketh, and maketh therein figures of arithmetic, as those accountants do who have much to reckon up. This is all the joy of this fool, and the devil seeth all this game, and laugheth so that he bursteth. Every wise man well understandeth this; that both gold and silver, and all earthly goods, are nothing but earth and ashes, which blind every man that bloweth upon them; that is, disquieteth himself for them; is proud in heart through them; and all that he heapeth up and gathereth together, and possesses of any thing more than is necessary, is nothing but ashes, and in hell it shall all become toads and adders to him; and both his kirtel and his covering, as Isaiah saith, shall be of worms, who would not feed nor clothe the needy, "The worm is spread under thee, and the worms cover thee," a

The greedy glutton is the devil's purveyor; for he always haunts the cellar or the kitchen. His heart is in the dishes; all his thought is of the tablecloth; his life is in the tun, his soul in the pitcher. He cometh into the presence of his Lord besmutted and besmeared, with a dish in one hand, and a bowl in the other. He talks much incoherently, and staggereth like a drunken man who seemeth about to fall, looks at his great belly, and the devil laughs so that he bursteth. God thus threateneth such persons by Isaiah, "Servi mei comedent, and vos esurietis," &c.: b "My servants shall eat, but ye shall always hunger;" and ye shall be food for devils, world without end! "How much she hath glorified herself, and hath lived deliciously so much torment and sorrow give her." c "Contra

a Isaiah, xiv. 11.

^b Isaiah, lxv. 13.

c Revelations, xviii. 7.

Folio 57.

been ueondes fode, world a buten ende!" "Quantum glorificavit se et in deliciis fuit, tantum date ei luctum et tormentum." In Apocalipsi: "Contra unum poculum quod miscuit, miscete ei duo." Lif pe gulchecuppe a weallinde bres to drincken, 7 zeot in his wide prote pet he aswelte wiðinnen. Azean one, zif him two. Lo! swuch is Godes dom azean pe ziure, 7 azean pe drinckares b iðe Apocalipse.

pe lechurs i've deosles kurt habbe've ariht hore owune nome. Vor i've smuchele kurz, peo me cleope've lechurs pet habbe've so uorloren scheome pet ham nis nowiht of scheome, auh seche've hwu heo muwen mest uileinie wurchen. Pe lechur i've deosles kurt bifule've himsulf fulliche, 7 alle his feolawes, 7 stinke've of pet ful've, 7 paie've wel his louerd, mid tet ilke stinkinde bre've, betere pen he schulde mid eni swote rechles. Ine vitas Patrum hit telle've hwu he stinke've to God. Pe engel hit scheawede so've openliche, pet heold his neose, po per com pe prude lechur ridinde, 7 nout for pet rotede lich pet he help pe holi eremite uorto biburien. Of alle pe o've peonne, habbe've peos pet fuluste mester i've ueondes kurt pet so bido've ham suluen'. The schal bidon ham 7 pinen ham mid eche stunche i've pine's of helle.

Nu ze habbeð iherd one dole, mine leoue sustren, of þeo þet me cleopeð ze seoue moder sunnen, 7 of hore teames, 7 of hwuche mesteres þeo ilke men serueð iðe deofles curt, þet habbeð iwiued o þeos scouen heggen, 7 hwui heo beoð swuðe uorto hatien 7 to schunien. Le beoð ful ueor urom ham, ure Louerd beo iðoncked : auh þe fule breð of þisse laste unðeawe—þet is, of lecherie—stinckeð so swuðe fule—uor þe ueond hit soweð 7 to bloaweð oueral—þet ich am sumdel of-dred leste hit leape et sumecherre into owur heorteneose. Uor stench stihð duppard : 7 ze beoð heie iclumben, ber

^a keache cuppe. C. kelche cuppe. T.

c put. T. C.

b drunewile. C. drunkensome. T.

d stinkes. T.

unum poculum quod miscuit miscete ei duo." a Give the tosspot molten brass to drink, and pour it into his wide throat, that he may die inwardly. Lo! such is the Judgment of God against the glutton, and against drunkards, in the Apocalypse.

The lecherous have properly their own name in the devil's court. For, in those great courts, they are called lechers who have so lost shame, that they are ashamed of nothing, but seek how they may work the most wickedness. In the devil's court the lecher foully defileth himself, and all his fellows, and stinketh of that filth, and pleaseth his lord with that same stinking odour, much better than he should with any sweet incense. In the Lives of the Fathers, it is told how offensively he smells before God. The angel shewed this truly and evidently who, when the proud lecher came riding by, held his nose, and did not so for the putrid corpse which he helped the holy hermit to bury. Of all others, therefore, they have the foulest office in the devil's court who thus befoul themselves; and he shall befoul them, and punish them with never ending stink in the torments of hell.

Ye have now heard one part, my dear sisters, of what are called the seven capital sins, and of their progeny, and of the offices which the men who have married these seven hags serve in the devil's court, and why they are greatly to be hated and avoided. Ye are very far from them, our Lord be thanked; yet the foul smell of this last vice—that is, of lechery, stinketh so very offensively—for the devil soweth and bloweth it every where—that I am somewhat afraid lest, upon some occasion, it should get into the nose of your heart. For stench riseth upwards; and ye have climbed high, where there is much wind of strong temptations. Our Lord give you wit and strength well to withstand.

a Revelations, xviii. 6.

pe wind is muchel of stronge tentaciuns. Ure Louerd ziue ou wit 7 streng de wel to widstonden.

Sum ancre is pet wened pet heo schule been stronglukest iuonded ide uormeste tweolf moned bet heo bigon ancre lif, 7 iden oder tweolf perefter: 7 hwon heo, efter ueole zer, jueled ham so stronge, heo awundred hire swude, 7 is of dred leste God habbe hire al uorziten 7 forworpen. Nai! nis hit nout so. I'de uorme zeres nis Folio 57 b. hit bute bal-pleouwe ! auh nime& nu zeme hwu hit fare&, bi uorbisne. Hwonne a mon haue's neoweliche wif iled hom, he nime's zeme al softeliche of hire maneres. Pauh he iseo bi hire ei ping bet him mispaie, he let be zet iwurden, 7 maked hire ueire cheres, 7 is vmbe a eueriches weis bet heo him luuie inwardliche in hire heorte :' and hwon he understond wel bet te luue is treouliche iuestued touward him: 'peonne mei he, sikerliche, chasten hire openliche of hire undeawes, bet he er uorber ase he ham nout nuste: maked him swude sterne, 7 went to bene grimme tod uorte uonden zete zif he b multe hire luue touward him unuesten. A last, hwon he understont bet heo is al wel ituht, - bet for none binge bet he ded hire, heo ne luued hine neuer be lesse, auh more 7 more, zif heo mei, urom deie to deie: peonne scheawed he hire pet he hire luued sweteliche, 7 des al pet heo wule, ase peo pet he luues 7 iknowes, -peone is al bet wo iwurden to wunne. Lif Jesu Crist, ower spus, de's al so bi ou, mine leoue sustren, ne punche ou no wunder. Vor, ide urumde, nis per bute oluhnunge, uorte drawen in luue : auh al so sone ase he euer understont bet he beo wel akointed mid ou, he wule uorberen ou lesse her: auh efter pe spreoue, on ende,cpeonne is pe muchele joie. Al riht o pis ilke wise, po he wolde leden his folc ut of peou peoudome, d vt of Pharaones hond, ut of Egipte, he dude for ham al pet heo euer wolden, miracles feole ?

a umben. T. C. b ha. T. C.

e he wile for beoren ow lasse, after be preoue on ende. T. spreoue. C. Q. bes preoue?

An anchoress thinks that she shall be most strongly tempted in the first twelve months after she shall have begun her monastic life, and in the next twelve thereafter; and when, after many years, she feels them so strong, she is greatly amazed, and is afraid lest God may have quite forgotten her, and cast her off. Nay! it is not so. In the first years, it is nothing but ball-play; but now, observe well, by a comparison, how it fareth. When a man hath newly brought a wife home, he, with great gentleness, observes her manners. Though he sees in her any thing that he does not approve, yet he taketh no notice of it, and putteth on a cheerful countenance toward her, and carefully uses every means to make her love him affectionately in her heart; and when he is well assured that her love is truly fixed upon him, he may then, with safety, openly correct her faults, which he previously bore with as if he knew them not: he becometh right stern, and assumes a severe countenance, in order still to try whether her love toward him might give way. At last when he perceives that she is completely instructed—that for nothing that he doth to her she loveth him less, but more and more, if possible, from day to day, then he sheweth her that he loveth her sweetly, and doeth whatsoever she desires, as to one whom he loveth and knoweth—then is all that sorrow become joy. If Jesu Christ, your Spouse, doth thus to you, my dear sisters, let it not seem strange to you. For in the beginning it is only courtship, to draw you into love; but as soon as he perceives that he is on a footing of affectionate familiarity with you, he will now have less forbearance with you; but after the trial—in the end—then is the great joy. Just in the same way, when he wished to lead his people out of bondage -out of the power of Pharaoh-out of Egypt, he did for them all that they desired-miracles many and fair. He dried the Red Sea and made them a free way through it; and they went there dryfooted where Pharaoh and all their foes were drowned. Moreover,

Folio 58.

feire. He adruwede pe Reade See, 7 makede ham ureo wei puruli hire: 7 per heo eoden drui-uoted, per adreinte Pharao, 7 hore uoan alle. Furder ide desert, po he hefde iled ham ueor ide wildernesse, he lette ham bolien wo inouh-hunger 7 burst, 7 muchel swinc 7 muchele weorren 7 monie. On ende he zef ham reste, 7 alle weole 7 wunne : al hore wil 7 flesches eise 7 este. Dus ure Louerd spared a normest be zunge 7 be feble, 7 drauhd ham ut of bisse worlde sweteliche 7 mid liste. Auh so sone so he isiho ham hearden, he let arisen 7 awakenen weorre, 7 teche ham uihten, 7 weane uorte bolien. An ende, efter longe swinke, he zifð ham swete reste, her, I sigge, ibisse worlde, er heo kumen to heouene: 7 bunche's beonne be reste so god efter be swinke, 7 te muchele eise efter be muchele meoseise bunched so swude swete.

Nu beod ide sauter, under pe two tentaciuns pet ich erest seide, bet beo's be uttre 7 te inre uondunges, bet teme's alle be o'sre, uour dolen, bus to-deled,—uondunge liht 7 derne—uondunge liht 7 openliche--uondunge stronge 7 derne--uondunge stronge 7 openliche, ase is her to understonden. "Non timebit a a timore nocturno, &c." Of fondunge liht 7 derne sei Job peos wordes: "Lapides excavant aque, et alluvione paulatim terra consumitur." Lutle dropen burled b bene ulint bet ofte ualled beron: 7 lihte derne uondunges bet me nis nout iwar of, ualled oderhwule one treowe heorte. Of be lihte openliche uondunges, bi hwam he seid al so : "Lucebit post eum semita," nis nout so muchel dute. Of stronge tentaciun bet is bauh derne, Job mened him ? seid: "Insidiati sunt mihi et prevaluerunt, et non erat qui ferret auxilium:" pet is, "Mine uoan awaiteden me mid tricherie, 7 mid treisune, 7 strenc'deden uppon me, and nes hwoa me hulpe." "Veniet malum super te, et nescies Folio 58 b. ortum ejus." Of be neorge uondunge, bet is strong 7 openliche, he make's his mone of his foan 7 seis, "Quasi rupto muro, et aperta janua irruerunt super me :" bet is, heo wresten e in uppon me, ase

a Vulgate, timebis. Ed.

b hurtled. C.

c bresten. C. wrastin. T.

in the desert, when he had led them far within the wilderness, he let them suffer distress enough—hunger and thirst, and much toil, and great and numerous wars. In the end, he gave them rest, and all wealth and joy—all their desire, with bodily ease and abundance. Thus our Lord spareth at first the young and feeble, and draweth them out of this world gently, and with subtlely. But as soon as he sees them inured to hardships, he lets war arise and be stirred up, and teacheth them to fight, and to suffer want. In the end, after long toil, he giveth them sweet rest, here, I say, in this world, before they go to heaven; and then the rest seemeth so good after the labour; and the great plenty after the great want seemeth so very sweet.

Now, there are in the Psalter, under the two temptations that I spoke of first, which are the outward and the inward temptations, which give birth to all the others, four sorts, thus distinguished: light and secret temptation, light and manifest temptation, powerful and secret temptation, powerful and manifest temptation, as we are to understand in this passage, "Thou shalt not be afraid for the terror by night," &c.a Of light and secret temptation Job saith these words: "Lapides excavant aquæ, et alluvione paulatim terra consumitur." b Small drops wear through the flint upon which they often fall; and light secret temptations which men are not aware of, at times cause a faithful heart to err. Of the light manifest temptations, of which he saith thus, "A path shall shine after him," c there is not so much cause to fear. Of powerful temptation, which is yet secret, Job maketh his complaint and saith: "Insidiati sunt mihi et prævaluerunt, et non erat qui ferret auxilium; "d that is, "My foes lay in wait for me with treachery and treason, and they prevailed against me, and there was none who helped me." "Evil shall come upon thee, and thou shalt not know

^a Psalm xei. 5.

^b Job, xiv. 19.

c Job, xli. 23.

d Ibid, xxx, 13.

paul he wal were to-broken, 7 te zeten opene. De uorme, 7 te bridde uondunge of peos foure beo's almest under per inre. pe over, 7 te ueorve, uallev under pe uttre, and beov euer mest flesliche, 7 eð forði to ivelen. Þe oðer two beoð gostliche-of gostliche undeauwes—7 beod ihud ofte 7 derne hwon heo derued mest, 7 beo's muchel uorbui be more to dreden. Moni bet ne wene's nout bredeð in hire breoste sum liunes hweolp, oðer sum neddre kundel pet for-uret pe soule. Of swuche Salomon a seid, "Alieni comederunt robur ejus, et ipse nescivit:" et alibi, "Traxerunt me et ego non dolui : vulneraverunt me et ego nescivi :" pet is, vnholde uor-ureten be strence of his soule, & he hit nout nuste. Let is mest dred of hwon be swike of helle egged to one binge bet bunched swude god mid alle, 7 is paul soule bone, 7 wei to deadlich sunne. So he de's al se ofte ase he ne mei mid openlich vuel, kuden his strencde. "Noa, he seide, ne mei nout makien peos to sunegen puruh ziuernesse, 7 ichulle don ase be wrastlare ded-ich chulle wrenchen hire bideward ase heo mest dreded, & worpen hire odere half, & breden uerliche adun er he lest wene :" and egged hire touward so muchel abstinence, bet he is be unstrengre ine Godes seruise, 7 let so heard lif, 7 pines so hire licome pet te soule steorues. He bihalt on ore pet he ne mei nones weis makien vuele c idoncked, so lufful 7 so reou'dful is hire heorte. "Ich chulle," he penche'd, "makien hire to reou'dful mid alle: ichulle makien so muchel bet heo schal luuien eihte, 7 penchen be lesse of God, 7 leosen hire fame : 7 put beonne a swuc bonc in hire softe heorte: Seinte Marie! naued be mon oder beo wummon meoseise: ' 7 no mon nule don ham no good? Me wolde me zif ich bede, a so helpen ham a don elmesse : " a bringed hire on to gederen a ziuen alre erest pe poure ! per efter to oore ureond : a last makien feste, 7 iwur ded al worldlich : uorschupped of ancre to husewif of helle. God hit wot swuch feste make's sum of hore: bet wened bet heo do wel, ase dusie men q adotede dod hire to understonden, bet flakered d hire of freolac, 7 heried 7 zelped

Folio 59.

a osee C. b frechliche. T. c ludere. T. C. d faltred. T. flattered. C.

the rising thereof." a Of the fourth temptation, which is powerful and manifest, he maketh his complaint and saith, "Quasi rupto muro, et aperta janua, irruerunt super me;" b That is, "they have rushed in upon me, as when a wall is broken, and the gates open." The first and the third of these four temptations are, for the most part, under the inward class. The second and the fourth fall under the outward, and are almost always fleshly, and, therefore, easily felt. The other two are spiritual—concerning spiritual faults—and are often hidden and secret when they are most hurtful, and are, therefore, much more to be feared. Many a one who doth not suspect it, nourisheth in her breast some lion's whelp, or some viper's brood, that gnaws the soul. Of such Solomon saith, "Alieni comederunt robur ejus, et ipse nescivit; "c and in another place, "Traxerunt me, et ego non dolui; vulneraverunt me, et ego nescivi; "d that is, "Enemies have devoured the strength of his soul, and he knew it not." Yet there is most reason to fear when the traitor of hell inciteth to any thing that appears at the same time to be very good, and yet is the bane of the soul, and the way to deadly sin. He doth thus whenever he may not shew his power by open wickedness. No, saith he, "I cannot make this one to sin through gluttony, but I will do as the wrestler doth; I will pull her forcibly aside in the direction she most dreadeth, and cast her on the other side, and throw her down violently before she is at all aware; "-and he incites her to so much abstinence that she is rendered the less able to endure fatigue in the service of God, and leads so hard a life, and so torments her body, that her soul dieth. He sees another whom he cannot by any means make to entertain evil thoughts, so full of love and compassion is her heart. "I will," he thinketh, "make her even too compassionate. I will so manage that she shall love worldly goods, and think less upon God, and lose her reputation;

^a Isaiah, xlvii. 11. ^b Job, xxx. 14. ^c Hosea, vii. 9.

d "They drew me, and I felt not; they have beaten me, and I knew it not."—Proverbs, xxiii. 35.

of a be elmesse bet heo det-hwu wide heo is iknowen, 7 heo let wel berof, 7 leaped into horel. Sum seid inouh reade bet heo gedered hord ? so bet hire hus mei beon ibroken 7 heo bode. Lo! bus be treitre of helle maked him treowe readesmon. Ne ileue ze him neuer. Dauid cleope's hine "demonium meridianum," bet is, briht schininde deouel : ant Seinte Powel cleope's hine "angelum lucis:" bet is, engel of liht: vor swuch he maked him ofte, 7 scheawed him to monie. No sihoe bet ze iseoo, ne wakiinde ne slepinde, ne ine swefne, ne telle ze bute dweole! vor nis hit buten his gile. He haued wise men of holie liue 7 of heie ofte so bicherd, ase be bet is com to in one wildernesse in one wummone liche, 7 seide bet heo was igon a dweoled, og weop ase meoseise bing efter herbaruwe: 7 Folio 59 b. eft of ben ofer holie monne bet he makede uorte ileuen bet he was engel, 7 bi his feder bet he was be deouel, 7 makede him to slean his feder. Swude ofte per biuoren he hefde iseid him euer sod, uorte biswiken him soriliche on ende. Also of be holi monne bet he makede kumen hom to dealen his feder chetel d to neodfule 7 to poure, so longe bet he deadliche sunegude o wummone, 7 feol so into unhope, & deiede ine heaued sunne. Of mon bet speked mid ou swuche e talen ihered hu ze schulen witen ou wid bes deofles wieles, bet he ou ne biwrenche. Summe of ou bet he makede summe cherre to wenen bet hit were uikelunge zif heo speke ueire, 7 zif heo edmodliche mened hire neode, 7 zif heo bonckede mon of his god dede:' 7 was more ouerhowe uorto acwenchen cherite, ben uorto don rihtwisnesse. Sum he is abuten to makien so swude uleon monne uroure, bet heo ualled ine deadlich sor bet is accidie: over into deop bouht! so bet heo dotie. Sum hated so sunne bet heo haued ouerhowe of odre bet falled, bet schulde weopen uor hire, 3 sore dreden of al swuch anont hire suluen: 3 siggen ase dude be holie mon bet set 7 weop 7 seide, bo me tolde him bet on of his

a heued up. T. C.

c o dweole. T.

c toward ow bulliche. T.

b orhel. T. orgel. C.

d feh. T. fech. C.

and he then puts such a thought as this into her kind heart: "Holy Mary! is not this man, or this woman, in great poverty; and no one will do them any good? They would if I were to ask them, and thus I might help them, and do alms." Thus he leads her on to collect, and to give first of all to the poor, afterwards to some friend, and at last to make a feast; and she grows quite worldly, and is transformed from an anchoress into a housewife of hell. God knows that one of them maketh such feasts: who thinketh that she is doing good, as foolish and silly people give her to understand, who flatter her for her liberality, and praise her, and boast of the alms that she doth; how widely she is known: and she is well pleased at this, and leapeth up into pride. Some one will be ready enough to say that she is gathering a hoard; so that her house may be broken into, and she too. Lo! thus the hellish traitor pretendeth to be a faithful adviser. Never believe him. David calleth him, "Demonium meridianum," that is, "bright shining devil; " and St. Paul, "Angelum lucis," that is, angel of light: for such he oft pretendeth to be, and seemeth to many. Account no vision that ye may see, waking, or sleeping, or in a dream, to be any thing but an illusion; for it is only one of his stratagems. He hath often thus deceived wise men of holy and pious life; as him whom he came to in the wilderness in the form of a woman, and said that she had lost her way, and wept, as in misery, for a hospitable shelter: and again, of the other holy man whom he made to believe that he was an angel, and of his own father that he was the devil, and made him kill his father. Upon very many former occasions he had always told him the truth, that he might deceive him grievously in the end. Also, of the holy man whom he caused to come home to distribute his father's goods to the poor and needy, so long that he sinned mortally with a woman, and fell thus into despair, and died in deadly sin. Against the devilish wiles of the man who telleth you such tales, hear how ye should guard yourselves, that he may not deceive you. Sometimes he has made one of you think that it would be flattery if she were to speak in a courteous manner, and if she 2 G CAMD, SOC.

breðren was iuallen into heaued sunne: "Ille hodie, ego cras:"
"Weilawei! strongliche was he itemted er he so ueolle,—ase he
ueol to dei, al so," queð he, "ich mei to morwen."

Folio 60.

Nu, mine leoue sustren, monie tentaciuns ich habbe inemned ou, under pe seoue sunnen! auh nout tauh pe pusentfold pet me is mide itempted: ne ne muhte, ase ich wene, mide none mude nomeliche nemen ham. Auh ine peo pet beod her etforen iseid alle peo odre beod bilokene. Lut beod idisse worlde, oder none mid alle, pet ne beod, mid hore sum, oderhwules itempted. He haued so monie bustes ful of his letuaries—pe ludere leche of helle—pe pet forsaked on, he beot anoder uord anonriht, pet pridde, tet feorde! so euer uord anonriht, uort he cume uppon swuche pet me on ende underuo: he peonne mid tet, birled him ilome. Penc her of pe tale of his ampuiles. Ihered nu hwu ich bihet, azean alle uondunges, monie kunne urouren, mid Godes grace, per efter pe saluen.

Siker beo of fondunge, bet hwoso de euer stont ine heie liue. Dis is be uormeste uroure. Vor, euer so herre tur, so haued more wind. Le beod tures ou sulf, mine leoue sustren: auh ne drede ze nout beo hwule bet ze beod so treouliche 7 so ueste ilimed mid lim of

a boistes. T. C.

c bi telled. C.

b and swa euer ford adet he. T.

d siker bee of fondinge hwase. T. C.

humbly complained of her indigence; and thanked one for a benefit conferred: and yet, this was rather an arrogant attempt to put out the light of charity, than to do what was right. He endeavours to make some one so zealous to flee from the things that make the life of man agreeable, that she falls into the deadly evil of sloth; or into such profound thought that she becomes foolish. Some one has such a hatred of sin that she looks with proud contempt upon others who fall, when she ought to weep for them, and fear greatly for herself, lest she fall into like sin; and should say, as the holy man did, who sat and wept, and said, when he was told that one of his brethren had fallen into mortal sin, "Ille hodie, ego cras." "Alas! he was strongly tempted before he thus fell—as he fell to day, so," quoth he, "I may to-morrow."

Now, my dear sisters, I have named many temptations to you, under the seven sins; but yet not the thousandth part of those with which we are tempted: nor could they, as I think, by any mouth be particularly named. But in those which have already been spoken of all the others are included. There are few persons, or none, in this world, who are not, at times, tempted with some of them. The wicked leech of hell hath so many boxes full of his electuaries, that to him who rejecteth one he offers another directly, and a third, and a fourth, and so on continually until he come to such a one as he in the end accepts, and then he plies him with it frequently. Think, now, of the number of his phials. Hear now, as I promised, many kinds of comfort against all temptations, and, with God's grace, thereafter the remedies.

Whosoever leadeth a life of exemplary piety may be certain of being tempted. This is the first comfort. For the higher the tower is, it hath always the more wind. Ye yourselves are towers, my dear sisters, but fear not while ye are so truly and firmly

Et tamen foret magis præsumptio ad extinguendum caritatem quam sapientia vera."
 —MS. Oxon.

^b See page 177.

ancre a luue euerichon of ou to over. Vor none deofles puffe ne purue b ze dreden, bute zif pet lim ualse : bet is to siggen, bute zif pe luue bitweonen ou wursie puruh pe neonde. Al so sone so ei unlimev hire, heo biv sone iswipt forv: bute zif pe over holden hire, heo biv ikest sone adun, ase pe leste ston is from pe tures coppe adun into pe deope dich of sum suti sunne.

Nu an over elne ouh muchel urouren ou, hwon ze beov itented. De tur nis nout asailed, ne pe castel, ne pe cite hwon heo beov Folio 60 b. biwunnen: al so pe helle weorrur ne asailev nenne mid fondunge pet he hauev in his hond: auh dev heo pet he nauev nout. Vorvi, leoue sustren, hwose nis nout asailed, heo mei sore dreden leste heo beo biwunnen.

pe pridde kunfort is, pet ure Louerd sulf, i've Pater noster, teche've us to bidden, "Et ne nos inducas in tentationem?" pet is, "Louerd, Feder, ne suffre pu nout pet he ueond allunge lede us into uondunge." Lo nime've nu gode zeme. He nule nout pet ze bidden pet ze ne beon nout ifonded, vor pet is ure purgatorie, "ure clensing fur, auh pet we ne beon nout allunge ibrouht perin, mid kunscence of heorte "mid skiles zettunge.

pe ueorde uroure is, sikernesse of Godes helpe ide vihtunge azein! ase Seinte Powel seide—"Fidelis est Deus qui non sinet nos temptari ultra quam possumus." God, he seid, is treowe: nul he neuer polien pet te deouel tempti us ouer pet he isiho wel pet we muwen idolien! auh ide temptacium he haued iset to pe ueonde a merke, ase paul he seide—tempte hire so ueor, auh he schalt tu gon no furder: I so ueor he ziued us strencde to widstonden, I te deouel ne mei nout gon furder a pricke. Gregorius: "Diabolus

a anrad. T.

c faille. C.

c witness. T.

b parf. T. purde. C.

d lowse. T. lousse. C.

f ne mei na fordere gan. C.

cemented all of you to one another with the lime of sisterly love. Ye need not fear any devil's blast, except the lime fail; that is to say, except your love for each other be impaired through the enemy. As soon as any of you undoeth her cement, she is soon swept forth; if the other do not hold her she is soon cast down, as a loose stone is from the coping of the tower, down into the deep ditch of some foul sin.

Here is another encouragement which ought greatly to comfort you when ye are tempted. The tower is not attacked, nor the castle, nor the city, after they are taken; even so the warrior of hell attacks, with temptation, none whom he hath in his hand; but he attacketh those whom he hath not. Wherefore, dear sisters, she who is not attacked may fear much lest she be already taken.

The third comfort is, that our Lord himself, in the Paternoster, teacheth us to pray, "Et ne nos inducas in tentationem;" that is, "Lord, our Father, suffer not that the fiend lead us quite into temptation." Lo! now, take good heed. He wishes not that ye pray that ye be not tempted, for that is our purgatory, and our purifying fire—but, that we be not entirely brought into it, with consciousness of heart and consent of the mind.

The fourth comfort is, the assurance of God's assistance in the contest, as St. Paul saith, "Fidelis est Deus qui non sinet nos temptari ultra quam possumus." God, he saith, is faithful: he will never suffer that the devil tempt us above what he seeth well that we can bear; but, in the temptation, he hath placed a mark to the enemy; as though he said, Tempt her so far; but thou shalt go no further; and so far he giveth us strength to withstand, and the devil may not go a jot further. St. Gregory says, "Although the devil always desires the affliction of the righteous, yet, unless he

licet afflictionem justorum semper appetat, tamen si a Deo potestatem non accipiat, formidari igitur non debet, quia nihil nisi permissus agere valet."

And tis is be vifte uroure, bet he ne mei no bing don us bute bi Godes leaue. And tet was wel ischeauwed, ase be Gospel telled, beo beo deoflen bet ure Louerd werp ut of one monne bisouhten ? seiden: "Si ejicitis nos hinc, mitte nos in porcos:" zif þu driuest us heonene, do us ideos swin her: 7 he zettede ham. Lo hu heo ne muhten nout widuten leaue swenchen fule swin. And te swin anonriht urnen 7 adreinten ham suluen ider see. Seinte Marie! so heo stunken a to be swin, bet ham was leoure uorte adrenchen ham sulf ben uorte beren ham : and on vniseli Godes ilicnesse bered ham in hire breoste, I ne nimed neuer zeme. And al pet vuel pet he euer dude Job, euer he nom leaue perof ec et ure Louerde. Loke's bet ze kunnen be tale ine dialoge: hu be holi mon was iwuned to siggen to bes deofles neddre: "Si licentiam accepisti, ego non prohibeo:" zif þu hauest leaue, cweð he, do stink b zif þu meih: 7 he bead for his hond.c Auh heo neuede po none leaue, bute one d uort to offeren e him, zif bileaue him trukede. Auh hwon God zif him leaue on his leoue children-hwui is hit, bute uor hore muchele biheue, pauh hit ham greue sore?

pe sixte kunfort is, pet ure Louerd, hwon he idoled pet we beod itented, he plaied mid us, ase pe moder mid hire zunge deorlinge i vlihd from him i 7 hut hire i 7 let hit sitten one, 7 loken zeorne abuten, 7 cleopien, Dame! dame! 7 weopen one hwule i and peonne mid ispredde ermes leaped lauhwinde uord, 7 clupped 7 cussed, 7 wiped his eien. Riht so, ure Louerd let us one iwurden oder hwules, 7 widdrawed his grace, 7 his cumfort, 7 his elne, pet we ne

Folio 61.

a he stane. T. he stong. C.

b sting. T. C.

c cheke, T. C.

d nan bote ane. T.

e fearen. T.

receive power from God, he ought not to be feared, because he can do nothing unless permitted."

And this is the fifth comfort, that he can do nothing to us but by God's permission. And this was well shewn, as the Gospel tells, when the devils which our Lord cast out of a man besought him and said, "Si ejicitis nos hinc, mitte nos in porcos:" "If thou drive us hence, send us into this herd of swine:" and he permitted them. Observe how they might not, without leave, afflict the foul swine. And the swine immediately ran and drowned themselves in the sea. Holy Mary! they so stunk to the swine, that it was better for them to drown themselves than to bear them; and an unhappy creature made after the image of God beareth them in her breast, and thinketh nothing of it. All the evil that ever he did to Job, he always obtained permission to do it from our Lord. See that ve know the story in the dialogue, how the holy man was wont to say to the devil's serpent, "Si licentiam accepisti, ego non prohibeo." "If thou hast leave," quoth he, "do sting, if thou mayest;" and he offered him his hand. But he had then no permission, except only to frighten him, if his faith had failed. But when God giveth him leave against his dear children-why is it, but for their great advantage, although it may grieve them sore?

The sixth comfort is, that our Lord, when He suffereth us to be tempted, playeth with us, as the mother with her young darling: she flies from him, and hides herself, and lets him sit alone, and look anxiously around, and call Dame! dame! and weep a while, and then leapeth forth laughing, with outspread arms, and embraceth and kisseth him, and wipeth his eyes. In like manner, our Lord sometimes leaveth us alone, and withdraweth His grace, His comfort, and His support, so that we feel no delight in any good that we do, nor any satisfaction of heart; and yet, at that very time, our dear Father loveth us never the less, but doth it for the great love that he hath to us. And David understood this well when he said, "Non

iuinded swetnesse in none binge bet we wel dod, ne sauur of heorte : I tauh, idet ilke point, ne luued he us ure leoue ueder neuer be lesce, auh he de'd hit for muchel luue bet he haue'd to us. Ant tet understod wel Dauid, bo he seide, "Non me derelinguas usquequaque:"" allunge, cwe'd he Louerd, ne bilef bu me nout. Lo, he wolde wel Folio 61 b. bet he bilefde him, auh nout allunge. And six ancheisuns beo a hwi God, for ure god, widdrauhd him oderhwules: bet on is, bet we ne bicumen prude :'b an o're, bet we iknowen ure owune feblesce I ure owune muchele unstrence, I ure owune wocnesse! I tet is a swude muchel god :'c ase Seint Gregorie seid, "Magna est perfectio sue imperfectionis cognitio:" pet is, muchel godnesse hit is uorto icnowen wel his owune wrecchedom, d 7 his wocnesse. "Intemptatus, qualia scit?" Hwat wot, he seid, Salomon, be bet is unuonded? And Seint Austin bered Seint Gregorie witnesse, mid teos wordes, "Melior est animus cui propria est infirmitas nota quam qui scrutatur celorum vestigia et terrarum fundamenta:" bet is, betere is be bet trodded wel 7 ofseched wel ut his owune feblesce pen he pet meted hu heih is pe heouene 7 hu deope is pe eorde. Hwon two bered one burdene I te oder bileaued hit, peonne mei pe bet holded hit up iuelen hu hit weihd. Al so, leoue suster, be hwule bet God bereð mid te þi tentaciun, nostu neuer hu heui hit is : 7 fordi, et summe chere, he let pe one, pet tu understonde bin owune feblesce, 7 cleopie efter his helpe, 7 zeie lude efter him. Lif he is to longe, hold hit wel up beo hwule, bauh hit derue be sore. Vor hwoso is siker of sukurs bet him schal sone kumen, 7 zelt tauh up his kastel to his widerwines, is swude to blamen. penched her of be tale, hu be holi mon in his fondunge iseih biwesten agan him so muchel uerde of deoffen bet he uorleas uor muchele drede be strence of his bileaue uort tet pe over holi mon seide to him, "Bihold," cwe'd [he] bi esten: "plures nobiscum sunt quam cum

Folio 62.

a notied. C. noatid. T.

e virtu. T.

e swide ha is to witen. T.

b an is, b we ne pruden. T. C.

d wrecched. T.

me derelinquas usquequaque; "a "Lord," quoth he, "do not thou utterly forsake me." Observe, he was willing that he should forsake him, but not utterly. And there are six reasons why God, for our good, sometimes withdraweth himself: one is, that we may not become proud; another is, that we may know our own feebleness, our great infirmity, and our weakness; and that is a very great good, as St. Gregory saith, "Magna est perfectio suæ imperfectionis cognitio;" that is, "It is great goodness in a man to know well his own wretchedness and his weakness." Ecclus. "Intemptatus, qualia scit?" b "What doth he know," saith Solomon, "who hath not been tried?" And St. Austin confirmeth the testimony of St. Gregory, with these words, "Melior est animus cui propria est infirmitas nota quam qui scrutatur cœlorum vestigia, et terrarum fundamenta;" that is, "Better is he who traceth and searcheth out well his own weakness, than he who measureth the height of the heaven and the depth of the earth." When two persons are carrying a burden, and one of them letteth it go, he that holdeth it up may then feel how it weigheth. Even so, dear sister, while God beareth thy temptation along with thee, thou never knowest how heavy it is, and therefore, upon some occasion, he leaveth thee alone, that thou mayest understand thine own feebleness, and call for his aid, and cry loud for him. If he delays too long, hold it well up in the mean time, though it distress thee sore. For he that is certain that succour shall soon come to him, and yet yields up his castle to his enemies, is greatly to blame. Think here of the story, how the holy man in his temptation saw opposed to him on the west such a large army of devils, that through great terror he lost the firmness of his faith, until the other holy man said to him, "Look," quoth he, "toward the east;" "Plures vobiscum sunt quam cum illis." c "We have," quoth he, "more than they are, to help on our side." The third reason, saith he, is that thou be never quite secure; for security begetteth carelessness and presumption, and both these

a Psalm exix. 8. CAMD. SOC.

b Ecclesiasticus, xxxiv. 11.

c 2 Kings, vi. 16.

illis." We habbeð, cweð he, mo þen heo beon, to helpe on ure halue. Þe þridde anchesun is, he seið, þet tu ne beo neuer al siker: vor sikernesse streoneð zemeleaste, ho ouerhowe! I boðe þeos streoneð inobedience. Þe ueorðe anchesun is, hwi ure Louerd hut him! þet tu seche him zeorneluker, I cleopie I weope efter him, ase deð þet lutel baban efter his moder. Þer efter is þe vifte anchesun: þet tu his zeincume underuo þe gledluker. Þe sixte anchesun is, þet tu þerefter þe wisluker wite him, hwon þu hauest ikeiht him! I te uestluker holde! I sigge mid his leofmone, "Tenui eum nec dimittam." Þeos six reisuns beoð under þe sixte urouren þet ze muwen habben, mine leoue sustren, azean uondunges.

pe seouede kunfort is, pet alle pe haluwen weren worldliche d itented. Nim of be hexte alre uormest. Vre Louerd seide to Seinte Peter, "Ecce Satan expetiuit uos ut cribraret sicut triticum," 7c. "Lo," cwed ure Louerd, "Satan is zeorne abuten uorto ridlen e be ut of mine corne!f auh ich habbe bisouht for be, bet ti bileaue ne trukie g allunge." Seinte Powel hefde, ase telled he him sulf, flesches prikiunge.—"Datus est mihi stimulus carnis meæ" and bed ure Louerd zeorne bet he dude hit from him! and he nolde, auh seide, "Sufficit tibi gratia mea: nam uirtus in infirmitate perficitur:" bet is, "my grace schal witen be bet tu ne beo ouercumen! beon strong in unstrencoe." pet is muchel mihte. Alle be ore beor icruned buruh fiht of fondunge. Seinte Sare, nes heo fulle preattene zer itented of hire vlesche: auh fordi bet heo wuste wel bet in be muchele anguise aros be muchele mede, nolde heo neuer enes bisechen ure Louerd pet he allunge deliurede hire perof: auh bis was euer hire bone—"Domine, da mihi virtutem resistendi:" "Louerd," cweb heo, "zif me strencbe uorto wibstonden." Efter breottene zer com be akursede gost bet hefde hire itented-blac as a

Folio 62 b.

a For be bridde bing is \$. T.

c lite barn. T.

e ridli T. C.

g truke. T. C.

b gemeles. T.

d wodliche. T. C. multum. MS. Oxon.

f icorene, T. ab electis, MS, Oxon,

beget disobedience. The fourth reason why our Lord hideth himself is, that thou mayest seek him more earnestly, and call, and weep after him, as the little baby doth after his mother. After this is the fifth reason; that thou receive him the more joyfully on his return. The sixth reason is, that thou mayest the more wisely keep, and the more firmly hold him when thou hast got him, and say with his beloved, "I held him, and I will not let him go." These six reasons are under the sixth of the comforts that ye may have, my dear sisters, against temptations or trials.

The seventh comfort is, that all the saints were tempted like others in this world. Take this highest of all first. Our Lord said to St. Peter, "Ecce Satan expetivit vos ut cribraret sicut triticum," &c.b "Behold," quoth our Lord, "Satan is earnestly desirous to sift thee out of mine elect! but I have besought for thee that thy faith fail not utterly." St. Paul had, as he himself telleth, pricking of the flesh. "There was given me a sting of my flesh;" and he prayed our Lord earnestly that he would remove it from him; and he would not, but said, "Sufficit tibi gratia mea; nam virtus in infirmitate perficitur;"d that is, "My grace shall keep thee, that thou shalt not be overcome: [but] be strong in weakness." This is great All the other saints are crowned on account of their power. resisting temptation. Was not St. Sara tempted in her flesh full thirteen years? but, because she well knew that in her great distress the great reward sprung up, she would never beseech our Lord that he would entirely deliver her from it: but this was always her prayer, "Domine, da mihi virtutem resistendi." "Lord," quotli she, "give me strength to resist." After thirteen years came the accursed spirit who had tempted her-black as a negro-and began

a Song of Solomon, iii. 4.

^c 2 Corinth, xii, 7.

b Luke, xxxii. 31.

d Ibid. 9.

bloamon a 7 bigon to greden, Sare, pu hauest ouercumen me: 7 heo him onswere 7 seide i' pu liest, cwe'd heo, fule ping i' nout ich, auh haue'd Jesu Crist my Louerd. Lo! hwu pe swike b wolde makien hire, a last, leapen into prude. Auh heo was ful wel iwar perof, 7 turne al pe meistrie to Godes strenc'de. Seinte Beneit, 7 Seinte Antonie, and te o'dre wel ze wuten hu heo weren itented, 7 puruh pe tentaciuns ipreoued to treowe champiuns i' 7 so mid rihte ofserueden kempene crune. Ant tis her efter is pe eihteo'de kunfort i'c pet al so alse pe goldsmi'd clense'd pet gold i'de fure, al so de'd God pe soule i'de fure of fondunge.

pe niede cumfort is, zif be ueonde mid fondunge greued be sore, bu greuest him hwon bu etstondest a busend side more 7 sarre: 7 tet for preo reisuns, nomeliche, pet on is, pet he uorleosed, ase Origenes seid, his strencd uorte tenten euermore on vuen swuch manere sunne. Det oder is, bet he furderluker eched his bine. Det bridde is bet he uor-uret his owune heorte of sore grome 7 of teone, bet he undonc his [ted], ded be idet tentaciun bet tu stonst azean: mucheled bine mede: 7 for pine bet he wende uorte drawen be touward, he breided be crune of blisse. And nout one ne two, auh ase ueole siden ase bu ouerkumest him, ase ueole crunen: bet is to siggen, ase ueole menken e of misliche muruhoen he greided be. Uor so seid Seint Beornard: "Quociens uincis, tociens coronaberis." The tale ine uitas patrum bered witnesse ec herof, of be deciple bet set biuoren his meister, 7 his meister iweard f aslepe, mit tet bet he lerede him 7 slepte uort midniht: 7 bo he awakede, ertu, cwed he, zet her? Go 7 slep swide.g pe holi mon, his meister, iweard eft aslepe sone, ase be bet hefde ber biuoren ibeon ine muchele wecche, 7 iseih enne swude ueirne stude, 7 iset ford ane trone: 7 ter on seoue crunen: 7 com a stefne to him 7 seide: peos

Folio 63.

a bla mon. T. C.

b swoke, C.

c elne, T.

d teg. T. C.

e mensken, T. C.

f ward. T. C.

g hwer artu, qued he? Ga slep swide.

to cry out, "Sara, thou hast conquered me." And she answered him and said, "Thou liest," quoth she, "foul thing; not I, but Jesus Christ my Lord hath done it." Behold! how the deceiver wished to make her at last mount up into pride. But she was full well aware of it, and attributed the victory intirely to the power of God. Ye know well how St. Benedict, St. Anthony, and the other saints were tempted, and, through the temptations, proved to be true champions, and so justly deserved the crown of victory. And this, in the next place, is the eighth comfort, that in like manner as the goldsmith purifieth the gold in the fire, even so doth God the soul in the fire of temptation.

The ninth comfort is, if the fiend with temptation grieveth thee sore, thou grievest him a thousand times more and sorer when thou resistest; and that for three reasons; namely, one is, that he loseth, as Origen saith, his power to tempt ever thereafter to such kind of sin. Another is, that he still further addeth to his own punishment. The third is, that he frets away his own heart with anger and vexation, that he, contrary to his intention, placeth thee in a temptation which thou resistest; increaseth thy reward; and instead of the punishment which he thought to bring thee to, he braideth for thee the crown of joy. And not one or two, but as many times as thou overcomest him, so many crowns; that is to say, he prepareth for thee as many various kinds of joyful honours. For so saith St. Bernard, "Quoties vincis, toties coronaberis." The story in the Lives of the Fathers also beareth witness of this, concerning the disciple who sat before his master, and his master fell asleep whilst he was teaching him, and slept until midnight; and when he awoke, he said, "Art thou yet here? Go and sleep directly." The holy man, his master, soon fell asleep again, as he had been previously in much watching, and he saw, in a very beautiful place, a throne set forth, and upon it seven crowns, and a voice came to him and said, "This throne and these seven crowns thy disciple hath this night earned." And the holy man awaked from sleep, and called him to him.

sege 7 teos seoue crunen haue 8 pi diciple peos ilke niht of earned. And te holi mon abreid : 7 cleoped hine to him: "seie," cwe 8 he, "hu stod pe peo hwule pet ich slepte, 7 tu sete biuoren me?" "Ich pouhte, cwe 8 he, ofte pet ich wolde awakien pe, 7 for 8 pet tu sleptest swote, ich ne muhte uor reou 8 : 7 peonne pouht ich gon awei, uor me luste slepen : 7 nolde buten leaue." "Hwu ofte," cwe 8 he, "ouercome pu pi pouht pus?" "Seoue si 8 en," seide he. Po understod his meister wel hwat weren peo seoue crunen : pet hit weren peo seoue kunnen blissen, pet his diciple hefde et eueriche cherre ofserued pet he wi 8 seide pe ueonde, and ouercom him suluen.

Al bus, leoue sustren, ide winstlunge b of tentaciun, arised be bizeate. "Nemo coronabitur nisi qui legitime certauit:" ne schal non been icruned, seid Seinte Powel, bute hwo se strongliche ? treowliche uihted azean be worlde, 7 azean him sulf, 7 azan be unwiht of helle. peo uihted treouliche bet stondet hu so heo euer Folio 63 b. beo'd iweorred of peos preo widerwines: 7 nomeliche of pe ulesche, hwuch so euer be lust beo: 7 so hit unmedluker c is, wunnen d azean be uestluker: 7 widsigged be graunt berof mid unwille heorte, e ne prokie hit ou neuer so swude-beo bet tus dod, heo beod Jesu Cristes feolawes: uor heo doo as he dude honginde ooe rode. "Cum gustasset acetum noluit bibere:" pet is, he smeihte pet bittre drunch 7 widdrouh him anon, 7 nolde hit nout drinken baul he offurst were. Heo is, bet so ded, mid God on his rode, bauh hire burste in be luste, and te deouel beot hire his healewi to drinken. Vnderstond 7 penc pauh, bet ter is galle under: and, tauh hit beo swete ane hwule, betere is uorto bolien burst ben uorto beon iattred. Let lust ouergon 7 hit be wule liken. Deo hwule bet zichinge ilest, hit bunched god for to gniden i'g auh berefter me iveled hit bitterliche smeorten. Weilawei! and moni on is for muchele hete so

a faste. T.

c meadluker. T. meadluker. C.

e anwille of herte. T. C.

g gnudden. T. grinden. C.

b wrestlunge. C. T.

d widered, T. wrinned, C.

f beo a pine. T. beo of win. C.

"Tell me," quoth he, "how was it with thee while I slept, and thou didst sit before me?" "I often thought," quoth he, "that I would awaken thee, and because thou didst sleep sweetly, I could not for pity; and then I thought that I would go away, for I had a desire to sleep, and would not without leave." "How oft," quoth he, "didst thou overcome thy thought thus?" "Seven times," said he. Then understood his master well what were the seven crowns—that they were the seven kinds of joy which his disciple had merited each time that he rejected the suggestions of the fiend, and denied himself.

Even so, dear sisters, in the wrestling with temptation, ariseth the gain, "Nemo coronabitur nisi qui legitime certavit." a No one shall be crowned, saith St. Paul, except he who fights vigorously and faithfully against the world, and against himself, and against the wicked one of hell. She fighteth faithfully who standeth firm, howsoever she is attacked by these three adversaries, and especially by the flesh, of what kind soever may be the desire; and the more violent it is, fighteth against it the more resolutely; and refuseth to consent to it, though with reluctant heart, however strongly it may incite her. b She who doth thus is a follower of Jesus Christ: for she doth as he did, when he hanged on the cross. "Cum gustasset acetum noluit bibere; "c that is, he tasted the bitter drink, and immediately withdrew himself, and would not drink it, though he was thirsty. She is with God on his cross who doth so, although she thirsteth in the desire, and the devil offers her his sweet drink. Understand, however, and consider that there is gall under it; and, though it be sweet for a while, it is better to suffer thirst than to be poisoned. Let the desire pass over, and you will be glad. itching lasts, it seems an agreeable thing to rub; but afterwards it is felt painfully to smart. Alas! many a one, on account of great

a 2 Timothy, ii. 5.

b Math, xxvii, 34

c "Et consensum negat, quantumcunque temptetur."-MS. Oxon.

swuðe of þurst mid alle þet teo hwule þet heo drinkeð þene drunch, ne beo hit neuer so bitter, ne iueleð heo hit neuer s' auh gulcheð in zinerliche, a ne nimeð neuer zeme. Aud hwon hit is al ouere, þeonne spet heo schekeð þet heaued, s foð on uorto niuelen, makien sure s grimme chere s' auh to lete b þeonne. Nout forði, efter vuel, god is penitence: þet is þet beste þeonne speowen hit ut anon mid schrifte to þe preoste. For bileaue hit wiðinnen, hit wule breden deað. Vor þi, mine leoue sustren, beoð biuoren iwarre s' and efter þe urouren þet beoð her iwritene, azean alle uondunges secheð þeos saluen.

Folio 64.

Azan alle tentaciuns, and nomeliche azean vlesliche, saluen beoð 7 boten under Godes grace: holie meditaciuns—inwarde, 7 meðlease, 7 anguisuse bonen—7 herdi bileaue: 7 redunge 7 festen, 7 wecchen: 7 licomliche swinkes: 7 froure d uorto speken touward te iðen ilke stunde þet te stont stronge: and edmodnesse, 7 polemodnesse, 7 freolac of heorte, 7 alle gode þeawes, beoð armes iþisse vihte: 7 onrednesse of luue ouer alle þe oðre. Þe þet his wepnen worpeð awei, him luste beon iwunded.

 \mathbf{H} olie meditaciuns beoʻð biclupped in one uers þet was zare iteiht, $^{\mathrm{f}}$ mine leoue sustren:

" Mors tua, mors Domini; nota culpe, gaudia celi, Judicii terror, figantur mente fideli."

pet is,—

pench ofte mid sor of heorte o pine sunnen.

pench ec of helle wo j of heoueriche wunnen.

pench ek of pin owune dease j of Godes rode.

Nim ofte isine mode g pene grime dom of domesdei.

pench eke hu uals is pes world, j hwuch beos his meden.

pench ec hwat tu owust God, uor his god deden.

a glucches in grediliche. T.

b late. T. C.

c schawen. C.

d offres froure. T. C.

e p hire stod. T.

f itacht ow. C. T.

g in heorte. C.

heat, is so very thirsty that while she drinketh the drink, however bitter it be, she never feeleth it, but swalloweth it greedily, and taketh no heed. And when it is all over, then she spitteth and shaketh her head, and begins to beat her breast, and to be grieved and sorrowful; but it is then too late. Notwithstanding, after sin, penitence is good: the best thing, then, is to vomit it out immediately in confession to the priest. For, if you leave it within, it will eause death. Wherefore, my dear sisters, be cautious beforehand; and according to the comforts which are here written, seek these remedies against all temptations.

Against all, and especially against carnal temptations, the medecines and remedies are, under God's grace, holy meditations, inward, incessant, and anxious prayers, and strong faith, and reading, fasting, and watching, and bodily labour, and comfort from others, spoken to thee in the hour of temptation, and humility, patience, and openness of heart, and all virtues, are weapons in this fight, and singleness of love above all others. He who throweth away his weapons desires to be wounded.

Holy meditations are comprehended in a verse that was long since taught you, my dear sisters:—

Mors tua, mors Domini, nota culpæ, gaudia cœli, Judicii terror, figantur mente fideli.

That is,

Think oft, with sorrow of heart, of thy sins.

Think also of the pains of hell, and of the joys of heaven,
Think also of thine own death, and of the cross of Christ.

Have oft in thy mind the fearful doom of the judgment day.

And think how false this world is, and what are its rewards.

Think also what thou owest God for his goodness.

Folio 64 b.

Euerichon of þeos wordes wolde habben longe hwule uorte beon wel iopened: auh zif ich hie swuðe uorðward, demeore ze þe lengre. O word ich sigge efter ower sunnen: þet hwonne se ze þencheð of helle wo to heoueriche wunne: vnderstondeð þet God wolde a sume wise scheawen ham to men iðisse worlde bi worldliche pinen worldliche wunnen: and scheawede ham uorð ase þauh hit were a scheadewe—uor no likure ne beoð heo. Le beoð oner þisse worldes see, uppen þe brugge of heouene. Lokeð þet ze ne beon nout iliche þe horse þet is scheouh, to blencheð uor one scheadewe upo þe heie brugge, falleð adun into þe watere of þe heie brugge. To scheowe heo beoð mid alle þet fleoð uor ane peinture, þet þuncheð ham grislich grureful uorto biholden. Wo and wunne iþisse worlde al nis bute ase a scheadewe—al nis bute ase a peinture.

Nout one holie meditaciuns ase of ure Louerde, 7 of alle his werkes, 7 of alle his wordes: of pe deore lefdi, 7 of alle his haluwen: auh over pouhtes summe cherre ine medlease uondunges habbed iholpen—vour kunne nomeliche—to vleschliche asailed: dredfule, 7 wunderfule, 7 gledfule, 7 seoruhfule, willes widuten neode areared in pe heorte: ase penchen hwat tu woldest don zif pu iseie openliche biuoren pe stonden, 7 zeonien wide uppon pe, pene deouel of helle, ase he ded derneliche ine uondunges: oder zif me remde lude fur! fur! pet te chirche bernde! oder zif pu iherdest peoues breken pine woawes. Peos 7 oder swuche dredfule pouhtes. Wunderfule 7 gledfule—ase zif pu iseie Jesu Crist, 7 iherdest him asken pe hwat te were leouest efter pi sauuaciun, 7 pine leouest ureond, of pinge of pisse liue, 7 bede pe uorto cheosen, wid pen pet tu widstode: oder zif pu iseie sodliche al pet were ine heouene, 7 al

a abide. C. brinke. T.

d ne beo nawt þe skerre hors iliche þ schuntes. T. þe scheunchinde hors þ scheuncheð. C.

f To childene. T. C. g semes t ham. T. h frendes. T.

It would require a long while to explain fully every one of these words. But, if I hasten quickly onward, tarry ye the longer. I say one word in regard to your sins: that when ye think of the pains of hell and the joys of heaven, ye must understand that God designed to exhibit them, in some manner, to men in this world, by worldly pains and worldly joys; and he shewed them as it were a shadow—for the likeness to them is no greater. Ye are above the sea of this world, upon the bridge of heaven. See that ye be not like the horse that is shy, and blencheth at a shadow upon the high bridge, and falleth down into the water from the high bridge. They are, indeed, too shy who flee through fear of a picture that seemeth to them ghastly and terrible to behold. All pain and pleasure in this world is only like a shadow—it is all only as a picture.

Not only holy meditations, as of our Lord, and all his works, and his words; of the dear lady, and all his saints; but other reflections also have sometimes helped in innumerable temptations—in four kinds especially—when assailed with carnal temptations—fearful and wonderful, joyful and sorrowful thoughts, which arise spontaneously in the heart; as, to think what thou wouldest do if thou sawest the devil of hell stand openly before thee and gape widely upon thee, as he doth secretly in temptations: or if some one cried out loudly, fire! fire! the church is in flames! or if thou heardest thieves break through thy walls. These, and other like fearful thoughts. Wonderful and joyful—as if thou sawest Jesus Christ, and heard him ask thee what were dearest to thee after thy salvation, and that of thy dearest friends, of the things of this life, and bade thee choose, upon the condition of thy resisting temptation; or, if thou actually sawest, when under temptation, all that are in heaven, and all that are in hell, beholding thee alone; or, if any one came and told thee that a man very dear to thee were elected pope by some miracle, as by a voice from heaven; and other things of this kind. Wonderful and sorrowful—as if thou wert told that

pet were ine helle, in pe tentacion, biholden pe one: oder zif me come 7 tolde pe pet a mon pet were pe leouest were ichosen to pope, puruh some miracle, ase puruh sum stefne of heouene: and alle odre swuche. Wunderfule 7 seoruhfule—ase zif pu iherdest siggen pet a mon pet were pe leouest were uerliche adreint, oder imurdred: oder pet tine sustren weren in hore huse uorberne. Swuche pouhtes ofte, i vlesliche soulen, wrenched ut sonre vlesliche tentaciums peone summe of pe uorme.

Folio 65.

Inward, 7 medlease, 7 angresfule bonen biwinned sone sucurs 7 help 7 ure Louerd agean flesches fondunges : 7 ne beon heo neuer so angresfule, ne so fulitowune, pe deouel of helle duted ham swude: vor teken bet heo drawed sone adun sucurs azean him, and Godes hond of heouene, dod him two hermes-binded him, ? berne's. Lo! her preoue of bode. Pupplius,d on holi mon was in his bonen, 7 com be ueond buuen him vleinde bi be lufte on hih de e toward be west ende of be worlde, burnh Julianes heste be Amperur, 7 wear 8 ibunden uileueste f mid te holie monnes beoden, bet of-token g him ase heo clumben upward touward te heouene, bet he ne muhte hider ne bider, ten dawes fulle. Nabbe ze bis also of Ruffin be deouel, Beliales broder, in our Englische boc of Seinte Margarete? And be over deouel bet me redev of bet he gredde lude to Seinte Bartholomeu, bet muchel was ine beoden, 7 seide, "Incendunt me oraciones tue:" Bartholomeu, wo is me! uor bine bonen uorberne me! Hwo se mei, buruh Godes grace, habben teares ine bonen. heo mei don mid God al bet heo euer wule. Vor so we rede o. "Oratio lenit, lacrima cogit: hec ungit, illa pungit." Eadie bonen softed 7 paied ure Louerd: auh teares dod him strencde. Beoden smuried him mid swete oluhnunge: auh teares prikied him, 7 ne

a al heuene ware 7 helle ware. T. C.

b imurored, ase he p wrat bis boc. C.

c forbarnde in hare hus. T.

d Piplius. T.

e 7 schulde al on hihde. T. 7 schulde al on sichde. C.

f hetefaste. T. heleueste. C.

g ouertoken, T.

some one very dear to thee were suddenly drowned or murdered; or that thy sisters were burned to death in their house. Such thoughts, in carnal souls, often draw away carnal temptations sooner than some of the former.

Inward, unintermitted, and fervent prayers soon obtain succour and help from our Lord against carnal temptations; and, be they ever so rudely fervent, or so coarse, the devil of hell is much afraid of them. For, besides that they quickly draw down assistance, and the hand of God from heaven against him, they do him harm of two kinds: they bind and they burn him. Behold! here is proof of both. Pupplius, a holy man, was in prayer, and the fiend came flying high above him through the air toward the west end of the world, by the command of the Emperor Julian, and was bound fast by the holy man's prayers, which overtook him as they mounted up toward heaven, so that he could not proceed hither nor thither for full ten days. Have ye not also this of the devil Ruffinus, Belial's brother, in our English book of St. Margaret? And the other devil of which we read that he cried loudly to St. Bartholomew, who was much in prayer, and said, "Incendunt me orationes tuæ." Woe am I, Bartholomew, for thy prayers burn me! He who can, through God's grace, shed tears in his prayers, may obtain of God whatever he desires. For so we read, "Oratio lenit; lacryma cogit: hæc ungit; illa pungit." Devout prayers soften and appease our Lord; but tears constrain him. Prayers anoint him with sweet blandishment; but tears goad him, and never give him peace nor rest, until he grant them all that they ask. When it happens that towns or castles are stormed, those that are within pour out scalding

^a Bibl. Reg. MS. 17 A, XXVII. fol. 45 b. 47 b.

Folio 65 b. ziueð him neuer peis ne reste, er þen he zettie ham al þet heo askeð. Hwon hit so biualled bet me asailed buruhwes oder castles, beo bet beod widinnen helded schaldinde water ut, I weried so be walles: I Te don al so. Ase ofte ase be ueond asailed ouwer castel, I te soule buruh, mid inward bonen, worpe's ut uppon him schaldinde teares: bet Daui sigge bi be, "Contribulasti capita draconum in aquis." bu hauest forschalded, he seid, be drake heaued mid wallinde watere, bet is, mid hote teares. Per ase bis water is, sikerliche be ueond fliho, leste heo beo uorschalded. Eft, on over uorbisne: kastel bet haued deope dich abuten, & water beo ide dich-pe kastel is wel kareleas azean his unwines. Kastel: bet is eueriche god mon a bet te ueond weorres. Auh habbe ze dope dich of deope edmodnesse ? wete teares perto-ze beo's strong kastel. Pe weorreur of helle mei longe asailen ou, 7 forleosen al his hwule. Eft, me seid, 7 sod hit is, a muchel wind alio mid a lutel rein: It to sunne per efter schine be schennure. Al so a muchel tentaciun, bet is bes feondes bles, aualled mid a softe rein of a lut teares, I te sode sunne, bet is Jesu Crist, schined perefter schennure to be soule. Dus beod teares gode, mid inwarde bonen. And zif ze understonded, ich habbe iseid of ham her uour muchel efficaces, uor hwui heo beo's swu'de uorto luuien. In alle our neoden, sende's cwicliche anon beos sonden touward heouene. Vor, ase Salomon sei's, "Oratio humili-Folio 66. antis [se] penetrat nubes," 7c. bet is, be edmodies monnes bonen burled be weolcne. And ter seid Seint Austin, "Magna est uirtus pure oracionis, que ad Dominum intrat, et mandata peragit, ubi caro pervenire nequid." O muchel is, he seid, be milite of schir t of clene bone bet flih up 7 cume in biuoren Almihti God, 7 des be erinde so wel, bet God hat writen o liues boc al bet heo seid : 7 Seint Beornard bered witnesse, 7 seid bet ure Louerd ethalt hire

mid him sulf, 7 sent adun his engel uorte don al pet heo askeð. Mislich b [l. nullich] of bonen siggen her nam [l. nan] more.c

c namare. T. C.

water, and thus defend the walls. Even so do ye. As often as the foe stormeth your castle and the soul-town, with your inward prayers cast out upon him scalding tears, that David may say of thee, "Contribulâsti capita draconum in aquis." a Thou hast scalded, saith he, the head of the dragon with boiling water; that is, with hot tears. Wherever this water is, the fiend never fails to run away, lest he should be scalded. Again, another example: The castle that hath a deep ditch around it, if there be water in the ditch, the castle is secure against its enemies. Castle: that is, every good man on whom the fiend maketh war. But if ye have the deep ditch of deep humility, and the water of tears in it, ye are a strong castle. The warrior of hell may besiege you long, and lose all his labour. Again, it is said, and it is true, a great wind is laid with a little rain; and the sun thereafter shineth the brighter. Even so, a great temptation, which is the devil's storm, is laid with a soft rain of a few tears, and the true sun, which is Jesus Christ, shineth thereafter brighter to the soul. Such is the benefit of tears, with inward prayers. And, if ye rightly understand it, I have here mentioned four important effects of them, for which they are greatly to be loved. In all your necessities send quickly these four messengers toward heaven. For, as Solomon saith, "Oratio humiliantis se penetrat nubes," &c.; b that is, the humble man's prayers pierce through the clouds. And, to the same effect St. Austin saith, "Magna est virtus puræ orationis, quæ ad Dominum intrat, et mandata peragit, ubi caro pervenire nequit." O great, saith he, is the force of sincere and pure prayer, which flieth up and cometh into the presence of Almighty God, and doth the errand so well, that God commandeth all that she saith to be written in the book of life. And St. Bernard beareth witness and saith that our Lord retains her with himself, and sends down his angel to do all that she asketh. Concerning prayers I will here say no more.

a Psalm lxxiv. 13.

b Ecclesiasticus, xxxv. 17.

Herdi bileaue bringed pene deouel a vlihte anon-rihtes: I tet witned Seint Iame I seid, "Resistite diabolo et fugiet a uobis." Etstonded one azean pe ueonde, I he ded him o fluhte. Edstond: puruh hwat strencde? Seinte Peter teched: "Cui resistite, fortes in fide." Stond one azean him mid stronge bileaue. Beod herdi of Godes helpe! I wuted hu he is woc pet none strencde naued on us, buten puruh us suluen. Ne mei he buten scheawe pe uord sumhwat of his apeware! I oluhnen, oder preaten pet me bugge perof! and hweder so he ded, hokered I schorned, I lauhwed pe olde ape lude to bismare puruh treowe bileaue! I he halt him ischend, I ded him o fluhte swude. "Sancti per fidem uicerunt:" pet is, alle pe holie haluwen ouercumen puruh bileaue pes deofles rixlunge, pet nis bute sunne. Vor ne rixled he ine none bute puruh sunne one. Nimed nu gode zeme hu alle pe seouen deadliche sunnen muwen beon a-vleied puruh treowe bileaue. On erest nu of Prude.

Hwo is pet halt him muchel 7 prut hwon he bihalt hu lutel pe muchele Louerd makede him winnen one poure meidenes wombe? And hwo is ontful pet bihalt mid eien of bileaue hu Jesu Crist, nout for his gode, dude, 7 seide, 7 polede al pet he polede? Pe ontfule ne kepten nout pet me dealede of hore gode. And God Almihti zet, efter al pet he polede, alihte adun to helle uorto sechen feolawes, 7 delen mid ham pet god pet he hefde. Lo! nu, hu urommard beoð pe ontfule to ure Louerd! Peo ancre pet wernde an oðer a cwaer uorto lenen,—ful ueor heo hefde heoneward hire eien of bileaue.

a heogenward, T.

Steadfast faith putteth the devil to flight immediately: St. James confirmeth this, and saith, "Resistite diabolo et fugiet a vobis." a Only stand firm against the fiend, and he betaketh himself to flight. Stand firm: through what strength? St. Peter teacheth, "Cui resistite, fortes in fide." b Stand only against him with strong faith. Be confident of God's assistance, and learn to know how weak is he that hath no power over us but through ourselves. He can only shew thee some of his counterfeit wares, and wheedle or threaten to induce men to buy them; and whichever of these he doth, mock ye and despise and laugh the old ape to utter scorn, through true faith; and he will account himself defeated, and betake himself to flight quickly. "Sancti per fidem vicerunt;" that is, all the holy saints by faith overcame the power of the devil, which is merely sin. For he hath power in none but through sin only. Now take good heed how all the seven deadly sins may be driven away through steadfast faith. First, now, of Pride.

Who is there that thinks himself great, and is proud, when he beholds how little the great Lord made himself within the womb of a poor virgin? And who is envious that beholds, with eyes of faith, how Jesus Christ, not for his own good, acted, and spoke, and suffered all that he suffered? The envious do not like that others should partake of their good things; and the Almighty, even after all that he suffered, went down into hell to seek associates, and to divide with them the good things that he had! See, now, how different are the envious from our Lord! The anchoress who refused to lend a book to another had turned away her eyes of faith very far from him!

^a St. James, iv. 7.

^b 1 Peter, v. 9. 2 K e Hebrews, xi. 33.

Hwo is bet halt wredde in his hearte, bet bihalt bet God lihte to eor de uorte makien preouold seihte-bitweonen mon 7 mon: bitweenen God 7 mon? bitweenen mon 7 engel? Auh, efter his ariste, bo he com 7 scheawede him, bis was his gretunge to his deore deciples, "Pax uobis!" Seihtnesse beo bitweonen ou. Nimed nu gode zeme: hwon leof freond went from over, be laste wordes bet he seid-beo he wule bet been best iholden. Vre Louerdes laste wordes, boa he steih up to be heouene ? bileauede his leoue freond ine unkude beode-beo weren of swete luue, 7 of seihtnesse, "Pacem relinquo uobis: pacem meam do uobis:" pet is, seihtnesse ich do among ou, 7 seihtnesse ich bileaue mid ou. Dis was his driwerie bet he bileauede 7 zef ham in his departunge: "In hoc cognoscetis quod discipuli mei sitis, si dilexionem ad inuicem habueritis." Loke's nu zeorne, uor his deoruwurde luue, hwuch one merke he leide uppen his icorene, poa he steih into heouene. "In hoc cognoscetis:" bi bet ze schulen icnowen, cwe'd he, bet ze beo'd mine deciples, zif swete lune 7 seihtnesse is euer bitweonen ou. God hit wute-7 he hit wot-me were leouere bet ze weren alle ode spitel vuel ben ze weren ontfule, o'der fol & ful iheorted. Vor Jesu Crist is al luue, & ine luue he rested him, I haued his wuniunge. "In pace factus est locus ejus: Ibi confregit potentias-arcum, schutum, gladium, et bellum:" pet is, ine seihtnesse is Godes stude: 7 hwar se seihtnesse is I lune, per he bringed to nout al pe deofles strence—ber he tobreked his bowe, he seid: bet beo'd derne uondunges, bet he scheoted of feor: 7 his sweord beode - pet beod tentaciuns keorninde of neih, 7 kene. Nimed nu gode zeme, bi monie uorbisnen, hu god is onrednesse of luue, and onnesse of heorte. Vor nis bing under sunne bet me is leouere, ne so leof, bet ze habben. Nute ze wel bet ter men uihted ine beos stronge uerdes, peo ilke pet holded ham ueste togederes, peo ne muwen beon des-

Folio 67.

Who is there that keeps wrath in his heart, who considers that God came down to the earth to make threefold peace: between man and man, between God and man, between man and angels? And, after his resurrection, when he came and shewed himself to his beloved disciples, this was his salutation, "Pax vobis!" Peace be among you! Take good heed now to this: when a dear friend goes away from another, he wishes the last words that he speaks to be well observed. Our Lord's last words, when he ascended up to heaven and left his dear friends in a strange land, were of sweet love and peace, "Pacem relinquo vobis; pacem meam do vobis;" a that is, Peace I send among you, and peace I leave with you. This was his token of love that he left and gave them at his departure, "In hoc cognoscetis quod discipuli mei sitis, b si dilectionem ad invicem habueritis." c Now observe diligently, out of his precious love, what kind of mark he placed upon his elect, when he ascended into heaven, "In hoc cognoscetis." "By this ye shall know," quoth he, "that ye are my disciples, if sweet love and peace is ever between you." May God know this-and he doth know it-I would rather that ye were all leprous than that ye were envious, or cruel and spiteful. For Jesus Christ is all love, and in love he abideth and hath his dwelling, "In pace factus est locus ejus: ibi confregit potentias; arcum, scutum, gladium et bellum;" that is, In peace is God's place, and wherever there is peace and love, there he bringeth to nought all the power of the devil; there, he saith, he breaketh his bow; that is, secret temptations, which he shooteth from a distance; and his sword also, which is temptations that cut close and keen. Now attend diligently and learn by many examples, how good a thing is agreement of affection and unity of heart. For there is nothing under the sun that ye have, which is dearer to me, nor so dear. Do ye not well know that when men fight in powerful armies, they

a John, xiv. 27.

kumfit ne ouerkumen, o none wise. Al so hit is ine gostliche uihte azean be deofle. Al his attente is uorte unuestnen b heorten 7 fort to binimen luue, bet halt men togederes. Vor hwonne luue alio, beonne beog heo isundred: and te deouel deg him bitweonen ham anonriht, I slead on eueriche halue. Dumbe bestes habbed peos warschipe, bet hwon heo beod asailed of wulue, oder of liun, heo brunge's alle togederes, al be vloc ueste: 7 makie's scheld of ham suluen euerichon of ham to ore, 7 beod sikere beo hwule: 7 zif eni unseli went ut, hit bid sone awuried. pe pridde uorbisne is, pet ter on ged him one in one sliddrie e weie, he slit d 7 falled sone: and ter monie god togederes ? euerichon halt odres hond, zif eni uod on uorte sliden, pe oder breided hine up er pen he allunge e ualle : 7 zif bet heo werged, euerichon wreoded him bi oder. Vondunge is sliddrunge: 7 buruh wergunge beo'd bitocned beo un'deauwes under slouhde, bet beod inemned ber uppe. Dis is bet Seint Gregorie seið, "Cum nos nobis per oracionis opem conjungimus, per lubricum incedentes quasi ad inuicem manus teneamus, ut tanto quisquis amplius roboretur, quanto alteri innititur." Al so ine stronge winde, 7 ine swifte wateres, be bet mot ouer waden ouerg monie, euerichon halt o'ores hond, I be bet is isundred, he is sone iswipt forð, 7 forfarð er me lest wene. To wel we hit wuteð hu þe wei of bisse worlde is sliddri ! I hu be wind I te streames beod stronge. Muchel need is bet euerichon holde mid o'der, mid bisie bonen! and mid luue hold oores honden. Vor, ase Salomon seio, "Ve soli! quia cum ceciderit, non habet subleuantem:" pet is, wo is him pet is euer one, uor hwon he ualled he naued hwo him areare. Non nis him one bet haued God to uere. And tet is enerich [on] bet haued so'd lune in his h heorte.

pe seouede uorbisne is pis: zif ze riht telled. Dust I greot, ase ze iseod, hwon hit is isundred, I non ne halt te odre, a lutel windes

Folio 67 b

^a entente. T. ^b tweamen. C. twinnen. T. ^c slibbri. C. T.

d slides, T. fule, T.

f gif p ani weries, euchan leones him to over. T. s zif. T. C. h hire. T.

who hold themselves firmly together can in no wise be routed and overcome. It is just so in the spiritual fight against the devil. All his endeavour is to disunite hearts, and to take away love, which keepeth men together. For when love fails, then are they separated; and the devil immediately putteth himself between them, and slaveth on every side. Dumb beasts have the wariness that, when they are attacked by a wolf, or a lion, the whole flock crowd closely together and make of themselves a shield to each other, and are secure the while; and if any unlucky creature goeth out of the flock, it is quickly worried. The third example is, that when a man goeth alone in a slippery path, he soon slides and falls; and when many go together and every one has hold of another's hand, if any of them begin to slide, the next one pulls him up before he quite fall; and, if they grow weary, every one is supported by another. (Temptation is sliding; and by wearying is meant the vices which are already mentioned under sloth. a) This is what St. Gregory saith, "When we unite together in prayer, we are like persons walking on slippery ground, who hold each other by the hand for mutual support." In like manner, in the strong wind, or in the rapid waters, they that must wade over, if they are many, hold each other's hand, and if any one is separated, he is soon swept away, and perisheth quickly. We know too well that the way of this world is slippery, and that the wind and the streams are strong. Much need is there that every one should hold by the others with assiduous prayers; and with love hold each others' hands. For, as Solomon saith, "Væ soli quia cum ceciderit, non habet sublevantem; "b that is, Woe to him that is alone, for when he falleth, he hath none to lift him up. He is not alone who hath God for his companion, and that is every one who hath true love in his heart.

The seventh example is this, if ye count right. Dust and grit, as ye see, when the particles are separated, and do not adhere to one another, a little puff of wind may utterly drive it away and disperse

^a Page 203.

b Ecclesiastes, iv. 10.

Folio 68.

puf mei al to dreuen hit to nout: per hit lið in one clotte ueste ilimed togederes, ber hit liv al stille. An honful zerden beo'd erue'd forte a breken, beo hwule bet heo beo togederes: auh euerichon to dealed b from over lihtluker to berstev. A treou bet wule uallen, me underset hit mid on over treou, 7 hit stont feste: to deale eiver urom ober, 7 bobe ualled.—Nu ze habbed niene. bus, ine binges utewið. Nimeð nu uorbisne hu god is onnesse of heorte, 7 somrednesse of luue bet halt be gode somed, bet non ne mei uorwurden. And be bet wule idisse weie habben rihte bileaue he bihalt zeorne, 7 understont Jesu Cristes deorewurde words 7 werkes, bet weren alle ine luue 7 ine swetnesse. Oueral ich wolde bet ancren leorneden wel bis lessunes loare. Vor monie, more herm is, beo'd Sansumes foxes, bet hefden be nebbes euerichon iwend frommard o'der, and weren bi be teiles iteied ueste, ase hit telled in Judicum. And in euerich ones teile a blase berninde. Of peos foxes ich spec ueor beruppe, auh nout o bisse wise. Nime gode zeme hwat bis beo to siggen. Me turned bet neb blideliche touward te binge bet me luued, I frommard te pinge bet me hated. Deo, peonne, habbed be nebbes wrongwende euerichon frommard o'der, hwon non ne lune'd oder. Auh bi be teiles heo beod somed, and habbed in ham beo deofles blasen: bet is, be brune of golnesse. On an oder wise teil bitocned ende. In hore ende, heo schulen beon ibunden togederes, ase weren Saunsumes foxes bi be teiles, 7 iset blasen berinne: bet is, fur of helle.

Al so, ase pis d is iseid, mine leoue sustren, loked pet ower leoue nebbes been euer iwend somed, mid swete luue, ueir semblaunt, I mid swete chere—pet ze been euer mid onnesse of one heorte I of one wille ilimed togederes, ase hit is iwriten bi ure Louerdes deore deciples: "Multitudinis credencium erat cor unum I anima una."

Folio 68 b. Peo hwule pet ze habbed ou in on, offeren ou mei pe ueond, zif he

arn tor to. T.

b itwinned. T. to twuned. C.

c of. C.

d Al bis. T. C.

it; when it lies in a clod sticking fast together, then it lieth quite still. A handful of rods are difficult to break when they are together, but each one separately is easily broken. A tree that is about to fall stands fast when it is under-propped by another tree: but, separate either from the other, and they both fall. Now ye have nine examples to this effect, in things external. Take example then, how good a thing is unity of heart, and agreement of affections, which keeps the good united, that none may perish. And he who wishes thus to have a right faith will consider attentively, and understand Jesus Christ's precious words and works, which were done in love and kindness. Above all, I would have anchoresses to learn well the doctrine of this instruction. For many, more is the harm, are like Samson's foxes, that had their faces every one turned away from each other, and were tied fast by the tails, as we are told in Judges.* And in every one's tail, a brand burning. Of these foxes I spoke long before, but not in this wise. Take good heed what this meaneth. We turn our faces gladly toward the thing that we love, and away from the thing that we hate. Those have, therefore, their faces turned away from each other, when none loveth another. But they are together by the tails, and have in them the devil's brand; that is, the fire of lust. In another sense, tail In their end they shall be bound together, as signifieth end. Samson's foxes were by their tails, and brands put therein; that is, hell-fire.

According to what has now been said, my dear sisters, see that your dear faces be always turned to each other with kind affection, a cheerful countenance, and gentle courtesy; that ye be always with unity of heart, and of one will, united together, as it is written of our Lord's beloved disciples: "The multitude of them that believed were of one heart and one soul." While ye remain united, the fiend may frighten you, if he is permitted, but not by any means

^{*} Judges, xiv. 4.

haue's leaue : auh hermen nout mid alle. Pet he wot ful wel: ? for bi he is umbe, deies 7 nihtes, uorte unlimen ou mid wredde, oder mid luder onde: and sent mon oder wummon bet telled to be, 7 bi þe, o'der a sum suwinde sawe, þet te suster ne ouhte nout siggen bi be suster. Ich forbeode ou bet non of ou ne ileue bes deofles sondesmon. Auh loke bet euerich on of ou icnowe wel hwon he speke ide vuele monnes tunge. Euerich on noveleas warnie over, puruh ful siker sondesmon, sweteliche 7 luueliche, ase hire leoue suster, b of binge bet heo misnimed, zif heo hit wot to sode, 7 makie so beo bet bered bet word recorden hit ofte biuoren hire, er heo go ut, hwu heo wule siggen, bet heo ne sigge hit oberweis, ne ne clutie nanmore berto. Vor a lute clut mei lodlichen swude a muchel ihol peche.c Hwo se underuod peos luue-salue d et hire suster, ponke hire zeorne, 7 sigge mid te salmwurhte, "Corripiet me justus in misericordia 7 increpabit me: oleum autem peccatoris non impinguet caput meum." And berefter mid Salomon, "Meliora sunt uulnera corripientis quam oscula blandientis." Lif heo e ne luuede me nolde heo nout warnen me in misericorde.f Leouere me beod hire wunden ben uikiinde g cosses. Dus onswered euere: and zif hit is oderweis ben be oder understont, send hire word agean perof, luueliche 7 softeliche, and teo over ileue hit anonrilit. Vor bet ich chulle also, bet euerich of ou ileue over ase hire suluen. And zif be ueond blowed bitweonen ou eni wredde, oder great heorte-bet Jesu Crist forbeode-er heo beo wel iset, nouh non uorte nimen h Godes flesch 7 his blod : ne wurde non so witleas, ne o none weis bet heo elles i biholde beron, ne ne loke mid wredde touward him bet lihte to mon on eorde of heouene, uorte makien preouold seihte, ase is peruppe iseid. Auh send beonne eider oder word bet heo haued imaked hire, k ase bauh heo

Folio 69.

^{* \$} telles \$ an bi \$ oder. T. to tellen of be an to be oder. C.

b oder broder. T.

c feier mantel. C. pilche?

d bis warninge. C.

e he over ho. T.

f in mine gulte. C.

g fikelinde. T. lufferes. C.

h nawt ane to nimen. T. C.

i eanes. T. C.

k hire forgeouere. T.

harm you. That he knows full well, and therefore he is busy, days and nights, to separate you with anger or with base envy; and he sends a man or woman who tells to thee, and of thee, some whispered rumour which a sister ought not to report of a sister. I forbid that any of you should believe this devil's messenger. But see that every one of you have certain knowledge when she speaketh in the evil man's tongue. Nevertheless, let every one of you, by a trusty messenger, warn each other sweetly and affectionately, as her dear sister, of any thing that she doth wrong, if she know it with certainty, and cause the person who beareth the message repeat it often in her presence before she go out, in the manner she is going to report it, that she may not report it otherwise, nor patch any thing more upon it: for a small clout may greatly disfigure a large whole garment. Let her who receiveth this kind and salutary admonition from her sister gratefully thank her, and say with the Psalmist, "Let the righteous smite me in mercy; and let him reprove me: but let not the oil of the sinner anoint my head." a And again, with Solomon, "Better are the wounds of a friend than the deceitful kisses of an enemy." b If she loved me not she would not, in pity, warn me. Dearer to me are her wounds than flattering kisses. Always answer thus: and if it is otherwise than the other believeth, send her word of it again kindly and courteously; and let the other readily believe it. For this I desire likewise, that each of you believe one another as herself. And if the fiend blow up any anger or resentment between youwhich may Jesus Christ forbid—until it is appeased, none ought to receive God's flesh and his blood; let no one be so insane, nor in any way even to behold it, nor to look with anger toward him who came down from heaven to man on earth to make threefold peace, as aforesaid. But let each of them send word to the other, that she hath humbly asked her forgiveness, as if she were present. And she who thus first gains the love of the other, and procures peace, and taketh the blame upon herself, although the other may be more

a Psalm exli, 5.

b Prov. xxvii. 6.

were biuoren hire, edmodliche uenie. And peo pet ofdrauh's ear pus luue of o'der, 7 of ge's seihtnesse, 7 nime's pene gult uppen hire, a pauh peo o'der habbe more, heo schal beon mi deorewur'de 7 mi deore suster. Vor heo is riht Godes douhter. He him sulf hit sei'd, "Beati pacifici: quoniam filii Dei uocabuntur." pus prude, and onde, 7 wred'de beo'd oueral a vleied hwar se so'd luue is, 7 treowe bileaue to Godes milde werkes 7 lufsume wordes. Go we nu fur'd re to pen o'dre areawe.

Hwo mei beon, uor scheome, slummi 7 sluggi 7 slouh, þet bihalt hwu swuðe bisi ure Louerd was on eorðe? And efter al þet oðer, hwu he, iðen euentid of his liue swonc oðe herde rode? Oðer men habbeð reste, 7 fleoð into chaumbre uor þe lihte, 7 hudeð ham hwon heo beoð ileten blod on one erm eddre. And he oðe munt of Caluerie, steih zet herre on rode! ne ne swonc neuer mon so swuðe, ne so sore ase he dude þet ilke dei þet he bledde, o uif halue, brokes of ful brode 7 deope wunden, al wiðuten eddren be capitalen þet bledden on his hefde under þe þornene krune, and wiðuten þeo ilke reouðfulle garcen of þe luðere skurgen, nout one on his schonken, Folio 69 b. auh zeond al his leofliche licome. Azean slowe 7 slepares is swuðe openlich his earlich ariste from deað to liue.

A zean zissunge is his muchele pouerte pet weox euer uppon him more and more. Vor, po he was iboren, erest, pe pet wrouhte pe eorőe, he ne uond nout on eorőe so muche place ase his luttle licome muhte been ileid on. Vor so neruh was pe stude pet unneade his moder 7 Joseph seten peron: 7 so heo leiden hine up on heih in one

And hweder se eauer ofdrahes luue of hire suster, oder of hire broder, 7 ouergas hire sahte, 7 takes te gulte toward hire. T.
b wid be eddre. T.

c þe kene keruende. T.

d garses. T.

in fault, she shall be my beloved and dear sister. For she is indeed a child of God. He himself saith, "Blessed are the peacemakers; for they shall be called the children of God." Thus pride, and hatred, and anger are banished from every place where there is sincere love and true faith in the merciful works and gracious words of God. Let us now proceed in order to the other vices.

OF SLOTH.

Who can be, for shame, slothful, and sluggish, and slow, that considers how active and diligent our Lord was on earth? And after all his other labours, how, in the eventide of his life, he finished his painful task on the hard cross? Other men take rest and retire into their chamber from the light, and hide themselves when they are let blood on the vein of an arm. But He, on the hill of Calvary, went up still higher upon the cross; and no man ever underwent such great and severe toil as he did that day when he bled, in five places, streams from full broad and deep wounds, besides the great veins that bled in his head, under the crown of thorns; and besides the woeful gashes of the dreadful scourges, not only on his legs, but over all his dear body. His early resurrection from death to life is very evidently against the indolent and the sleepy.

OF COVETOUSNESS.

Against covetousness is his great poverty, which increased upon him continually, more and more. For, at first, when he was born, he who created the earth found not on earth so much space as his little body might be laid upon. For, so narrow was the place that his mother and Joseph sat with difficulty thereon; and so they laid Him up on high in a manger wrapped about with clouts, as the gospel saith, "wrapped him in swaddling clothes." So finely was

crecche, mid clutes biwrabled, a ase be gospel seid, "Pannis eum inuoluit." Dus feire he was ischrud, be heouenliche schuppinde, be bet schruded be sunne. Her efter be poure lefdi of heouene uostrede 7 fedde hine mid hire lutle milke ase meiden deih forte habben. pis was muchel pouerte: auh more com per efter. Uor hure ? hure 7et he hefde uode ase ueol to him: auh ine stude of in, his cradel herbaruede him. b Seoben, ase he mende him, nefde he hwar he muhte resten his heaued: "Filius hominis non habet ubi caput suum reclinet." pus poure he was of in. Of mete he was so neodful bet bo he hefde in be buruh of Ierusalem, a palm sunedei, al dei ipreched, 7 hit neihlechede niht, he lokede al abuten him, hit seid ide gospelle, zif ei wolde cleopien him to mete, oder to herboruwe, 7 nes per non. And so he iwende ut of pe muchele buruh into Bethanie, to Marie huse 7 Marthe. And per, ase he eode bi pe weie mid his deciples, summe cherre heo breken pe eares bi pe weie, I gniden be cornes ut c bitweonen hore honden I eten uor hungre, I weren zet bereuore swude ikalenged. Auh alre mest pouerte com zet herefter. Vor steore naked he was despuiled o'e rode. po he mende him of burst, water ne muhte he habben. Let bet mest wunder was, of al be brode eorde ne moste he habben a grot, forte deien uppon. De rode hefde enne uot over lutel more: 7 tet was eke uorto echen his pinen. Hwon þe worldes weldinde wolde beon bus poure, unbileued he is bet luued to muchel 7 zisced worldes weole 7 wunne.

Azean glutunie is his poure pitaunce, pet he hefde o rode. Two maner men habbeð neode uorte eten wel, 7 forto drinken wel—swinkinde men, 7 blod-letene. Þe ilke dai þet he was boðe ine sore

Folio 70.

a iwarbbet. T. biwrabbet. C.

b in his stude of eradel b him herbagede. C.

gnuddeden be curnles ut. T.

He, the heavenly Creator, clothed: he that clothed the sun. Afterwards, the poor lady of heaven fostered and fed him with her little milk, such as a maiden must have had. This was great poverty: but more came thereafter. For he had yet, at least, food, such as fell to him; and, instead of the inn, his cradle lodged him. Afterwards, as he himself complained, he had not where he might rest his head: "Filius hominis non habet ubi caput suum reclinet." a Thus was he poor, as to lodging. In regard to meat, he was in such want that when he had preached in the city of Jerusalem on Palm Sunday the whole day, and night was drawing nigh, he looked all around him, it is said in the Gospel, if any one would invite him to food or to lodging, and there was none. And so he went out of the great city into Bethany, to the house of Mary and Martha. And once, as he went with his disciples on the way, they broke off the ears of corn by the way, and rubbed out the corn between their hands and ate for hunger; and were, moreover, much blamed for this.c But the greatest poverty of all came afterwards. For he was stripped stark naked upon the cross. When he complained of thirst, he might not have water. But the most amazing thing was that, of all the broad earth, he was not allowed a little dust on which to die. The cross had one foot or little more; and that was also to increase his sufferings. When the Ruler of the World voluntarily became thus poor, he is an unbeliever who loveth, and coveteth too much, the riches and the pleasures of this world.

OF GLUTTONY.

Against gluttony is the poor pittance which he had on the cross. Two sorts of men have need to eat and to drink well—men who labour, and men who have been let blood. The very same day that he both laboured hard, and was let blood, as I said before, his pittance on the cross was only a spunge of gall. Consider, now, if

^{*} Math. viii. 20. Luke, ix. 58.

swinke 7 ec ileten blod, ase ich er seide : nes his pitaunce o rode bute a sponge of galle. Loke nu hwo grucche, zif heo penche wel heron, of mistrum, over leane mel a of unsauure metes, of poure pitaunce?

Azean lecherie is his iborenesse on coroe of pe clene meidene, ? al his clene lif pet he ledde on eorde, 7 alle pet hine uoluwuden. pus, lo be articles, bet beo'd, ase bauh me seide, be lides of ure bileaue onont Godes monheade. God wot hwo inwardliche bihalt ham, 7 uihted azean be ueonde bet fonded us mid beos seouen deadliche sunnen. Vor bi, seid Seinte Peter, "Christo in carne passo, et uos eadem cogitatione armemini." Arme's ou, he sei's Seinte Peter, mid bouhte uppon Jesu Crist, bet in ure vlesche was ipined. And Seinte Powel seid, "Recogitate qualem apud semetipsum sustinuit contradiccionem ut non fatigemini." penche's, penche's, sei's Seinte Powel, hwon ze weorred b in be uihte azeines be deouel, hwu ure Louerd sulf widseide his flesliche wil, 7 widsigged oure. "Nondum Folio 70 b. enim usque ad sanguinem restitisti:" zet nabbe ze nout widstonden uorte bet be schedunge of ower blode, ase he dude of his for ou azeines him suluen, onont bet he was mon, of ure kunde. And zet, Te habbed bet ilke blod, I tet ilke blisfule bodi bet com of be meidene, 7 deiede ove rode, niht 7 dei bi ou. Nis per buten a wal bitweonen! ? eueriche deie he kumed ford ? scheawed him to ou flesliche 7 licamliche ide messe, biwrien e pauh, in odres like-under breades heouwe.d Vor, in his owune heowe, vre eien ne muhten nout be brihte sih e i olien. And so he scheauwed him ou, as bauh he seide, Lour! ich her: hwat wulle ze? Siggeo me hwat were ou leof-hwarof habbe neode. Mene's to me ower neode, and zif þe ueondes ferde, þet beoð his tentaciuns, asaileð ou swuðe. onswerie's him 7 sigge's, "Metati sumus castra juxta lapidem adju-

a of mistune meal. T. of mistrume mel. C.

c biwrixlet. T. C.

b werged. C. wergen. T.

d furme. T. C.

any one reflects well on this, would she be dissatisfied with the mistrum, a or the scanty meal of unsavory food, or with the poor pittance?b

Of Incontinence.

Against lechery is his being born into the world of the pure virgin, and the whole of his pure life which he, and all who followed him, led on earth. Thus behold the articles, which are, so to speak, the very joints of our belief concerning the human nature of Christ. God knows her who deeply considers them, and fights against the enemy who tempts us with those seven deadly sins. Wherefore, saith Saint Peter, "Christo in carne passo, et vos eadem cogitatione armemini." c "Arm yourselves," saith St. Peter, "with thinking upon Jesus Christ, who suffered in our flesh." And St. Paul saith, "Recogitate qualem apud semetipsum sustinuit contradictionem ut non fatigemini." d "Think, think," saith St. Paul, "when ye fight in the battle against the devil, how our Lord denied his fleshly will, and so deny yours." "Nondum enim usque ad sanguinem restitisti." e "Ye have not yet resisted to the shedding of your blood;" as he did of His for you, against himself, inasmuch as he was man in our nature. And yet ye have with you, night and day, the same blood and the same blessed body that came of the maiden and died on the cross, there is only a wall intervening; and every day he cometh forth and sheweth himself to you fleshly and bodily in the massshrouded indeed in another substance, under the form of bread. For, in his own form, our eyes could not bear the bright vision. And he sheweth himself to you thus; as if he said, Behold! I am here: what would ye? Tell me what you greatly desire; of what you are in want. Complain to me of your distress: and if the army of the fiend, which is his temptations, strongly assail you, answer him and say, We are encamped by the stone of help: and the

a gruel? Perhaps it means a short allowance of food, as in times of scarcity. Mister. b "De cibo, seu sapore cibi, aut exili pitanciâ." MS. Oxon. need, want. e Ibid. v. 4.

c 1 Peter, iv. 1. d Hebrews, xii. 3,

Folio 71.

torii: porro Philistiin uenerunt in Afphec." Le Louerd, no wunder nis :'a we beo'd ilogged her bi be, bet ert ston of help, 7 tvr of treouwe sucurs, 7 castel of strencee, 7 te deofles ferde is woddre uppon us, ben uppon eni oder. pis ich nime of Regum. Vor ber hit telled al pus, pet Ismeles folc b com 7 loggede him bi pe stone of help: and be Philisteus comen into Afech. Philisteus-pet beo's unwihtes. Afech—on Ebreuwisch speled "neowe wodschipe." So hit is sikerliche. Hwon mon logged him bi ure Louerde, beonne on erest biginned be deoflen to weden: and her hit telled bet Israel wenden sone bene rug, and weren uour busunt ide uiht d soriliche isleiene. Ne wended ze neuer bene rug, mine leoue sustren, auh widstonded be ueondes ferde amidde be uorhefde, ase is iseid beruppe, mid stronge bileaue: 7 mid te gode Iosaphat, sended beoden uor sondesmon anon efter sukurs to be Prince of heouene. In Paralipomenon. "In nobis quidem non est tanta fortitudo ut possimus huic multitudini resistere, que irruit super nos: sed cum ignoramus quid agere debeamus, hoc solum habemus residuum e ut oculos nostros dirigamus ad te. Sequitur, hæc dicit Dominus, Nolite timere, et ne paueatis hanc multitudinem: non est enim uestra pugna set Dei. Tantummodo confidenter state, et videbitis auxilium Domini super uos. Credite in Domino Deo uestro et securi eritis." pis is on English: In us nis nout, deorewurde Louerd, so muchel strencee bet we muhten widstonden bes deofles ferde, bet is so strong uppon vs. Auh, hwon we beo'd so bistaded 7 so stronge bistonden bet we mid alle nenne read ne cunnen bi us suluen: pis one we muwe don-hebben up eien 7 honden to be milsfule Louerd ! bu sende us sucurs: bu to dreff ure fon: vor to be we loked bus mid te gode Iosaphat. Hwon God kumed biuoren ou and freined hwat ze wulled, I in eueriche time hwon ze neode habbed, scheawed so sweteliche to his swete earen. And zif he sone ne ihered ou, zeied

^{*} ge Luuerd, wunder is. T. C.

c Sic.

c residui. T.

b Israel, Godes folc. T. - floc. C.

d fluht. T. C.

f dreaue. T. fallen. C.

Philistines are come to Aphec." a Yea, Lord! it is no wonder. We are encamped here beside thee, who art the stone of help, and tower of true safety, and castle of strength, and the devil's army is more enraged against us than against any other. This I take from the Book of Kings. For there we are told how the people of Israel came and encamped beside the stone of help; and the Philistines came into Aphec. Philistines, that is, enemies. Aphec—in Hebrew it signifieth "new madness." It is truly so. When a man encampeth beside our Lord, then first the devils begin to rage: and here we are told that the Israelites soon turned their backs, and four thousand of them were miserably slain in the fight. Never turn ye your back, my dear sisters, but withstand the fiend's army among the foremost, as has been said before, with strong faith; and with the good Jehoshaphat, send prayers quickly, as your messenger, to the Prince of Heaven for succour: The Book of Chronicles. nobis quidem non est fortitudo ut possimus huic multitudini resistere, quæ irruit super nos: sed quum ignoramus quid agere debeamus, hoc solum habemus residuum ut oculos nostros dirigamus ad te." b It is added, "Hæc dicit Dominus: Nolite timere, et ne paveatis hanc multitudinem: non est enim vestra pugna sed Dei. Tantummodo confidenter state, et videbitis auxilium Domini super vos. Credite in Domino Deo vestro, et securi eritis." This is in English: In us there is not, dear Lord, so much strength that we could withstand this devil's army that is so strong against us. But, when we are thus circumstanced, and beset with such a force, and that also we know not of ourselves what counsel to follow, this alone remains for us—to lift up our eyes and our hands to thee, O merciful Lord; do thou send us succour; do thou put our foes to flight; for to thee we thus look, with the good Jehoshaphat. When God cometh before you, and asketh what you desire, and at every time when ye have need, declare it thus affectionately to his gracious ears. And, if he do not soon hear you, cry louder and more importunately, and

^a 1 Samuel, iv. 1, 2, and vii. 12.

CAMD. SOC.

b 2 Chron. xx. 12.

c Ibid. v. 15.

luddre and vnmedluker, and preated bet ze wulled zelden up bene castel bute zif he sende ou be sonre help 7 hie be swudere. Auh wute ze hwu ure Louerd onswerede Josaphat be gode? Lo bus : o bisse wise. "Noli timere," te. bus he onswered ou, hwon ze cleopie's efter helpe. "Ne beo ze nout offered," he sei's, "ne drede ze ham nowiht, pauh heo been stronge 7 monie. Pe uiht is min 7 nout oure. Sulement etstonded sikerliche, 7 ze schulen habben b mi Folio 71 b. sukurs. Habbed one to me trusti bileaue, 7 ze beod al sikere." Loke's nu hwuch help is strusti 7 herdi bileaue. Vor al pet help bet God bihat, strende uorte stonden wel-al is in hire one. Herdi bileaue maked ou stonden upriht: and te deofel nis nodinc lodre. Vorbui bis is his sawe 7 his word in Isaise, "Incuruare ut transeamus:" buh be, he seid, aduneward, bet ich muwe ouer be. beo buh'd hire bet to his fondunde beied hire heorte. Vor beo hwule bet heo stont upriht ne mei he nouder on hire ne ruken, ne riden. Lo! be treitre, hwu he seid, "Incuruare ut transeamus:" buh be, he seid, adun ant let me up. Nullich nout longe riden : auh ich chulle wenden anon ouer awei. He lihe, seie Sein Beornard, ne ilef bu nout ben treitre. "Non uult transire, sed residere:" nule he nout, he seid, wenden ouer: auh wule sitten ful ueste. Nodeleas sum was bet ilefde him, 7 bouhte bet he scheolde sone adun ase he bihat euere. Do, he seid, et tissend one cherre, I schrif be berof to morwen. Buh adun bine heorte! let me up 7 schend e me mid schrifte, zif ich alles wolde riden to longe. Sum was, ase ich er seide, bet ileuede him, I lette him up, I he rod on hire bobe [dei] I niht, fulle twenti zer 7 more: bet is, heo dude one swuche sunne idet ilke niht, buruh his prokiunge, 7 bouhte bet heo wolde amorwen schriuen hire berof: I dude hit eft I eft, I feol so into ful wune pet heo lei I rotede berinne so longe ase ich er seide. Ant, zif a miracle nere bet pufte adun bene deouel bet set on hire so ueste, heo hefde iturpled f mid

a luddre z mea bleslukere. T.

c Isaie. C.

e schet. T. sled. C.

b seon, C. seo, T.

d Do, he seis, bis. T. C.

f torplet. T.

threaten that ye will yield up the castle unless he send you help the sooner and hasten the more. But do ye know how our Lord answered Jehoshaphat the good? Lo! thus; in this manner, "Noli timere," &c. Thus he answereth you when ye call for help. "Be not afraid," he saith, "fear ye them not, though they be strong and many. The battle is mine and not yours. Only stand firmly, and ye shall have my succour. Have only steadfast faith in me and ye shall be safe." Now, observe, what a powerful help is steadfast and firm faith. For all the help that God promises—the strength to stand nobly-consists entirely in this alone. Firm faith maketh you to stand upright; and nothing is more hateful to the devil. Therefore this is his saying and his expression in Isaiah, "Incurvare ut transeamus:" "Bow down," he saith, "that I may pass over thee." She boweth herself who inclineth her heart to his tempting. For, while she stands upright, he may neither back her nor ride her. Look! how the traitor saith, "Incurvare ut transeamus:" "bow thee down," saith he, "and let me up. I do not wish to ride long. But I will go immediately away over." He lieth, saith St. Bernard, believe thou not the traitor. "Non vult transire, sed residere:" he will not, saith he, go over, but will sit full fast. Nevertheless, there was one who believed him, and thought that he would soon dismount, as he always promised. "Do it," saith he, "this once, and make confession of it on the morrow. Bow down thine heart; let me up, and throw me off with confession, if I should, perhaps, wish to ride too long." There was one, as I said before, who believed him, and let him up, and he rode her both day and night, full twenty years and more; that is, she committed one particular sin, on the same night, through his instigation, and thought that she would, on the morrow, make confession of it; but she committed it again and again, and fell into such an evil habit that she lay and rotted in it so long, as I before said. And, if it had not been a miracle that puffed down the devil that sat on her so fast, she had toppled with

Folio 72.

him, bode hors I lode, adun into helle grunde. Vorbui, mine leoue sustren, holded ou euer efne upriht ine treowe bileaue. Herdeliche ileued bet al be deofles strencde melted buruh be grace of be holi sacrament, heixt ouer alle ore, bet ze iseod ase ofte ase be preost messed 7 sacred bet meidenes bearn, Jesu, Godes sune, bet licamliche lihted oderhwules to ower in: 7 widinnen ou edmodliche nime& his herboruwe. Deuleset, a heo beo& to woke, 7 to unwreste iheorted þet, wið swuche goste, herdeliche ne uihteð. Le schulen habben bileaue bet al bet holi chirche reded ant singed, ant alle hire sacramenz strenc ded ou gostliche, auh non so uord ase bis: uor hit bringe's to nout alle pes deofles wieles: nout one his strenc'ses ? his stronge c turnes, auh ded also his wiltful crokes, his wrenchfule wicchecreftes, 7 alle his zissunges. e ase lease swefnes, 7 false scheauwinges, 7 dredfule offerunges, 7 fikele 7 swikele reades, ase bauh hit were a Godes halue, 7 god for to donne. Vor bet is his unwrench, ase ich er seide bet holi men mest dreded, bet he haue&g monie holi men grimliche bizuled. Hwon he ne mei nout bringen be to non open vuel he egged be to a bing bet bunched god. Du schuldest, he seid, beon mildre 7 leten iwurden bine gost. Du nouhst nout sturien ne trublen bine heorte 7 stien into wredde. pis he seid forbui bet tu ne schuldest nout tuhten, ne chasten bi meiden uor hire gult:'h ant bringed be into zemeleaste, ine stude of edmodnesse. And he eft seio riht her to-zeines -ne let tu, he seid, bine meiden no gult to ziues. Lif bu wult bet heo drede be, hold hire neruwe. Rihtwisnesse, he seid, mot beon nede sturne: and bus he lited cruelte mid heowe of rihtwisnesse. Me i mei beon al to rihtwis. Betere is liste k pen luder strencde. Folio 72 b. Hwon bu hauest longe iwaked, 7 schuldest gon to slepen, Nu hit is vertu, he seid, uor to wakien, uor hit greued be. Seie zet, he seid,

^{*} Dewleset, T. Crist hit wat. C.

c ronke. T.

e ziscinges. T. zulunges. C.

g haued wid. T.

i Ach me. C.

b - deð. Red oðer singeð.

d wilfule. T. widfule. C.

f schriuinges. T.

h gultes, ne beawe bine servanz. T.

k wis liste. T. C.

him, both horse and burden, down into the depth of hell. Wherefore, my dear sisters, hold yourselves always invariably upright in true faith. Believe firmly that all the power of the devil melteth away through the grace of the holy sacrament, which ye see elevated above all, as oft as the priest saith mass, and consecrateth that Virgin's child, Jesus, the Son of God, who sometimes descendeth bodily to your inn, and humbly taketh his lodging within you. God knoweth, she is too weak, and too evil hearted, who, with the aid of such a guest, fighteth not bravely. Ye ought to believe truly that all that the holy church readeth and singeth, and all her sacraments, give you spiritual strength, but none so much as this; a for it bringeth to nought all the wiles of the devil; not only his forceful and violent assaults, but his powerful stratagems, his cunning sorceries, and all his deceits; b as illusory dreams, false appearances, dreadful alarms, and flattering and deceitful counsels, as if the thing to be done were good and for the honour of God; for that is his wicked artifice, which, as I said before, holy men most dread, and with which he hath terribly beguiled many holy men. When he cannot bring thee to any open wickedness, he incites thee to something which appears good. He saith, "Thou shouldest be more indulgent, and let thy mind be quiet. Thou oughtest not to disturb nor vex thine heart, nor rouse it to anger." He saith this, signifying that thou shouldest not correct nor chastise thy servant c for her fault; and thus he leads thee into carelessness, instead of mildness. And, at another time, directly contrary to this he saith, "Permit not thyself to forgive thy servant any fault; if thou wishest her to fear thee, keep her strictly. Justice," saith he, "must be very strict;" and thus he coloureth cruelty with the hue of justice. One may be too severely just. Skilful prudence is better than rude force. When thou hast watched long, and shouldest now go to sleep, he saith, "It would now be meritorious to watch, since

^a The sacrament of the mass.

b gulunges. C. appears to be the true reading.

c the body?

one nocturne. Vor hwui seid he so? bute uorbui bet tu scheoldest slepen eft, hwon time were uorto wakien. Eft, he seid riht ber to Teines. Lif bet tu muhtest wel wakien, he ded ipine pouhte, oder leid on be heuinesse: wisdom is binge best: ich chulle gon nu slepen 7 arisen nunon, 7 don cwicluker ben nu bet ich schulde don nu,-ant so ofte, inouhrede, ne dest tu hit nout i rihte time. Of bis ilke materie ich spec muchel beruppe. Ine swuche manere tentaciuns nis non so wis ne so war, bute zif God ham warnie, bet nis bigiled over hwules. Auh bis heie sacrament, ine herdi bileaue, ouer alle oder pinges unwrihd a his wrenches, 7 breked his strencdes. Iwis, leoue sustren, hwon ze iveled him neih ou, vor hwon bet ze habben herdi bileaue, nule ze buten lauhwen him lude to bismare, bet he is so old cange bet kume's uorte echen his pine, 7 breiden ou crune. So sone so he isih ou herdi 7 bolde ine Godes seruise 7 in his grace, his milite melted I he flihd anon. Auh zif he mei underziten bet ower bileaue falsie, so bet ou bunche bet ze muhten beon allunge iled ouer, ze weren swude i ben ilke stunde itemted, here mide ze unstrenceet, 7 his mihte waxed.

We dereded ine Regum pet Isboset lei Islepte Isette ane wummon uorte beon zeteward pet windwede hweate! Isomen Recabes sunen, Remon Islana, I ifunden pe wummon astunt of hire windwunge I iueollen aslepe, Iwenden in and slowen pene uniselie Isboset, pet wuste him so vuele. Pe bitocnunge herof is muche neod to understonden. Isboset on Ebrewish is "bimased mon" on Englisch. And nis he witterlich amased I ut of his witte pet, amidden his unwines lid him adun to slepen? Pe zeteward—pet is wittes skile—pet ouh forto winden hweate, I scheaden pe eilen I tet chef urom pe clene cornes, pet is, puruh bisi warschipe, sundren god from vuele, I don

Folio 73.

a unhules, T.

c ald fol. T. ald ganh. C.

e windwe. T. C.

b for hwi. T.

d Ue. C.

watching is painful to thee. Say yet," saith he, "one Nocturn." Why doth he say this? Only that thou shouldest sleep afterwards, when it might be time for thee to watch. Again, he persuadeth quite the contrary; and if thou art well able to watch, he bringeth drowsiness upon thee, or suggesteth such thoughts as these: "Wisdom is the best thing: I will go to sleep and arise again presently, and do more quickly than now what I ought now to do," —and thus, perhaps, it often happens that thou dost it not in the right time. On this subject I spoke before at large. In temptations of this kind there is none so wise and guarded, unless God defend him, that is not sometimes deceived. But this sublime sacrament, with steadfast faith, more than any thing else, unmasks his artifices, and breaketh his strongholds. Truly, dear sisters, when ye perceive him nigh you, while ye have steadfast faith, ye will only laugh him to scorn, because he is such an old fool, who comes to increase his own punishment, and plait a crown for you. As soon as he seeth you valiant and bold in the service of God, and in his grace, his power melteth away, and quickly he takes to flight. But, if he should perceive that your faith fails, so that it appears to you that ye might be quite led astray if ye were, at that hour, strongly tempted, then is your strength weakened, and his power increaseth.

We read in the Book of Kings b that Ish-bosheth lay and slept, and had set a woman to be keeper of the gate, who winnowed wheat. And the sons of Rechab, Remmon and Baanah, came and found that the woman had left off her winnowing and fallen asleep; and they went in and slew the unhappy Ish-bosheth, who guarded himself so ill. It is of importance that the meaning of this be well understood. Ish-bosheth, in Hebrew, signifieth "a man bewildered" in English. And is not he verily bewildered and out of his wits who,

^a Page 145. ^b 2 Samuel, iv. 5, 6.

The incident here related agrees with the Septuagint, and the Vulgate translation; but differs from the Hebrew and the authorised English version, in which the winnowing of wheat is not mentioned.

bene hweate into be gernere, 7 puffen euer awei bes feones chef bet nis to none binge nouht bute to helle smurore. Auh be bimasede Isboset, lo! hwu he dude maseliche. He sette one wummon uorto beon zeteward, bet is, feble wardein. Weilawei! ase monie dod so. Wummon is be reisun, bet is, wittes skile hwon hit unstrenced, bet schulde beon monlich 7 stalewarde b 7 kene ine treowe bileaue. pes zeteward leið him to slepen so sone so me biginneð kunsenten to sunne, 7 let bene lust gon inward 7 delit waxen. Hwon Recabes sunen, bet beo'd helle bearnes, ivinded so unwaker 7 so nesche zeteward, god in 7 slead Isboset, bet is, bene bimased gost bet in one slepie zemeleaste uorzeme him suluen. Pet nis nout to uorziten bet, ase holi writ telled, heo buruh stihten Isboset adun into [be] d schere. Her seid Seint Gregorie: "In inguinem ferire est uitam mentis carnis delectatione perforare." pe ueond puruh stiho e bet scher hwon delit of lecherie purled be heorte: 7 bis nis buten ine slepe of zemeleaste 7 of slouhoe, ase Seint Gregorie witned: "Antiquus hostis mox ut mentem ociosam invenerit, ad eam sub quibusdam occasionibus locuturus venit, et quædam ei de gestis præteritis ad Folio 73 b. memoriam reducit, audita quædam verba indecenter resonat." Et infra, "Putruerunt 7 deterioratæ sunt cicatrices meæ. Cicatrix ergo ad putredinem redit, quum peccati uulnus, quod per pœnitenciam sanatum est, in delectationem sui animum concutit." pis is bet Englisch: hwon be olde unwine isih'd ure skile slepen, he drauh him in anon intouward hire, 7 feolle mid hire o slepe, [l. speche] penchest tu, he seid, hwu be, oder beo, spec of flesches golnesse? And speked bus, be olde swike, touward hire heorte wordes bet heo iherde zare fulliche iseide, oder sihde bet heo iseih, oder hire owen fulden bet heo sumehwiles wrouhte. Al pis he put ford biuoren hire heorte eien, uorte bifulen hire mid pouhte of olde sunnen, hwon he ne mei mid neowe! 7 so he bringed ofte azean into be adotede soule, buruh licunge, beo ilke sunnen bet buruh reou'dfule sore weren zare ibet:

a masedliche. T.

b stalewurde. T. stadelwurde. C.

c gemles. T. scheomeles. C.

d i be. T. C.

e burhwrenches. T. burch stikes. C.

f advenit. MS. Oxon.

g i speche. T. C.

in the midst of his enemies, lieth down to sleep? The gate-ward -that is, reason-which ought to winnow the wheat and separate the refuse and the chaff from the clean grain, that is, by diligent carefulness to separate the good from the bad, and place the wheat in the granary, and blow always away the devil's chaff, which is fit for nothing but to smolder in hell. But the stupid Ish-bosheth, behold how foolishly he acted. He appointed a woman to be gateward, that is, a feeble warden. Alas! how many do the like! Woman is reason, that is, the understanding when it grows feeble, which ought to be manly, steady, and earnest in true faith. gate-ward layeth herself down to sleep, as soon as we begin to consent to sin, and permit the desire to go inward, and the fondness to increase. When the sons of Rechab, which are the children of hell, find such an unwatchful and indolent gate-ward, they go in and slay Ish-bosheth, that is, the bewildered spirit, which in a sleepy carelessness neglecteth himself. It is not to be forgotten that, as Holy Scripture informs us, they stabbed Ish-bosheth through the groin. Upon this St. Gregory remarks, "In inguinem ferire est vitam mentis carnis delectatione perforare." The fiend stabs through the groin when the fond desire of lechery perforates the heart: and this is done only in the sleep of carelessness and sloth, as St. Gregory sheweth, "Antiquus hostis mox ut mentem otiosam invenerit, ad eam sub quibusdam occasionibus locuturus venit, et quædam ei de gestis præteritis ad memoriam reducit, audita quædam verba indecenter resonat." And further, "Putruerunt et deterioratæ sunt Cicatrix ergo ad putredinem redit, quum peccati cicatrices meæ. vulnus quod per pænitentiam sanatum est, in delectationem sui animum concutit." This is the English: When the old enemy seeth that our reason is asleep, he immediately draweth nigh to her, and falleth into conversation with her; "Dost thou remember," saith he, "how this or that one spoke of the lust of the flesh?" And thus the old deceiver speaks to her heart words that she heard long ago indecently spoken; or of some sight that she saw; or of her own uncleanness which she formerly wrought. All this he places before

CAMD. SOC.

Folio 74.

so bet heo mei weopen 7 menen ase sori mon, mide be salınwuruhte: "Putruerunt," 7c. Weilawei mine wunden bet weren ueire iheled gedere's neowe wrusum, a 7 fo's on eft uorte rotien. Iheled wunde peonne bigine's for to rotien hwonne peo sunnen pet weren zare ibet kume'd eft mid likunge to munegunge, 7 slead beo unwarre soule. Gregorius: "Isboset inopinata morte nequaquam succumberet nisi ad ingressum mentis mulierem, id est, mollem custodiam deputasset." Al bis unlimp is icumen buruh be zetewardes slepe. Det nis nout iwar ne waker ne nis nout monlich, auh is wummonlich, ed to ouerkesten, beo hit wummon beo hit mon. peonne is al pe strenc'e efter þe bileaue, 7 efter þet me haueð truste to Godes helpe þet euer is neih bute zif bileaue trukie, ase ich her biuoren seide. Heo unstrencee pe unwhit b ? dee him suluen o fluhte anonrihte. Vor pi beo'd euer agean him herdi ase leun ine treowe bileaue : and nomeliche ide uondunge bet Isboset deide uppon, bet is golnesse. Lo, hwu ze muwen icnowen bet he is eruh e 7 unwrest, hwon he smit bideward. Nis he eruh c chaumpion bet skirmed touward be uet? bet seche's so lowe uorte smiten on his kemp ifere? And flesches lust is fotes wunde, ase was feor iseid beruppe: 7 tis is be reison hwareuore: al so ase ure vet bered us, al so ure lustes bered us ofte to binge bet us lust efter. Nu beonne, bauh bi foa hurte be o'de vet, bet is to siggen, fonded mid flesches lustes, uor so louh wunde ne dred tu nout to sore, bute zif hit to swud swelle, buruh skiles zettunge, mid to muche delit, up touward be heorte ! auh drinc peonne atterlose, d & drif pene swel e azeanward urommard pe heorte : pet is to siggen, penc ode attrie pinen pet God suffrede ode rode ? be swell schal setten. Prude, 7 onde, 7 wredde, heorte-sor uor worldliche pinge, deori uorlonginge, 7 ziscunge of eihte: peos beo's heorte wunden! and bet of ham vlowed zined deades dunt anon, buten zif heo been isalued. Hwon be ueond smit bideward, beenne hit is iwis forto dreden, and nout for vot wunden.

a wursum. C.

d atterlade berien. C.

b unwicht. C.

e swalm. C.

[·] c arch. C.

the eyes of her heart, that he may corrupt her with the remembrance of old sins, when he cannot with new. And thus he often bringeth again into the infatuated soul, through desire, the same sins which through penitential contrition were long since amended, so that she may weep and lament, as one in sorrow, with the Psalmist, "Putruerunt," &c. Alas! my wounds that were so well healed are gathering new matter, and begin again to fester. A healed wound begins to fester when the sins that were formerly amended come again, with desire, into the memory, and slay the unwary soul. Gregorius saith, Ish-bosheth would not have fallen by a sudden death if he had not placed a woman, that is, a timid warder, at the door of his mind. All this mishap came through the gate-ward's . That which is not wary and watchful is not manly but womanly—easy to overcome, whether it be man or woman. our strength, then, is according to our faith, and according to our confidence in God's help, which is ever nigh, except our faith give way, as I said before. Faith weakeneth the enemy and putteth him to flight immediately. Wherefore, be always as bold as a lion against him, with true faith; and especially in that temptation by which Ish-bosheth died, namely, the lust of the flesh. Behold how you may know that he is cowardly and weak, when he smites in this direction. Is not he a cowardly champion who strikes at the feet? who seeks to smite his antagonist so low? Now the lust of the flesh is a foot wound, as was said long before; and this is the reason of it: in like manner as our feet carry us, so our lusts often carry us to the object of our desires. Now then, although the enemy wound thee in the feet, that is to say, tempt thee with carnal pleasures, be not too much afraid for so low a wound, unless it should swell greatly, through the mind's consent, with too much delight, up toward the heart; and then, drink the antidote, a and drive the swelling away from the heart; that is to say, think of the bitter pains that God suffered on the cross, and the swelling will abate. Pride, envy, wrath, anxiety about worldly things, listless indolence,

a The herb betony, or penny-grass. Bosworth.

Prudes salue is edmodnesse: ondes salue, feolauliche luue: wreððes salue, bolemodnesse: accidies salue, redunge and misliche werkes, and gostlich urouren: ziscunges salue, ouerhowe of eoroliche binges: vestschipes salue, ureo heorte. Nu of be uorme. On alre erest, zif bu wilt been edmod, benc euer hwat be wonted of holinesse 7 of gostliche beawes. Penc hwat tu hauest of bi sulf. Pu ert of two dolen : of licame, 7 of soule, 7 in eider beod two binges bet muwen swude muchel meoken be, zif bu ham wel biholdest. Folio 74 b. I bine licame is ful'de 9 unstrenc'de. Nu, kumed of be vetles swuch ping ase [is] perinne. Of pine flesches vetles hwat cumed perof? Kume's perof smel of aromaz, o'der of swote healewi?b Deale.c Of te druie sprintles bere's winberien? And breres bere's rosen, ? berien, 7 blostmen? Mon, bi flesch, hwat frut bered hit, in all his openunges? Amidden be meste menkes d of bine nebbe, bet is, bet feirest del bitweonen smech mudes 7 neoses smel, ne berest tu two burles, ase bauh hit weren two priué burles? Nert tu icumen of ful slim? Nert tu mid ful'e a ifulled? Ne schalt tu beon wurmes fode? Nu a uleih mei eilen pe, 7 makien pe to blenchen. Eave meiht tu beon prut! Philosophus: "Sperma es fluidum: vas stercorum: esca uermium." Bihold, holie men bet weren sumehwules, hwu heo uesten, ? hwu heo wakeden:' ine hwuche passiun, I ine hwuche swinke heo weren: and so bu meiht icnowen bine owune woke unstrenc'e. Auh wostu hwat awilege's monnes feble eien bet is heie iclumben? bet he bihalt aduneward. Aug. "Sicut incentium est elationis respectus inferioris, sic cautela est humilitatis consideratio superioris." Al so ase hwa bihalt to beo bet beod of

a as per is in. C.

c Dele. C. Deu le set?

^b swote basme. C.

d menske. C.

and covetousness of wealth,—these are the wounds of the heart, and that which emanates from them immediately giveth a death blow, unless it be remedied. When the enemy smiteth in this direction, then is he truly to be feared, and not for foot wounds.

I. The remedy of pride is humility; of envy, love to one another; of wrath, patience; of indolence, reading, and various kinds of work, and spiritual consolation; the remedy of covetousness is contempt of earthly things; of avarice, liberality. Now, concerning the first. First of all, if thou wilt be humble, reflect always on your want of holiness and spiritual-mindedness. Consider what thou hast of thyself. Thou art of two parts—of body and soul, and in each are two things which may greatly humble thee, if thou rightly apprehendest In thy body is uncleanness and infirmity. Now, there cometh out of a vessel such things as it contains. What cometh out of the vessel of thy flesh? Doth the smell of spices or of sweet balsam come thereof? God knoweth. Do dry twigs often bear grapes? And do briars [l. thorns] bear roses, and berries, and flowers. Man, what fruit doth thy flesh bear in all its apertures? Amidst the greatest ornament of thy face; that is, the fairest part between the taste of mouth and smell of nose, hast thou not two holes, as if they were two privy holes? Art thou not formed of foul slime? Art thou not always full of uncleanness? Shalt thou not be food for worms? Even now, a fly may hurt thee and cause thee to shrink. Truly thou mayest easily be proud! "Thou art," saith the philosopher, "of slimy origin, a vessel of filth, food for worms." Look at the holy men of old; how they fasted, and how they watched; how great were the sufferings and labours they underwent; and thus thou mightest know thine own weak infirmity. But knowest thou what distorteth the weak eyes of a man who has climed up high? That he looks downward. Augustin saith, "As the sight of an inferior is an incentive to pride, so that of a superior is a warning to humility." For, as he who looks at those who are of humble station seemeth to himself to be of high station, so do thou look

a Ex spinis flores rosarum. MS. Oxon.

lowe liue, pet make's him punchen pet he is of heie liue, auh bihold euer upward touward heouenliche men bet clumben so heie 7 teonne schalt tu iseon hu lowe bu stondest. Vesten ane seoueniht to breade I to watere : oder preo niht togederes wakien,-hwu wolde hit unstrenceen bine fleschliche strence! pus peos two binges bihold i bine licame—fulde 7 unstrencde. I bine soule, oder two—sunne 7 ignorance: bet is, unwisdom 7 unwitenesse. Vor ofte ber tu wenest bet beo god is vuel, 7 soule murore. Bihold mid wet eien bine scheomefule sunnen: dred zet bine woke kunde bet is eð aworpen: and seie mid te holie monne, bet bigon uorte weopen 7 seide, bo me tolde him bet on [of] his feren was mid one wummone iuallen ine flesliche ful'de, "Ille hodie, ego cras:" bet is, "He to dai, ich to morwen." Ase bauh he seide: Of al so unstronge cunde ich am ase he is, 7 al swuch me mei bitiden, bute zif God me holde. pus, lo, pe holi mon nefde, of pen oore mone pet was iuallen ine sunne, non wunderliche ouerhowe, auh biweop his unhep, 7 dredde bet him al swuch muhte bitiden. O pisse wise makied edmod a 7 meoked our heorte. Bernardus: "Superbia est appetitus proprie excellencie: humilitas contemptus ejusdem." Al so as prude is wilnunge of wurðschipe, riht al so, per to zeines, edmodnesse is forkesting of wurðschipe, I luue of lute hereword I of louhnesse. Des beau is alre beauwene moder, I streoned ham alle. De bet is umbe, widouten hire, uorte gederen gode peauwes, he bered dust ide winde, ase Seint Gregorie witned: "Qui sine humilitate uirtutes congregat quasi qui in uento puluerem portat." pes one bid iboruwen: pes one widbuwed bes deofles gronen b of helle, ase ure Louerd seide to Seint Antonie bet iseih al bene world ful of bes deofles tildunge.c "A, Louerd!" cwed he, "hwo mei wid beos witen him bet he ne beo mid summe of peos ikeiht?" "One pe edmode," cwed ure Louerd. So lutel bing is edmodnesse 7 so smel bet no grone ne mei hire

etholden. And, lo, muche wunder: pauh heo makie hire so lutel, ?

Folio 75.

a eadmodie of. T. C.

b snares. T. grunen. C. Scotice, girns, grins.

e tyld, to cover. Scot.

always upward to heavenly men, who have climbed on high, and then thou shalt see how low thou standest. To fast a week on bread and water, or to watch three nights together, how would it enfeeble thy bodily strength? Thus, look at these two things in thy body, uncleanness and weakness: in thy soul, other two, sin and ignorance; that is, folly and want of judgment; for often that which thou thinkest to be good is evil and soul-murder. Behold with wet eyes thy shameful sins. Dread continually thy weak nature, which is easily overcome, and say, with the holy man who began to weep and said, when he was told that one of his companions had fallen with a woman into carnal uncleanness, "Ille hodie, ego cras;" that is, "He to day, I to-morrow: "a as if he had said, I am of the same infirm nature as he is, and the very same may happen to me, unless God sustain me. Lo! thus, the holy man had no overweening contempt of the other man that was fallen into sin, but wept his mishap, and dreaded that the very same might befal him-In this manner, keep your heart humble and meek. Bernard says, "Superbia est appetitus propriæ excellentiæ; humilitas contemptus ejusdem." As pride is a desire of worship, so, on the contrary, humility is the rejecting of worship, and the love of moderate commendation and of meekness. This virtue is the mother of all virtues, and giveth birth to them all. He who tries, without this, to acquire excellent virtues beareth dust in the wind, as St. Gregory testifieth, "Qui sine humilitate virtutes congregat, quasi qui in vento pulverem portat." This virtue alone is saved: this alone evadeth the snares of the devil of hell, as our Lord said to St. Antony, who saw all the world full of the devil's hidden traps. "Ah Lord!" quoth he, "who may guard himself against these so that he is not caught with some of them?" "Only the humble," quoth our Lord. So little a thing is humility, and so small, that no snare may hold it fast. And here is a very wonderful thing: for, though it make itself so little, and so meek, and so small, yet it is the strongest thing of all, inasmuch as all spiritual strength comes

^a The same story is told in page 226.

Folio 75 b. so meoke, I so smel, heo is paul pinge strengest, so pet of hire is euerich gostlich strenc'de. Seint Cassiodore hit witned: "Omnis fortitudo ex humilitate:" auh Salomon seid be reisun hwui! "Vbi humilitas ibi sapiencia:" per ase edmodnesse is, per, he seið, is Jesu Crist, bet is, his Feder wisdom, 7 his Feder strence. Nu, nis no wunder beonne, bauh strenc'e beo ber ase he is, buruh grace inne wuniinde. puruh pe strence of edmodnesse he awerp pene wurse a [l. burse] of helle. pe zeape wrastlare nimed zeme hwat turn his fere ne cunne nout, bet he mid wrastled : vor, mid ben ilke turn he mei hine unmunlunge aworpen.b Al so dude ure Louerd. He iseih hu ueole be grimme wrastlare of helle breid up on his hupe, 7 werp, mid be haunche turn, into golnesse, bet rixled i be lenden. He hef an heih monie, 7 iwende abuten mid ham, 7 sweinde ham buruh prude adun into helle grunde. O, pouhte ure Louerd pet al pis biheold, "I schal don be enne turn bet tu ne cubest neuer, ne ne meiht neuer cunnen "-pene turn of edmodnesse, pet is, pe uallinde turn. And feol urom heouene to per eorde, 7 streihte him so bi per eorde, bet te feond wende bet he were al eordlich: 7 was bicherd c mid tet turn, 7 is zete eueriche deie of edmode men 7 wummen bet hine wel cunnen. On o'der half, ase Job seide, he ne mei, uor prude, zet bute biholden heie: "Omne sublime uident oculi ejus." Holie men bet holdet d ham lutte 7 of lowe liue, heo beod ut of his sihe. De wilde bor ne mei nout buwen him uorte smiten hwam se ualled adun, I puruh meoke edmodnesse strecched him bi per eorde. He is al kareleas of his tuxes. Dis nis nout agean bet ich habbe Folio 76. iseid er, bet me schal stonden euer to-zeines be deofuel: uor bet stonding is treowe trust of herdi bileaue uppon Godes strenc'de: and his fallinge is edmod enowunge of bin owune woenesse ? of bine owune unstrence. Ne non ne mei stonden so bute zif he pus falle! bet is, bute zif he lete lute tale 7 unwurd of him suluen: biholden

a burse? byrs. gigas, latro, lupus.

b hodlinges casten. T. hidlings, Scotice, unobservedly.

c bilurt, T. bilurd. C.

d holded.

from it. St. Cassiodore sheweth this, "All courage is from humility." And Solomon telleth the reason of it, "Ubi humilitas, ibi sapientia: "a Where there is humility there, saith he, is Jesus Christ; that is, his Father's wisdom and his Father's strength. Now it is no wonder, then, that there is strength where he is, through in-dwelling grace. Through the strength of humility he overcame the giant of hell. The wary wrestler carefully observes what stratagem his mate, with whom he wrestles, is ignorant of; for with that particular stratagem he may overthrow him unawares. Thus did our Lord. He saw how many the fierce wrestler of hell caught up on his hip, and threw, with the cast of the thigh, into lechery, which rules in the loins. He heaved up many, and turned round with them, and swung them through pride down into the depth of hell. O! thought our Lord when he beheld all this, "I shall practise upon thee a sleight that thou never knewest nor ever could know "—the sleight of humility, which is the falling stratagem. And he fell from heaven to the earth, and stretched himself in such a manner on the earth, that the fiend thought that he was all earthly; and he was outwitted by that stratagem, and is still every day, by humble men and women who are well skilled in it. On the other hand, as Job saith, he may not yet for pride but look high. "His eyes behold all high things." b Holy men who think little of themselves and live humbly are out of his sight. The wild boar cannot stoop to smite him who falleth down, and through meek humility stretcheth himself on the ground: he is quite secure from his tusks. This is not contrary to that which I said before, that we ought always to stand against the devil. For this standing is faithful confidence of firm belief in God's power; and this falling is humble consciousness of thine own weakness, and of thine own want of strength; nor can any man so stand except he thus fall; that is, except he think himself of small account and unworthy, and look always at his blackness and not at his fairness, because the fairness

euer his blake 7 nout his hwite, uor i pet hwit awilege 5 pe eien. Edmodnesse ne mei neuer beon inouh ipreised: uor pet was pet lescun pet ure Louerd inwardlukest lerede alle his icorene, bo 5 e mid werke 7 mid worde: "Discite a me, quia mitis sum 7 humilis corde." In hire he helde 5 nout one dropemele, auh zeote 5 vlowinde wellen of his grace, ase sei 5 pe salm-wuruhte: "Qui emittis fontes in conuallibus." I pe deales, he sei 5, pu makest wellen uorto springen. Auh heorte to-bollen 7 to-swollen, 7 ihouen on heih ase hul—peo heorte ne ethalt none wete of Godes grace. A bleddre ibollen ful of winde ne duue 5 nout into peos deope b wateres: auh a nelde prikiunge worpe 5 al ut pene wind. Al so, on e 5 elich stiche, o 5 er on e 5 elich eche c make 5 uorte understonden hwu lutel wur 5 is prude, and hwu egede ping is horel.

Ondes salue, ich seide, þet was feolaulich luue, and god vnnunge : 7 god wil, per ase milite of dede wonted. So muchel strencee haued luue I god wil bet hit maked odres god ure god, ase wel ase his pet hit wurched. Sulement luue his god: beo wel ipaied e ? gled perof, 7 so bu turnest hit to be, 7 makest hit bin owen. Seint Gregorie hit witned: "Aliena bona si diligis tua facis." Lif bu hauest onde of o'dres god, bu attrest be mid helewi, 7 wundest be mid salue. pi salue hit is, zif bu hit luuest, azean soule hurtes ! and hi strenc de agean he ueond is al het god het odre dod, zif hu Folio 76 b. hit wel unnest. Sikerliche ich ileue pet ne schal flesches fondunge, nan more ben gostlich, ameistre be neuer zif bu ert swete iheorted, ? edmod 7 milde, and luuest so inwardliche alle men 7 wummen, 7 nomeliche ancren, bine f leoue sustren, bet tu ert sori of hore vuel, 7 gled of hore god ase of pin owune: vnnen bet alle bet luuied be luueden ham ase þe, 7 dude ham uroure ase þe. Lif þu hauest knif oder clod, mete oder drunch, scrowe oder quaer, holi monne uroure,

a ane drope in a lim. T.

[.]

e oder warch. T.

^{*} cweme. T. C.

b halewinde. T. C.

d orhel. T. orehel. C.

f bode bine bredre 7 tine. T.

dazzles the eyes. Humility can never be sufficiently commended, for it was the lesson which our Lord most earnestly taught all his elect, both by word and work, "Learn of me, for I am meek and lowly in heart." a In this [virtue] he poureth not merely drop by drop, but he poureth in a flowing stream, the fountains of his grace, as the Psalmist saith, "Qui emittis fontes in convallibus." "In the dales," saith he, "thou makest fountains to well up." But a heart inflated, and swollen, and lifted up as a hill—such a heart retains none of the dew of God's grace. A bladder inflated full of wind diveth not into those deep waters; but the pricking of a needle letteth out all the wind. In like manner a slight stitch or a slight pain maketh one understand how worthless is pride, and how stupid b a thing is vanity.

II. The remedy for envy, I said, was love to one another, and doing them good; and good will, where the ability to do is wanting. So great efficacy hath love and good will, that it maketh the good which it doth to another our own, as well as his. Only love his good; be well pleased and glad of it, and thus thou turnest it to thyself, and makest it thine own. St. Gregory sheweth this: "If thou lovest the good of another, thou makest it thine own." If thou hast envy of another's good, thou poisonest thyself with balsam and woundest thyself with salve. Thy salve it is—if thou lovest it—against the wounds of the soul; and thy strength against the fiend is all the good that another doeth, if thou art well pleased with it. I firmly believe that neither carnal nor spiritual temptation shall ever master thee if thou art kind-hearted, and humble, and meek, and lovest so sincerely all men and women, and especially anchoresses, thy dear sisters, that thou art as sorry for their evil, and glad of their good, as of thine own: desire that all who love thee love them as well as thee, and comfort them as well as thee. If thou hast a knife or a garment, food or drink, scroll or book, the holy man's comfort, or

oder eni oder þing þet ham wolde ureomien, vnnen þet tu heuedest wonte þerof, wið þen þet heo hit heueden. And zif eni is þet naueð nout þe heorte þus afeited, mid seoruhfule sikes, bode bi deie 7 ec bi nihte, grede on ure Louerd, and neuer grið ne ziue him er he, þuruh his grace, habbe hire swuch aturned and imaked.

Salue of wredde, ich seide, was polemodnesse! pet haued preo steiren-heie, 7 herre, 7 alre heixt, 7 nexst be heie heouene. Heih is be steire zif bu polest for bine gulte: herre zif bu nauest gult: alre hexst zif bu bolest uor bine god dede. "Nai," seid sum amased ping, "zif ich heuede gult berof, ich nolde neuer menen." Ert tu, bet so seist, ut of pine witte? Is pe leouere uorte beon Judases feolawe ben Jesu Cristes fere? Bode heo weren anhonged: auh Judas for his gulte, 7 Ihu, widuten gulte, uor his muchele godleich was anhonged o de rode. Hwederes fere wult tu beon? Mid hweder wult tu bolien? Of bis is beruppe iwriten muchel: hu he is bi uile a pet misseid pe oder misded pe: and nis pet iren b acursed pet iwurded pe swarture 7 pe ruhure so hit is ofture 7 more iviled? Gold and seoluer clensed ham of hore dros ide fure. Lif bu gederest dros perinne, pet is azean kunde. Argentum reprobatum vocate eos. pe caliz pet was imelt ide fure I stroncliche iwelled, and seo den, puruh so monie duntes & frotunges, to Godes nebbe [biheue] so swude ueire afeited, wolde he, zif he kude speken, awarien his clensing fur 7 his wuruhte honden? Al pes world is Goddes smidde, uorte smeddien his icorene. Wultu pet God nabbe no fur in his smidde—ne belies—ne homeres? Fur: bet is, scheome ? pine: ' be belies: ' bet beo'd beo bet missigge'd be: ' bine homeres:' pet beo'd peo pet herme'd pe. penc of pis asaumple, [Augustinus] "Quid gloriatur impius si de ipso flagellum faciat Pater meus?"

Folio 77.

^{* [}be file fret of be irn be rust] tet ragget,] maked hit hwit] smede.] C. Note.

b or. T. C. [Golt, seluer, stel, irn, copper, mestling, breas: al is icleopet or.] C. Note. c [behoof, or use]; written in the margin, in paler ink, probably by some one who disapproved of making images of Christ. nebbe, face, in the text is expuncted, and is therefore omitted in the translation.

any thing that would benefit them, desire that thou hadst it not, provided that they had it. And if any one hath not her heart thus disposed, let her, with sorrowful sighs, cry to our Lord by day and by night, and never give him peace until he, by his grace, have so changed and formed her.

III. The remedy of wrath, I said, was patience, which hath three degrees, high, and higher, and highest of all, and nearest the high heaven. The degree is high if thou sufferest patiently for thy own guilt; higher if thou art not guilty; highest of all if thou sufferest for the good thou hast done. "Nay," saith some bewildered thing, "if I were guilty of it, I would never complain." Art thou that sayest so out of thy wits? Wouldst thou rather be Judas's fellow than the companion of Jesus Christ? Both were hanged; but Judas for his guilt, and Jesus without guilt, was hanged on the cross for his great goodness. Of which of the two wouldest thou be the fellow sufferer? Upon this subject much is already written above, as how he that saith or doth thee wrong is thy file: a and is not that iron accursed that becometh the blacker and the rougher the oftener and the more it is filed? Gold and silver are purified from their dross in the fire. If thou gatherest dross therein, it is contrary to nature. "Reprobate silver call ye them." b If the chalice could speak, which was molten in the fire, and made to boil vehemently, and then, with much beating and polishing, made into so very beautiful a form for the service of God, would it curse the purifying fire and the hands of its artificer? The whole world is God's smithy, in which he forgeth his elect. Wouldst thou that God had no fire in his smithy, nor bellows, nor hammers? Fire—that is, shame and pain; bellows—that is, they who speak evil of thee; thy hammers-that is, they who do thee harm. Think of this example. Augustine saith, "Why doth the wicked man boast, if my Father make of him a scourge?" When a day of redress

a Page 185.

Hwon dei of rihte is iset, ne ded he muchel scheome be demare bet, a bis half be iset deie, breked be triws, 7 awreked him of be, oder of him seoluen? And hwo is pet not wel pet domesdei is dei iset uorte don alle men riht. Hold pe triws peo hwules. Hwat wouh so me euer do'd be, be rihtwise demare haue'd iset enne dei uorte loken a riht bitweonen ou. Ne do bu nout him scheome, so bet tu uorhowie wreche of his dome ? nime to bin owune dome. Two pinges beod pet God haued etholden to him sulf-pet beod, wurdschipe 7 wreche, ase holi writ witnes. Hwo so euer on him sulf nimed ouder of peos two, he robbed God 7 reaued. "Gloriam meam alteri non dabo." Item: "Mihi uindictam b et ego retribuam." Deale. Ert tu so wro'd wi'd mon o'der wi'd wummon bet

Folio 77 b. tu wult, forte wreken be, reauen God his strenc'de?

Accidies salue is gostlich gledschipe, 7 froure of gledful hope, buruh redunge, 7 buruh holi bouhte, over of monnes muve iseid. Ofte, leoue sustren, ze schulen vren lesse uorte reden more. Redunge is god bone. Redunge teched hu? hwat me schal bidden: and beoden bizited hit efter. Amidde be redunge, hwon be heorte liked wel, beonne cumed up a deuociun, 7 tet is wurd o monie bonen. Vor so sei Seint Ierome : "Semper in manu tua sacra sit lectio : tenenti tibi librum sompnus subripiat et cadentem faciem pagina sancta suscipiat." Holi redunge beo euer i pine honden : slep go uppe be ase bu lokest peron, 7 pe holie pagine ikepe pi uallinde neb :" and so pu schalt reden 7 zeorneliche 7 longe. Euerich bing me mei, bauh. ouerdon. Best is euer imete.

Azeines ziscunge. Ich wolde bet obre schuneden, ase ze dob, gederunge. To much felreolac kundled hire ofte. Vreo iheorted 7e schulen beo. Anker, of o'der freolac, haue'd ibeon o'derhwules to freo of hire suluen.a Golnesse cumed of ziuernesse 7 of flesches

b Sic. * to don. T.

the text has "puruh:" "wurd" is substituted as a better reading from T. and C.

is fixed, doth not he greatly affront the judge, who, before the appointed day, breaketh the truce and avengeth himself on thee or on himself? And who does not know well that Doomsday is a day appointed in which to do justice to all men? Meanwhile, keep the truce. Whatever wrong men do thee, the righteous Judge hath appointed a day in which to see justice done between you. Do not thou affront him by despising the vengeance of his judgment, and taking vengeance according to thy own judgment. There are two things which God hath reserved to himself—worship and vengeance, as Holy Writ sheweth. Whosoever taketh to himself either of these two, robbeth God and reaveth from him. "My glory will I not give to another." Also, "Vengeance is mine, and I will repay." God knoweth! Art thou so enraged against man or woman that, to avenge thyself, thou wilt rob God of his might?

IV. The remedy for indolence is spiritual joy, and the consolation of joyful hope from reading and from holy meditation, or when spoken by the mouth of man. Often, dear sisters, ye ought to pray less, that ye may read more. Reading is good prayer. Reading teacheth how, and for what, we ought to pray; and prayer afterwards obtaineth it. In reading, when the heart feels delight, devotion ariseth, and that is worth many prayers. St. Jerome saith, "Semper in manu tua sacra sit lectio; tenenti tibi librum somnus subripiat, et cadentem faciem pagina sancta suscipiat." "Let holy reading be always in thy hand. Sleep may fall upon thee as thou lookest thereon, and the sacred page meet thy drooping face;" and thus long and intently must thou read. Every thing, however, may be overdone. Moderation is always best.

V. Against covetousness. I could wish that others avoided, as ye do, gathering. Too much liberality often breedeth it. Free hearted ye ought to be. But an anchoress, from other's liberality, hath sometimes been too free of herself. Lechery cometh of gluttony and of carnal ease; for, as St. Gregory saith, "Meat and

a Isaiah, xlii. 8.

b Romans, xii. 19.

eise: vor ase Seint Gregorie seid, "Mete 7 drunch ouer rihte temed breo teames: lihte wordes, 7 lihte werkes, 7 lecheries lustes." Vre Louerd beo idoncked, bet haued iheled ou of ziuernesse, minc leoue sustren: auh golnesse ne bið neuer allunge clene acweint of flesches fondunge. Auh bet understonded wel, bet breo degrez beod berinne, as Seint Beornard witnes. pe uorme is cogitaciun : pe oser is affectiun: pe pridde is kunsence. Cogitaciuns, pet beo'd fleoinde pouhtes pet ne lested nout: 7 peos, ase Seint Beornard seid, ne hurted nout be soule: auh bauh heo bispeted hire mid hire blake spotle, b so bet heo nis nout wurde bet Jesu Crist, hire leofmon, bet is al ueir, ne cluppe hire ne cusse er heo beo iwaschen. Swuch fulde, ase hit kumed lihtliche, aged awei lihtliche, mid uenies, mid confiteor, 7 mid alle god deden. Affectiun is hwon be bouht ged inward, 7 be delit kumed up, 7 be lust waxed. peonne, ase was be spotle er upon be hwite hude, ber waxed wunde ? deoped into be soule, efter pet pe lust ged, 7 te delit perinne, furdre 7 furdre. peonne is neod forto zeien, "Sana, Domine, animam meam !" Louerd hel me, uor ich am iwunded. "Ruben, primogenitus meus, non crescas:" Ruben, bu read beof, bu blodi delit, ne waxe bu neuer! Kunsence, bet is skiles zettunge hwon be delit ide luste is igon so oueruord bet ter nis non widsigginge, zif ber were eise uorto fulfullen pe dede.d pis is hwon pe heorte drawed lust into hire, ase bing bet were amased, 7 fod e on ase to winken 7 forte leten bene ucond iwurden, 7 leid hire sulf aduneward, 7 buhd him ase he bit, 7 zeied creaunt, creaunt, ase swowinde. peonne he, kene pet was er eruh, -peonne leaped to bet stod er neorrento, 7 bit deades bite o Godes deore spuse. I wis deades bite, vor his ted beod attrie, ase of ane wode dogge. Dauid, ide sauter, cleoped hine dogge. "Erue a framea Deus animam," 7c.

Folio 78.

a [b is in hire ahne bodi, large towart lechur, burh hire gestninges.] C. Note.

b speckes. T. speches. C. "fædant maculis." MS. Oxon.

c p ter nere na widsake. T. d to be fole dede. T. to fulle be dede. C.

e feoles. T. cueard, C.

drink more than enough bringeth forth a threefold progeny; light words, light deeds, and wantonness. Our Lord be thanked, who hath cured you of gluttony, my dear sisters; but carnal desires are never completely extinguished from among the temptations of the flesh. But know this, that there are three degrees therein, as St. Bernard testifieth. The first is cogitation; the second is affection; the third is consent. Cogitations are flying thoughts that do not last; and these, according to St. Bernard, hurt not the soul; but yet, they spit upon her with their black spittle, so that she is not worthy to be embraced or kissed by Jesus Christ, her beloved, who is altogether fair, before she is washen. Such impurity, as it cometh lightly, goeth away lightly with the help of prayer, confession, and all good works. Affection is when the thought goeth inward, and fondness is excited, and the desire increaseth. Then, as was the little spot at first upon the white hood, there groweth a wound, and penetrateth deeply into the soul, according as the desire and the fondness go in further and further. Then there is need to cry, "Sana, Domine, animam meam;" "Lord, heal me, for I am wounded." "Reuben primogenitus meus non crescas!" a "Reuben thou red thief; thou bloody desire; mayest thou never increase!" Consent, that is, the willingness of the mind when the fondness of the desire is gone so much too far that there is no refusing, if there were a convenient opportunity to commit the action. This is when the heart draweth desire into itself, as a bewildered thing, and begins, as it were, to wink b and to permit the fiend to do what he pleases, and layeth herself down and inclineth to him as he bids, and crieth "I yield, I yield," as if about to faint. Then he becometh bold who was at first timid. Then he leapeth near, who was at first at a distance, and bites the bite of death on God's dear spouse. I wis, the bite of death, for his teeth are venomous as the teeth of a mad dog. David, in the Psalms, calleth him dog, "Deliver my soul from the sword, my darling from the power of the dog."c

^a Genesis, xlix. 3, 4.

b Qu. to waver? Wancol A. S. wavering, irresolute.

c Psalm xxii, 20,

CAMD. SOC.

Uor pi, mi leoue suster, so sone so pu euer underzitest pet tes dogge of helle kume's snakerinde mid his blodie vlien a of stinkinde bouhtes, ne lie bu nout stille, ne ne site nouder uorte loken hwat he wule don, ne hu ueor he wule gon :' ne ne seie bu nout slepinde, "Ame dogge go herut: hwat wultu nu herinne?" bis tolled him Folio 78 b. touward be. Auh nim anon bene rod stef, mid nemmunge idine mude, I mid be merke idine hond, mid bouhte idine heorte, I hot him ut hetterliche-be fule kur dogge-7 lidere to him luderliche mid te holie rode steue. Lif him stronge bac duntes :' bet is to siggen, rung up 7 sture be: hef up on heie eien 7 honden touward heouene: gred b efter sukurs. "Deus in adjutorium: Veni Creator: Exurgat Deus, in nomine tuo: Domine, quid multiplicati sunt: Ad te, Domini, levavi: Levavi oculos meos." Alle pe salmes ouer. And zif pe ne cume's nout sone help, gred luddure mid hote heorte. "Vsquequo, Domine, obliuisceris me, in finem?" And so, al pene salm ouer. Pater noster: 'Credo: 'Aue Maria: mid halsine bonen o bine owune ledene :' 7 smit herdeliche c adun pine cneon to per eorde :' 7 breid up bene rode stef, 7 sweng d him azean a nour halue-bene helle dogge. Pet nis nout elles bute blesce pe al abuten mid te eadie rode tocne. Spit him amidde be bearde to hoker 7 to schom, bet flikered so mit be, I fiked mid dogge uawenunge, hwon he uor so liht wurd -for be licunge of o lust one hond hwule, cheaped bine soule, Godes deore spuse, f pet he bouhte mid his blode, 7 mid his deorwurde deade ode deore rode. Euer bihold hire wurd bet he paide uor hire: 7 dem perefter pris, 7 beo on hire pe deorre: 7 ne sule pu neuer so edeliche, his fo & pin eider, his deorewurde spuse, bet costnede him so deore. Vorte makien be deofles hore of hire is reouve ouer reou'de. To unwreste, mid alle, heo is bet mei, uorte hebben up hire preo uingres ouercumen hire fo, 7 ne lust uor sloude. Hef up, fordi, mid treowe bileaue 7 mid herdie, up pine preo uingres, 7

Folio 79.

^{*} flehes. T. flegen. C.

c smerteliche. T. C.

schoarne. T. scarn. C.

b geie. T.

d swench. T.

bugging. T. C. mercem. MS. Oxon.

Wherefore, my dear sister, as soon as ever thou perceivest that this dog of hell cometh sneaking with his bloody fleas of corrupt thoughts, lie thou not still, nor yet sit, to see what he will do, or how far he will go; and say not to him in a sleepy manner, "Friend dog, go out hence; what wouldest thou have here?" This enticeth him toward thee. But take up at once the staff of the cross, at the same time pronouncing the sacred name with thy mouth, with the sign in thy hand, and with thought in thy heart, command him sternly to go out—the foul cur dog; and beat him severely with the staff of the holy rood. Give him hard back strokes; that is to say, rouse up and bestir thyself: lift up your eyes and hands toward heaven, cry for succour, "Haste thee, O God, to deliver me." a "Come Holy Ghost." "Let God arise." b "Save me, O God, for thy name's sake." c "Lord, how are they increased that trouble me." d "To thee, O Lord, have I lifted up my soul." e "I have lifted up my eyes." f All the Psalms through. And if help cometh not to thee soon, cry louder with fervent heart, "How long wilt thou forget me, O Lord, for ever?" g And so on through the whole Psalm: the Lord's Prayer, the Belief, the Salutation of the Virgin Mary, with deprecatory prayers in thy own language; and smite your knees down smartly to the earth, and snatch up the rood staff, and swinge him again on every side—the hell hound. That is nothing else than bless thyself all around with the holy sign of the Spit, in contempt and scorn, upon his beard who thus dangleth about thee, and flattereth thee with the fawning of a dog, when, for so small a price—for the momentary gratification of a desire, he tries to purchase thy soul—God's dear spouse, which he bought with his blood, and with his precious death on the dear cross. Look always at her price that he paid for her; and by that value her, and hold her the dearer; and never sell thou so cheaply, either to his enemy or thine, his beloved spouse that cost him so dear. To

^{*} Psalm lxx.

b Psalm lxviii.

c Psalm liv.

d Psalm iii.

e Psalm xxv.

¹ Psalm exxi.

F Psalm xiii.

mid te holie rode steaue, þet him is lovest kuggel, leie on þe deouel dogge. Nem ofte Jesu, 7 cleope his passiun to helpe, 7 halse him bi his pinen, 7 bi his deorewurde blode, 7 bi his deade o rode. Vlih into his wunden: creop in ham mid bine boulte. bet beod al opene.a Muchel luuede he us bet lette makien swuche burles in him uorte huden us inne. And mid his deorewurde blode biblodege bine heorte. "In petram: abscondere fossa humo." Go into be stone, he seid, be prophete, and hud be ide doluene eorde: bet is, ide wunden of ure Lourdes flesche bet was ase idoluen mit te dulte b neiles, ase he ide sautere longe biuoren seide, "Foderunt manus meas, et pedes meos :" pet is, heo duluen mine vet 7 mine honden. He ne seide nout bet heo burleden mine vet 7 mine honden, auh duluen. Vor efter bisse lettre, c ase vre meistres sigged, be neiles weren so dulte bet heo duluen his flesch, 7 to breken be bones, more pen purleden, uorte pinen him sarre. He himsulf cleoped pe touward peos wunden: "Veni columba in foraminibus petræ, in cauernas macerie." Mi kulure, he seio, ure Louerd, kum and hud be ide purles of mine limen, and ide holes of mine side. Muchel luuede he peo kulure, pet he swuche holes d makede. Loke nu pet tu bet he cleope'd kulure, habbe kulure kunde, bet is widnten galle, and kum to him baldeliche, and make be scheld of his passiun, and seie, mid Jeremie: "Dabis scutum cordis, laborem tuum:" bet is, bu schalt ziuen me, Louerd, heorte-scheld azean be ueonde: bet Folio 79 b. beo'd bine swincfule pinen. pet heo swincfule weren he scheauwede hit so'dliche e inouh be he swette ase blodes swotes dropen bet urnen adun to per eoroe. Me schal holden scheld ine vihte, up a buuen be heaued, oder azean be breoste, and nout drawen hit behinden be. And riht al so zif bu wult bet te holie rode-stef beo bi scheld, and tet Godes stronge passiun falsie pes deofles wepnen, ne drauh pu hit nout efter be, auh hef hit on heih abuuen bin heorte heaued, idine breoste eien. Hold hit up azean be ueonde, and scheau hit him

^{*} ne beo8 ha al opene? C.

b dulle, T. C.

^c Literam. MS. Oxon. "LITERA, nude, Latina lingua." Du Cange.

d hudles, T. C.

e openliehe. T. witterliche. C.

make of her the devil's paramour, is sorrow beyond all sorrow. Too depraved, withal, is she, who might, by holding up her three fingers, overcome her foe, and desires it not, through sloth. Hold up, therefore, with true and firm faith thy three fingers, and with the holy rood-staff, which is the cudgel which he loathes most, lay on the devil-dog. Name Jesus often, and invoke the aid of his passion, and implore him by his sufferings, and by his precious blood, and by his death on the cross. Fly into his wounds; creep into them with thy thought. They are all open. He loved us much who permitted such cavities to be made in him, that we might hide ourselves in them. And, with his precious blood, ensanguine thine heart. "Ingredere in petram, et abscondere in fossa humo;" "Go into the rock," saith the prophet, "and hide thee in the pit which is dug in the earth;" a that is, in the wounds of our Lord's flesh, which was as if dug into with the blunt nails, as he said long before in the Psalter, "Foderunt manus meas et pedes meos;" b that is, they dug my feet and my hands. He did not say, they pierced my feet and my hands, but dug. For, according to this Latin, as our teachers say, the nails were so blunt that they digged his flesh, and broke the bones rather than pierced them, to torment him the sorer. He himself calleth thee toward those wounds, "Veni columba in foraminibus petræ, in cavernas maceriæ: "c "My dove," saith our Lord, "come and hide thyself in the cavities of my limbs, and in the holes of my side." Great was his affection for the dove for which he made such hiding places. See now that thou, whom he calleth dove, have the nature of a dove, which is without gall, and come to him boldly, and make his sufferings thy shield, and say with Jeremiah, "Dabis scutum cordis laborem tuum;" d that is, "Thou shalt give me, O Lord, a heart-shield against the enemy; which is thy laborious sufferings." That they were laborious, he shewed manifestly enough, when he sweated, as it were drops, the sweat of

^a Isaiah, ii. 10.

b Γsalm xxii, 16.

c Canticles, ii. 14.

d Lament, iii, 65. Vulgate translation.

witterliche. pe sihde one perof bringed him o fluhte: vor bode him agrised per azean 7 scheomed ut of his witte, efter be ilke time bet ure Louerd ber mide brouhte so to grunde his kointe kuluertschipe 7 his prude strencoe. Lif bu, buruh bine zemeleaste, werest te erest wocliche, a 7 ziuest be ueonde inzong to uord ide urumde, so þet tu ne meiht recoilen him azanward uor þine muchele unstrenc'de, auh ert ibrouht so uord ouer bet tu ne meiht bis scheld holden o bine heorte, ne wrenchen be berunder frommard be deofles earewen, nim þe uorð alast Seinte Beneites salue, þauh ne þerf hit nout beon so ouerstrong ase his was: ' bet of be walewing, rug ? side ? wombe orn al o grure blode: auh hure 7 hure b zif pi sulf, hwon pe [l. he] strongest stont, one smerte discepline, 7 drauh, ase he dude, bet swete likunge into smeortunge. Ant zif bu bus dest nout, auli slepinde werest be, he wule gon to uord upon be er bu lest wene, ant bringen be of fule bouhte into delit of ful sunne:'c and so he bringed be al ouer into skiles zettunge, bet is deadliche sunne, widuten be dede! I so is ek be delit of be stincginde lust widuten graunt of be werke, so long hit mei ilesten, hwon be skile ne uihteð no lengre per togeines. "Nunquam enim judicanda est delectatio esse morosa dum ratio reluctatur 7 negat ascensum."d Vor bi, leoue suster, ase ure Louerd lered pe, to tred pe neddre heaued, pet is, be beginnunge of his fondunge: "Beatus qui tenebit 7 allidet parvulos suos ad petram." Eadi is he, sei Dauid, pet widhalt hire e on erest, and to breked to be stone be ereste sturunges hwon bet fleschs arised beo hwule bet heo beod zunge. Vre Louerd is icleoped ston uor his treounesse. And ek in Canticis: "Capite nobis uulpes paruulas quæ destruunt vineas." Nimeð 7 keccheð us, leofmon, anon be zunge uoxes. bet beod be erest prokunges bet sturied be winzeardes, he seid, ure Louerd, bet beod ure soulen,

Folio 80.

a unwreastliche. T. waclichliche. C.

b ah be hwedere. T. ach lan hure. C. Saltem. MS. Oxon.

c lust, T. C. d Sic.

him, T. strued. C.

blood, that ran down to the earth. A shield should be held up, in battle, above the head or against the breast, and not dragged behind thee; and, in like manner, if thou wish that the holy rood-staff should be thy shield, and that the Lord's painful sufferings should foil the devil's weapons, drag it not after thee, but lift it up on high above the head of thy heart, in the eyes of thy breast. Hold it up against the enemy, and shew it him distinctly. The mere sight of it putteth him to flight; for it both terrifieth him and shameth him to distraction, since the time when our Lord therewith baffled his crafty wiles, and his proud strength. If thou, through thy negligence, defendest thyself at first feebly, and givest the enemy entrance too far in the beginning, so that thou mayest not be able to drive him back again because of thy great weakness, but art so far overcome that thou canst not hold this shield upon thy heart, nor shelter thyself under it from the devil's arrows, take, at last, St. Benedict's remedy, though it need not be excessively strong as his was, who, from the wallowing, on back, and side, and belly, ran all over with gory blood: a but, at least, when the temptation is strongest, give thyself a smart flagellation, and draw, as he did, the sweet inclination into smarting. If thou dost not so, but defendest thyself in a sleepy manner, he will advance upon thee too far, before thou art in the least aware, and bring thee from foul thoughts to the desire of foul sin; and so he bringeth thee completely to give thy mind's consent, which is mortal sin, without the deed; and so is likewise the pleasure of the stinging desire, without consenting to its effect, so long as it may last, when the reason no longer contendeth against it. For the delight in it must never be judged to be wilful though it continue, as long as the reason strives against it, and refuses its consent. Wherefore, dear sisters, as our Lord taught thee, trample upon the serpent's head, that is, the beginning of his temptation, "Beatus qui tenebit et allidet parvulos suos ad petram." b "Blessed is she," saith David, "who restraineth herself at first, and breaketh

a See Acta Sanctorum, March 21.

b Psalm exxxvii. 9.

pet mot muche tilunge to uorte beren windberien. De deouel is beorekunnes, and haue asse kunde: vor he is bihinden strong, and feble ide heaued, pet is, ide urumde, and so is beore tasse. Ne gif him neuer ingong: auh tep him ode schulle, uor he is eruh ase beore peron: and hie him so peoneward, tascur him so scheomeliche, so sone so pu undergitest him, pet he hold him ischend, and pet him agrise wid pe stude pet tu wunest inne: vor he is pinge prudest, and him is scheome lodest.

Al so, leoue suster, so sone so pu euer ivelest pet pin heorte mid luue ualle touward eni monne, ouermete, anonrihtes beo iwar of pe neddre atter, and to-tred his heaued. Pe cwene seide ful sod pet Folio 80 b. mid one strea brouhte o brune alle hire huses: bet muchel kumed of lutel. And nim nu zeme hu hit fared. Pe sparke pet wint up ne bringed nout anonriht pet hus al o fure: auh lid kecched more fur, fostred hit ford, waxed from lesse to more vort al pet hus blasie uord er me lest wene. And pe deouel blowed to from pet hit erest kundled: and mucheled his beli bles euer ase hit waxed. Understond pis bi pi suluen. O sind pet tu isinst, oder on elpi word pet tu mis-iherest, zif hit out stured pe, cwench hit mid teares of watere, mid Iesu Cristes blode, peo hwule pet hit nis buten a sperke, er pen hit waxe tende pe so pet tu hit ne muwe acwenchen. Vor so hit biualled ofte: thit is riht Godes dom, pet hwo ne ded hwon he mei, he ne schal nout hwon he wolde.

a win beries. T.

e wanes. T. eastres. C.

e adat. T. odet. C.

g ewt. T. eawet. C.

b ani mon a wiht. T. - wieht. C.

d o leie. T. C.

f muccles, T. mudle d. C.

against the stone the first emotions when the flesh ariseth, while she is young. Our Lord is called a stone because of his faithfulness. And also in the Canticles, "Take us the little foxes that spoil the vines;" these are the first enticements which are felt, which destroy the vineyards, saith our Lord, which are our souls, that need much tilling in order to bear grapes. The devil is of the nature of a bear and of an ass; for he is strong behind and feeble in the head, that is, in the beginning, and so is the bear and the ass. Never give him entrance, but tap him on the scull, for he is weak as a bear in that part; and thus hasten him away and hurry him away so shamefully, as soon as thou perceivest him, that he may hold himself as disgraced, and dread the place wherein thou dwellest; for he is the proudest creature, and shame is most disagreeable to him.

Thus, dear sister, as soon as ever thou feelest thy heart incline with too much love toward any man, beware immediately of the venom of the serpent, and trample upon his head. The old woman spoke very truly, when with a single straw all her houses caught fire, that "much cometh of little." And now observe how it happeneth: the spark that goeth up, doth not immediately set the house all on fire, but lieth and catcheth more fire, and continueth feeding it, and it groweth from less to more until the whole house blaze forth before we are in the least aware. And the devil bloweth upon it from the time that it first kindleth, and always bloweth a greater blast with his bellows as it increaseth. Understand this from thyself. If any sight that thou seest, or a single word that thou hearest amiss, at all move thee, quench it with the water of tears, and with Jesus Christ's blood, while it is only a spark, before it increase and inflame thee so that thou mayest never be able to quench it; for so it often happens, and it is the just decree of God, that "he who doth not when he may, shall not when he would."

Monie kunnes fondunge beoð ine þisse uorme a dole, and misliche urouren 7 moniuolde saluen. Vre Louerd ziue ou grace þet heo moten ou helpen. Of alle þeo oðre þeonne, of schrift þe biheuest of hire, schal beon þe vifte dole, ase ich bihet þeruppe. And nimeð zeme hu euerich dole ualleð into oðer, ase ich er seide. Her biginneð þe uifte dole,

OF SCHRIFTE.

Of two pinges nime & zeme, of schrifte, ide beginnunge. Pet forme ping, of hwuche mihte hit beo. Pet oder ping, hwuch hit schulle beon. Pis beod nu ase two limes: and eider is to-dealed: pe uorme o six stucchenes: pe oder o sixtene. Nu pis is of pe uorme.

Schrift haue's monie milites. Auh nullich of alle siggen, buten sixe: breo agean be deouel, 7 preo onont us suluen. Schrift schent bene deouel 7 hacked of his heaued, 7 to-dreaued his ferde. Schrift wasched us of alle ure fulden, 7 zet b us alle ure luren, 7 maked us Godes children. And eider haued his preo. Preoue we nu alle. be erest preo beo's alle ischeawed ine Judites deden. Judit, bet is schrift, ase was zeare iseid, slouh Oloferne, bet is, be ueond of helle. Turn beruppe ase we speken of fuwelene cunde, bet beod iefned to ancre. Heo hackede of his heaued, 7 seo 8 den com and scheawede hit to be buruh preostes. Peonne is be ueond ischend hwonne me scheaue's ine schrifte alle his cweadschipes. "Compuncte conscientie: unde in cubiculo ejus abscidit caput ejus." His heaued is ihacked of, 7 he is isleien ode monne so sone se he euer is riht sori uor his sunnen, 7 haue 8 schrift on heorte. Auh he is nout be zet ischend be hwule his heaued is ihud, ase dude on erest Iudit, er hit beo ischeawed !' pet is, er pen pe mu'd ine schrifte do ut pe heaued

Folio 81.

There are many kinds of temptation in this fourth part, and various comforts and manifold remedies. May our Lord give you grace that they may help you! The fifth part then shall be of confession, the most necessary of them all, as I promised above. And observe how every part falleth into another, as I said before. Here beginneth the fifth part.

PART V.—OF CONFESSION.

Concerning confession. To begin, take notice of two things: first, of what efficacy it is; secondly, of what kind it should be. These are two branches; and each of them is divided: the former into six parts; the other into sixteen. Now this is concerning the former.

Confession hath many powers. I will not, however, speak of them all; but only of six: three against the devil, and three concerning ourselves. Confession confoundeth the devil, and hacketh off his head, and disperseth his forces. Confession washeth us from all our filthiness, and giveth us back all our losses, and maketh us children of God. And each of these divisions hath its own three. Let us now prove all these. The first three are all exemplified in the history of Judith. 1. Judith, that is, confession, as was said before, slew Holofernes, that is, the fiend of hell. Turn back to the place where we spoke of the nature of fowls, which are compared to anchoresses.^a She hacked off his head, and then came and shewed it to the priests of the city. Then is the fiend confounded when all his iniquities are disclosed in confession, "Compunctæ conscientiæ; unde in cubiculo ejus abscidit caput ejus." His head is cut off, and he is slain in the man as soon as ever he is truly sorry for his sins, and hath set his heart on confessing them. 2. But he is not yet confounded while his head is concealed, as Judith did at first, nor sunne. And nout one be sunne, auh al be beginnunge berof, aud

al be uorrideles bet brouhten in be sunne, bet is be deoffes heaued bet me schal to-dreden anon, ase ich er seide. "Vna mulier Ebrea fecit confusionem in domo Regis Nabugodonosor:" peonne vlih his ferde anon ase dude Judit Olofernes. And his wizeles 7 his wrenches bet he us mide asailed, do ham alle o vluhte: and be burnh is ared bet heo heueden biset: bet is to siggen, be sunfule is deliured. Iudas Makabeus-hwo stod azean him? Al so hit telled in Judicum þet tet folc þeo hit askede, efter Josues deað, hwo schulde beon hore duc, 7 leaden ham in bere uerde? Vre Louerd onswerede 7 seide, Iudas schal gon biuoren ou: I chulle ower foes lond bitechen in his honden. Loke's nu ful zeorne, hwat tis beo to Folio 81 b. siggen. Iosue speled hele, I Iudas speled schrift, ase Iudit. peonne is Josue dead hwon soule hele is forloren vor a eni deadlich sunne. pe sunfule is pe unwihtes lond, pet is ure deadlich fo, and tis lond ure Louerd hat b uorto bitechen in Judases honden. Uor hwon bet he go biuoren, schrift, lo nu, is gunfaneur, 7 beredher be banere biuoren alle Godes ferde, pet beo's gode peawes. Schrift reaued be ueonde his lond, bet is, be sunfule mon, and al to-dreaued Canaan, be ueondes ferde of helle. Iudas hit dude licomliche: and schrift, bet he bitocned, ded bet ilke gostliche. Dis beod nu breo pinges bet schrift ded o be deouel. De oder breo binges bet hit ded on us suluen beo'd peos her efter.

Schrift wasche's us of alle ure ful'sen: uor so hit is iwriten: "Omnia confessione lavantur." Glosa super: "Confitebimur tibi Deus! confitebimur," 7c. And tet was bitocned pet Iudit weosch hire, 7 despoilede hire of hire widewe schrude, pet was merke of scornwe! and seoruwe nis bute of sunne onc. "Lauit corpus suum,

a wid. T. burch. C.

b bihet, T.

until it is shewn; that is, until the mouth in confession put forth the capital sin. And not only the sin, but the whole beginning thereof, and the previous circumstances which brought in the sin, which is the devil's head, which we ought immediately to trample upon, as I said before. "One Hebrew woman hath made confusion in the house of King Nebuchodonosor; "a then his army immediately flies, as Judith made that of Holofernes, and his wiles and fraudulent tricks, wherewith he assailed us, all take to flight; and the city which they had besieged is delivered; that is to say, the sinner is delivered. Judas Maccabeus-who stood against him? In like manner, we are told in the Book of Judges, that, after the death of Joshua, when the people asked, "Who should be their leader, and go before them in the army?" Our Lord answered and said, "Judah shall go before you: I will deliver the land of your enemies into his hands." Consider now attentively, what this meaneth. Joshua meaneth health, and Judah confession, the same as Judith. Then is Joshua dead when the health of the soul is lost through any deadly sin. The sinner is the enemy's land, who is our deadly foe, and this land our Lord promises to deliver into Judah's hands.b For when he goeth before, behold now, confession is the standard bearer, and beareth here the banner before all God's army, which is good morals. 3. Confession reaveth from the fiend his land, which is the sinful man, and completely defeateth Canaan, the army of the Judah did it bodily; and confession, which he fiend of hell. betokeneth, doth the same spiritually. Now these are the three things that confession doth against the devil. The other three things which it doth to ourselves are those which follow.

1. Confession washeth us from all our defilements: for thus it is written, "Omnia confessione lavantur;" as a comment upon this: "We will confess to thee, O God, we will confess," &c. and this was figuratively shewn when Judith washed herself, and stripped off the garments of her widowhood, which were a token of sorrow; and

I exuit se uestimentis uiduitatis." Schrift zelt eft al pet god pet we hefden uorloren puruh heaued sunne : 7 bringed al azean, 7 zelt al togederes. Ioel: "Reddam uobis annos quos comedit locusta, brucus, rubigo et erugo." pis was bitocned puruh pet Iudit schrudde hire mid helidawene weaden and makede hire ueir a widuten, ase schrift ded us widinnen, mid alle be ueire urnemenz bet bitocned blisse. And ure Louerd seid, puruh Zacharie: "Erunt sicut fuerunt antequam proiceram eos: " bet is, schrift schal makien pene mon al swuch ase he was biuoren pet he sunege: ase clene ? ase ueir ? ase riche of alle god bet limpe ot o be soule. Det bridde bing bet schrift ded to us suluen is be frut of his oder two, 7 ended ham bode-pet is, maked us Godes children. Dis is bitocned perbi bet Judas, ine Genesi, biwon of Jacob, Benjamin. Benjamin seið ase muche ase Sune of riht half. Iudas, bet is, schrift: al so ase Iudit: for bode heo speled on an Ebreische ledene. Dis gostliche Iudas bizet of Iacob his feder, bet is, ure Louerd, to beon his riht hondes sune, 7 bruken buten ende pe eritage of heouene. Nu we habbed iseid of hwuche mihte schrift is, I hwuche efficaces hit haued, 7 inemned sixe. Loke we nu zeorneliche hwuch schrift schule beon bet bered swuch strencde: 7 for to scheawen hit bet dele we nu bis lim o sixtene stucchenes.

Schrift schal been wreiful, bitter, mid seeruwe, ihol, naked, ofte imaked, hihful, edmod, scheemeful, dredful, 7 hopeful, wis, so 7 willes: owune 7 studeuest: bifouht biuoren longe. Her beoff nu, ase pauh hit were, sixtene stucchenes pet beoff ineied to schrifte: and we schulen siggen of euerichen sum word sunderliche areawe.

Folio 82.

a fairhede hire. T. [graidede] hire. C.

there is no sorrow but from sin only, "Lavit corpus suum, et exuit se vestimentis viduitatis." a 2. Confession gives us back all the good that we had lost through mortal sin: it bringeth it all again, and completely restoreth it. Joel saith, "I will restore to you the years that the locust, the canker-worm, and the mildew, and the palmer-worm have eaten." b This was figuratively shewn in that Judith clothed herself with holiday garments, and made herself fair without, as confession maketh us within, with all the goodly ornaments which are tokens of joy. And our Lord saith in Zechariah, "They shall be as they were before I had cast them off; "c that is, confession shall make the man such as he was before he sinned; as clean, and as fair, and as rich in all the good that appertaineth to the soul. 2 3. The third thing which confession doth to ourselves is the fruit of the other two, and which completes them both, that is, maketh us children of God. This is represented in the Book of Genesis, when Judah obtained the consent of Jacob to carry Benjamin with him into Egypt.d Benjamin, signifieth Son of the right hand. Judah, that is, confession; in like manner as Judith; for both have the same meaning in the Hebrew tongue. This spiritual Judah obtained of Jacob his father, that is, our Lord, to be the son of his right hand, and to enjoy, without end, the inheritance of heaven. We have now said how great is the power of confession, and what effects it hath, and we have mentioned six. Let us now consider attentively what sort of confession that must be which produceth such good effects; and to shew it the better, divide we now this part into sixteen particulars.

Confession shall be accusatory, bitter and sorrowful, full, candid, frequent, speedy, humble, with shame, anxious, hopeful, prudent, true, voluntary, spontaneous, steadfast, and premeditated. These now are, as it were, sixteen particulars, which belong to confession; and we shall say a word of each of them separately in order.

a Judith, x. 3.

c Genesis, xliii. 13.

^b Joel, ii. 25.

d Zechariah, x. 6.

Schrift schal beon wreiful. Mon schal wreien him suluen ine schrifte, 7 nout werien a him ne siggen, Ich hit dude buruh o'dre: Ich was ined b perto : be ueond hit makede me to don. pus Eue and Adam wereden ham. Adam buruh Eue: and Eue buruh be neddre. pe ueond ne mei neden nenne mon to don sunne, pauh he eggi perto. Auh ful wel he is ipaied c hwon eni seid pet he him makede uorto sunegen, ase pauh he heuede strencoe, bet haued Folio 82 b, none mid alle, buten puruh us suluen. Auh me ouh forto siggen : Min owune unwrestschipe hit dude: and willes 7 woldes Ich beih to be deofle. Lif bu witest eni bing bine sunne bute bi suluen, bu ne schriuest be nout: and zif bu seist bet bin unstrence ne mulite nout elles, bu wrenchest bine sunne o God, bet makede be swuch bet tu, bi bine tale, widstonden ne muhtes. Wreie we us suluen: vor lo! hwat seid Seinte Powel? "Si nos ipsos dijudicaremus, non utique judicaremur:" þet is, zif we wreið wel her, 7 demeð her us suluen, we schulen been cwite of wreiunge ette muchele dome. per ase Seint Aunselme sei's peos ilke dredfule wordes, "Hinc erunt accusantia peccata: inde, terrens justicia: subtùs, patens horridum chaos inferni : desuper, iratus Judex : intus, urens conscientia : foris, ardens mundus. Uix justus saluabitur. Peccator sic deprehensus, in quam partem se premet?" 7c. O be one halue, a domesdei schulen ure swarte sunnen bicleopen us stroncliche of ure soule murore : and on over half stont rihtwisnesse, bet no reouve nis mide, dredful 7 grureful uorto biholden. Abuuen us, be eorre Demare: vor ase softe as he is her, ase herd he bid per: and ase mild ase he is nu her, ase sturne he bid ber-lomb her 7 liun ber. ase be prophete witned: "Leo rugiet: quis non timebit?" pe liun schal per greden, he seid, hwo is pet ne schal beon ofered? Her we cleopied him lomb ase ofte ase we singed, "Agnus Dei qui tollis peccata mundi." Nu, ase Ich seide, we schulen iseon buuen us ben ilke eorre Demare, pet is, ec witnesse, 7 wot alle ure gultes. Bineoven us, zeoniinde wide pe wide preote of helle : wivinnen us

1. Confession shall be accusatory. In confession a man ought to accuse himself, and not defend himself and say, "I did it through the fault of others: I was forced to do it: the devil compelled me to do it." Thus did Eve and Adam defend themselves. Adam through Eve, and Eve through the serpent. The devil cannot compel any man to commit sin, although he instigates him thereto. But he is very well pleased when any one saith that he made him to sin, as though he had power, who really hath none, except through ourselves. But we ought to say, "My own wickedness did it; and willingly and wilfully I yielded to the devil." If thou blamest any thing but thyself for thy sin, thou dost not confess thyself; and if thou sayest that thy weakness was unable to do otherwise, thou throwest the blame of thy sin upon God, who made thee such that, by thine own account, thou hadst not power to resist. Let us accuse ourselves: for lo! what saith St. Paul? "Si nos ipsos dijudicaremus, non utique judicaremur; "a that is, "if we accuse and judge ourselves well here, we shall be freed from accusing at the great judgment." Concerning this St. Anselm saith these terrible words, "On this side will stand accusing sins; on the other, the dreadful judgment seat; above, the angry Judge; beneath, the yawning horrid pit of hell; within, a gnawing conscience; without, a burning world. Scarcely shall the righteous be saved. Where shall the sinner, thus detected, hide himself?" On Doomsday our black sins on the one side shall sternly accuse us of our soul-murder; on the other side stands Justice, with whom there is no pity, dreadful and terrible to behold; above us the angry Judge, for as soft as he is here so hard he is there; and as mild as he is now here so stern he is there; a lamb here and a lion there, as the Prophet testifieth, "Leo rugiet; quis non timebit?" b "The lion shall roar," saith he, "who is he that shall not be afraid." Here we call him Lamb as oft as we sing, "Lamb of God, who takest away the sins of the world." Now, as I said, we shall see above us the same angry Judge, who is also the

^{* 1} Corinth, xi. 31, CAMD, SOC.

b Amos, iii. 8.

^e St. John, i. 29,

Folio 83.

suluen, ure owune conscience, bet is, ure inwit, uorkuliinde a hire suluen mid be fure of sunne: widuten us, al bene world leitende of swarte leite up into weolcne. De sorie sunfule bus biset, hwu schal him beonne stonden? To hwuche of beos foure mei he him biwenden? Nis per peonne bute pet herde word, bet grisliche word I grureful ouer alle, "Ite maledicti in ignem eternum," Ic. God Te awariede ut of mine einsinde into be eche fure bet was igreided to be ueonde and to his engles. Le uorbuwen e minne dom bet ich demde mon to, bet was iset forto libben ine swincke 7 in seoruwe on eor de : and ze schulen nu, uor di, habben pes deofles dom, & bernen mid him ide eche fure of helle. Mid tisse schulen be uorlorene worpen a swuch zeor d bet heouene? eorde muwen beode grisliche agrisen. Vordi Seint Austin lered e us leofliche, "Ascendat homo tribunal mentis sue, si illud cogitat quod oportet eum exiberi ante tribunal Christi. Adsit accusatrix cogitatio: testis conscientia: carnifex timor:" bet is, penc, mon, of domesdeie, 7 deme her him suluen bus, o bisse wise: let skile sitten ase demare upon be dom stol! kume per efter uord his pouht! pouhtes munegunge wreie him, 7 bicleope him of misliche sunnen. O, belami, bis bu dudest ber, 7 bis ber, 7 tis ber, 7 o bisse wise. His inwit beo iknowen berof, 7 bere him witnesse: "Soo hit is, soo hit is: pis, 7 muchele more." Kume uord per efter ferlac, puruh pe demares heste, pet hetterliche hat, "Nim 7 bind him heteueste, uor he is deades wurde: and bind him so euerich lim be he haue's mide isuneged, bet he ne muwe mid ham sunegen nan more." Fearlac haued ibunden him hwon he ne der, uor fearlac, sturien him touward sunne. Let nis nout be Folio 83 b. demare, bet is, skil, ipaied bau he beo ibunden 7 holde him widuten sunne, bute zif he abugge be sunne bet he wrouhte: and cleoped ford pine I seoruwe, I hat bet seoruwe preosche him widinne be heorte mid sore bireousunge: so bet him suwie 7 pinie bet flesch

a forswidande. T. for cwedinde. C. for-cwellende?

b heren bat harde word, b waword. T. C.

d gur. T. gei. C.

forhoheden, T.

[·] readed. C.

witness, and knows all our guilt; beneath us, yawning wide, the wide throat of hell; within ourselves our own conscience, that is, our mind, reproaching itself with the fire of remorse for sin; without us, all the world blazing in black flame up to the welkin. The unhappy sinner being thus beset, how shall it then stand with him? To which of these four can he turn? There is nothing then but that severe sentence—that awful, and above all terrible sentence, "Ite maledicti in ignem eternum," &c.a "Go, ye accursed, out of my eye-sight, into the eternal fire that was prepared for the devil Ye disobeyed my statutes which I ordained for and his angels. man, who was appointed to live in toil and in sorrow on earth; and ye shall now, therefore, have the devil's doom, and burn with him in the everlasting fire of hell." Then shall the lost utter such wailing that both heaven and earth may fearfully shudder. Wherefore St. Austin affectionately teacheth us, "Ascendat homo tribunal mentis suæ, si illud cogitat quod oportet eum exhiberi ante tribunal Christi. Adsit accusatrix cogitatio, testis conscientia, carnifex timor; "b that is, Let man think of Doomsday, and judge himself here, in this wise: let reason sit as judge upon the judgment seat; let his thought then come forth; let his thoughts bring to his remembrance, accuse him, and charge him with divers sins, "O, good friend, thou didst this, and this, and this, in such a place, and in this manner." Let his conscience acknowledge it, and bear him witness; "true it is, true it is, this and much more." After this, let Fear come forth, by the judge's command, who sternly orders, "Take him and bind him fast, for he is worthy of death; and bind him so in every limb with which he hath sinned that he may sin with them no more." Fear hath bound him, when he dare not, for fear, make any movement toward sin. Yet is not the judge, that is, reason, satisfied, though he is bound and keeps himself from sin, unless he pay the penalty for the sin he has done; and he calleth forth pain and sorrow, and commands sorrow to scourge him within the heart with sore re-

^{*} Math. xxv. 41.

b Glossa in 1 Corinth. xi.

wiðuten mid festen, 7 mid oðer fleschliche sores. Hwo se o þisse wise, biuoren þe muchele dome, demeð her him suluen, eadi is he 7 iseli. Vor, ase þe prophete seið, "Non iudicabit Deus bis in id ipsum." "Nule nout ure Louerd," he seið, þe prophete, "þet o man beo uor one þinge twien idemed." Hit nis nout ine Godes kurt ase hit is iðe schire, þer ase þe þet nickeð wel mei beon iboruwen: and þe fule þet is icnowen [is idemed?]. Biuore God is oðerweis. "Si tu accusas, Deus excusat: et uice uersa." Lif þu wreiest þe wel her, God wule unwreien þe þer, and skeren mid alle, et te neruwe dome: uor hwon þet tu deme þe, ase ich iteiht habbe.

Schrift schal beon bitter, azean bet te sunne buhte sume chere swete. Judit bet speled schrift, ase ich ofte habbe iseid, was Merarihtes douhter: 7 Judas, bet is ec schrift, wiuede o Thamar. Merariht 7 Thamar bobe heo spelieb bitternesse o Ebreu. Nimeb nu zeorne zeme of be bitocnunge. Ich hit sigge scheortliche: bitter, sor, 7 schrift. Pet on mot kumen of pet oder, ase Iudit dude of Merariht, and bode heo moten been jueied somed, ase Judit ? Thamar [weren] ! uor nouder widuten oder nis nout wurd, oder lutel. Fares 7 Zaram ne temed heo neuer. Uour pinges, zif me [l. mon] benche's bet heaved sunne dude him, muwen makien him to seoruwen, 7 bittren his heorte. Lo! bis is be uorme. Lif a mon heuede uorloren, in one time of be deie, his fader and his moder, his bredren and his sustren, and al his kun eke, and alle his freend bet he euer hefde weren istoruen uerliche in one deie, nolde he ouer alle men seoruhful beon 7 sori, alse he ease muhte? God hit wot, he mei beon vniliche b seoruhfulure pet haue's, mid deadliche sunne, gostliche isleien God widinnen chis soule. Vor he naued nout one uorloren bene swete Ueder of heouen ? Seinte Marie his moder, oder holi chirche, hwon he of hire naued more d ne lesce, and alle be engles of heouene, and alle be haluwen e bet weren him er uor

Folio 84.

a ibi qui negat poterit liberari; et damnari qui fatetur. MS. Oxon.

b vnimeteliche. T.

c inwid. T. C.

d ne mare. T. C.

alle hali halhes, T. - halegen, C.

pentance, so that he sigh and punish the flesh outwardly with fasting, and with other bodily pains. He who thus judgeth himself here, before the great judgment, is blessed and happy. For, as the prophet saith, "Non judicabit Deus bis in id ipsum." "Our Lord," saith the prophet, "will not suffer a man to be judged for one thing twice." It is not in God's court as it is in that of the shire, where they who deny well may be acquitted; and the fool who is detected a is condemned. Before God it is otherwise, "Si tu te accusas, Deus excusat; et vice versa." If thou accusest thyself well here, God will excuse thee there, and clear thee also, at the strict judgment—because thou judgest thyself, as I have taught above.

II. Confession shall be bitter, inasmuch as the sin, at one time, was thought sweet. Judith, which signifieth confession, as I have often remarked, was the daughter of Merari; b and Judah, which is also confession, wived with Tamar.c Merari and Tamar both signify bitterness in Hebrew. Now, pay earnest attention to the signification. I mention it briefly: bitterness, sorrow, and confession. The one may come from the other, as Judith did from Merari, and both may be joined together, as were Judith and Tamar; for either without the other is worth little or nothing. Pharez and Zarah d never bring forth offspring. There are four things that mortal sin has done to him which, if a man reflect, may make him sorrowful, and embitter his heart. Lo, now, this is the first: If a man had lost, in a single hour of the day, his father and mother, his brothers and sisters, and also all his kindred, and if all his friends that he ever had had died suddenly in a single day. would he not be sorrowful and grieved more than all other men, as he well might? God knoweth he may be, without comparison, more sorrowful who, by mortal sin, has slain God within his soul. For he hath not only lost the sweet Father of heaven, and Saint Mary his Mother, or Holy Church—since he hath nothing more or less from her-and all the angels of heaven, and all the saints, which

a or, "who confesses."

c Genesis, xxxviii.

b Judith, viii. 1.

d Ibid. xxxviii. 29, 30.

bredren 7 for sustren, and for ureond. Ase to him, heo beod deade. Ase onout him is, he have isleien ham alle, and have ber ase heo liuie'd euer, loonesse a of ham alle, ase Jeremie witned: "Omnes amici ejus spreverunt eam :" bet is, alle bet him luueden, zeieden spi him on, and hatied him alle. Let more, his children alle, so sone so he sunegede deadliche, deiden alle clene :' pet beo'd his god werkes, bet beod forloren alle. Let, uppen al bis ilke, he is him sulf al biwrixled, 7 bicumen, of Godes child, bes deofles bearn of helle, atelich forto iseon: ase God sulf seið iðe gospel, "Vos ex patre diabolo estis." Penc euerich of his owune stat bet he is, oder was, inne, and he mei iseon hwareuore he ouh te siken sore. Vorði, seið Jeremie, "Luctum unigeniti fac tibi planctum amarum." Make bitter mon ase wif de's uor her childe bet naue's buten him one, and isiho hit biuoren hire uerliche astoruen. Nu pe oder pet ich bihet ! Folio 84 b. a mon bet were idemed uor a luder murdre to beon forbernd al cwic, ofer scheomeliche anhonged-hu wolde his heorte stonden? Me, [l. Ne?] pu uniselie sunfule! po pu, puruh deadliche sunne, murdredest Godes spuse, bet is, bi soule-bo bu were idemed for to been anhonged o berninde waritreo ide eche pine of helle-po pu makedest foreward mid be deouel of bi dead, 7 seidest in Isaie, mid be uorlorene, "Pepigimus cum morte fedus, et cum inferno pactum iniuimus:" bet is, we habbed troude ipluht deade, 7 foreward istefned mid helle: vor bis is bes feondes cheffare: he ziue's be sunne, and tu giuest him pine soule, I ti bodi eke, to weane I to wondrede, b world a buten ende. Nu pe pridde scheortliche. Penc hu a mon bet hefde al bene world awold, 7 hefde, uor his cweadschipe, uorloren al on one stunde, hwu he wolde murnen 7 sori iwurden! peonne owustu uorte beon an hundred side soriure, bet. buruh on heaued sunne, uorlure be riche of heouene, and forlure ure Louerd pet is an hundred side, ze a pusent side betere pen is al pes world-eorde bode 7 heouene. "Que enim conuentio Christi ad Belial?" Nu zet be ueoroe. Lif be king heuede biteiht his leoue

a ladde. T. C.

b wondrede, T. woutrede, C.

were formerly as brethren, and sisters, and friends to him. They are dead, as relates to him. He hath slain them all, and is there, where they live for ever, abhorred of them all, as Jeremiah witnesseth, "Omnes amici ejus spreverunt eam;" a that is, all they who loved him cried spit on him, and they all hate him. Moreover, all his children, as soon as he sinned mortally, died every one; which are his good works, which are all lost. And, in addition to all this, he is himself completely changed, and from being a child of God is become a child of the devil of hell, frightful to look upon; as God himself saith in the Gospel, "Ye are of your father the devil." b Let every one reflect upon his own state in which he is, or was, and he may see wherefore he ought to sigh sore. Therefore Jeremiah saith, "Luctum unigeniti fac tibi planctum amarum." c Make bitter moan as a woman doth for her child, that hath but him alone, and seeth him before her suddenly cut off by death. Now the second example which I promised is this: If a man were condemned for a horrid murder to be burned alive, or disgracefully hanged, what would be the state of his heart? Nay, but, thou unhappy sinner! when thou by mortal sin didst murder God's spouse, that is, thy soul-when thou wert condemned to be hanged on a burning gallows-tree in the everlasting torments of hell-when thou madest a covenant with the devil concerning thy death, and saidest with the lost ones in Isaiah, "Pepigimus cum morte fœdus, et cum inferno pactum inivimus;" d that is, "We have plighted troth with death, and established a covenant with hell;" for this is the devil's bargain; he giveth thee sin, and thou givest him thy soul, and thy body too, to suffer woe and misery world without end. Now, briefly, the third example. Think how a man who had the whole world under his dominion, and had, by his wickedness, lost it all in one hour, would mourn and be grieved? Then oughtest thou to be a hundred times more grieved, who, by one mortal sin, hast lost the kingdom of heaven, and hast lost our Lord, who is an

[·] Lament. i. 2.

c Jeremiah, vi. 26.

b St. John, viii, 44.

d Isaiah, xxvii. 15.

Folio 85.

deore sune one of his knihtes forte witene, 7 un Seode ledden uor 8 bis child in his warde, so bet tet child sulf weorrede uppon his feder mid te un veode, nolde pe kniht beon sori 7 scheomen ful sore? We beod alle Godes sunen be kinges of heouene, bet haued biteiht ure euerichon enne engel ine warde. Sori is he, on his wise, hwon undeode leded us ford, I hwon we are Gode Ueder weorred mid sunne. Beo we sorie bet we euer schulden wredden swuch feder, I sweamen a swuchne wardein, bet wit I wered us euer wid be unseiene b [unseinede] gostes : c uor elles vuele us stode. Auh we schunched d hine ueor awei hwon we dod deadliche sunne 7 fulde : and be deouel leaped to so sone so he us fursed. Holde we him neih us mid smelle of swete werkes: and do we us ine his warde. Wat Crist ure euerichon to so gentil wardein bere's to lutel menske, I kunnen him to lutel ponc of his seruise. peos I monie odre reisuns beoð hwui mon mei beon bitterliche sori uor his sunnen. 7 weopen ful sore: and wel is him bet so mei: uor wop is soule hele. Vre Louerd ded touward us ase me ded to vuel dettur: he nimed lesse ben we owen him, 7 is paul wel ipaied. We owen him blod for blode: and ure blod paul agean his blode pet he shedde for us were ful unefne chaunge. Auh wostu hwat me ded zet?e Me nimed et vuel dettur oten uor hweate: and ure Louerd nimed et us ure teares azean his blode, 7 is wel ipaied. He weop o'de rode, 7 o Lazre, 7 o Jerusalem: uor oore monne sunnen. Lif we weoped for ure owune hit is nout muchel wunder. Weope we cwed be holi mon in "Uitas Patrum," po me hefde longe izeied on him efter "Lete we," cwed he, "teares, leste ure owune teares sarmun. norseoden us ine helle!"

a sweame. T. sweme, C.

c hostibus, MS. Oxon.

e zeddes. T. zeddes. C.

b unsehene. T. unseinede, C.

d schutten, T. schuchted, C.

hundred times—yea, a thousand times, better than all this world both earth and heaven. "For what concord hath Christ with Belial?" a Now again, the fourth example. If the king had given his beloved son in charge to a knight to guard, and enemies took away this child, his ward, so that the child himself made war upon his father along with the enemies, would not the knight be grieved and sorely ashamed? We all are the sons of God, the King of Heaven, who hath given each of us in charge to an angel to guard. Sorry is he, as angels are sorry, when enemies lead us away, and when we make war against our heavenly Father, by sin. Let us be sorry that we ever should displease such a Father, and disgrace such a guardian who constantly watches over and protects us from invisible [unblest] spirits, for otherwise we should stand in evil plight. But, when we commit deadly and foul sin, we contemptuously drive him far away, and the devil leapeth in as soon as he is gone from us. Let us hold him nigh us with the sweet smell of good works, and let us put ourselves in his keeping. Christ knoweth that every one of us pay too little honour to so kind a guardian, and feel too little gratitude for his service. For these and many other reasons, a man may bitterly grieve for his sins, and weep full sore; and well it is with him whoso may, for weeping is health to the soul. Our Lord doth to us as men do to a bad debtor; he accepteth less than we owe him, and yet is well satisfied. We owe him blood for blood; and moreover our blood in return for his blood which he shed for us, were a very unequal exchange. But knowest thou what men often do? We accept from a bad debtor oats instead of wheat; and our Lord accepteth from us our tears instead of his blood, and is well satisfied. He wept upon the cross, and for Lazarus, and for Jerusalem—for other men's sins. If we weep for our own, it is no great wonder. "Weep we," quoth the holy man, in the Lives of the Fathers, when he had been long time entreated for a sermon, "shed we tears," said he, "lest our tears seethe us in hell."

Schrift schal been ihol: bet is, iseid al to one monne, ut of childhode. pe poure widewe hwon heo wule clensen hire hus, heo gedered al bet greste a on one heape alrerest, b & schuued beonne hit ut! per efter heo kumed azean eft, 7 heaped eft togederes al pet Folio 85 b. was er bileaued, 7 schuued hit ut efter: perefter o pe smele duste: zif hit dusted swude, heo vlasked water peron, & swoped hit ut awei efter al þet oðer. Al so schal þe þet schriueð him, efter þe greate, schuuen ut bet smele :'e and zif dust of lihte bouhtes winded up to swude, flaskie teares on ham? I ne schulen heo nout beonne ablenden be heorte eien. Hwose hele's out, he naue's iseid nout. Uor hwon e he beo be skerre, auh is iliche ben monne bet haued on him monie wunden deadliche, 7 scheawed be leche alle bute one, 7 let helen alle bute one, bet he deie upon.f He is eke iliche men in one schipe bet haue's monie burles, ber bet water brest in, 7 heo dutten alle buten on, puruh hwam heo adrenched alle clene. Me telled of pe holie monne pet lei on his dead vuele, 7 was lod forte siggen one sunnen of his childhode, and his abbod bed allegate bet he scholde siggen. And he answerede 7 seide bet hit wes g [l. nes] neod, fordi pet he was lutel child peoa he hit dude. Unneade, pauh a last, buruh ben abbodes gropunge, h he hit seide, 7 deide sone berefter. Efter his deage, he com one niht, and scheawede him to his abbode, ine snou hwite cloves, ase be bet was iboruwun! I seide bet sikerliche zif he nefde iseid utterliche bet ilke bing bet he dude ine childhode, he were idemed among be uorlorene. Also of on over mon pet was wel neih idemed forvi pet he nedde one cherre enne mon uorte drincken, 7 deide unschriuen perof. Also of one lefdi uordi bet heo hefde ileaned one wummone to one wake on of hore weaden. Auh hwoso haued zeorne isouht alle be hurnen of

Folio 86.

[&]quot; greatest. T.

c smalere, T. smelre, C.

e for hwi, T. barfore, C.

g nes na. T. nere na. C.

i wedes. T. sehrudes. C.

b alre earest. C.

d Hwase leines ani bing. T.

f - upon, as he schulde on alle. T. C.

h ropinge. T. reping [bidding]. C.

III. Confession shall be complete, that is, all said to one man, from childhood. When the poor widow would cleanse her house, she gathereth into a heap, first of all, all the largest sweepings, and then shoveleth it out; after this she cometh again and heapeth together all that was left before, and shoveleth it out also; again, upon the small dust, if it is very dusty, she sprinkleth water, and sweepeth it quite away after all the rest. In like manner must he that confesseth himself, after the great sins, shovel out the small, and if the dust of light thoughts fly up too much, sprinkle tears on them, and they will not, then, blind the eyes of the heart. Whoso hideth ought hath told nought; for, be he ever so faultless, yet he is like the man who hath upon him many deadly wounds, and sheweth them all but one to the physician, and lets them all be healed but one, of which he dies. He is also like men in a ship that hath many leaks, into which the water makes its way in, and they stop them all but one, by means of which they are every one of them drowned. We are told of a holy man who lay in his death-sickness, and was unwilling to confess a particular sin of his childhood, and his abbot urged him by all means to confess it. He answered and said that it was not necessary, because he was a little child when he did it. Reluctantly, however, at last, through the searching exhortations of the abbot, he told it, and died soon thereafter. his death, he came one night and appeared to his abbot in snowwhite garments, as one who was saved; and said that if he had not fully confessed that particular thing which he did in childhood, he should certainly have been condemned among those who are lost. We are told also of another man who was well nigh condemned because he once compelled a man to drink, and died unshriven of it. Likewise, of a lady because she had lent one of her garments to a woman to go to a wake. But if any one hath searched diligently all the recesses of his heart, and can discover nothing more, if there yet lurketh any thing unobserved, it is, I hope, thrust out with the rest, since there was no negligence about it; and if he had been his heorte 7 ne con of-sechen a more ut, zif per out etlute 8, hit is, ich hopie, i 8 schrifte ischuuen ut mid ten o 8 re, hwon per ne li 8 no zemeleaste abuten, and he wolde vein zif he ku 8 siggen more. Si conscientia desit, pena satisfacit. Augustinus.

Schrift zet schal been naked: bet is, nakedliche imaked, and nout bisaumpled feire, ne hendeliche ismoked: b auh be wordes schulen beon ischeawede efter be werkes. Pet is tocne of hatunge bet men tuked to wundre bet bing bet me hated swude. Lif bu hatest bine sunne, hwui spekes tu menskeliche bi hire? Hwi hudest bu hire c fulden? Spec hire scheome schendfuliche, 7 tuc hire d al to wundre, al so ase bu wel wult schenden bene schucke.e Me Sire, peo wummon seid, Ich habbe iheued leofmon! oder, Ich habbe ibeon fol of me suluen. Dis nis nout naked schrift. Ne biclute bu hit nowiht. Do awei be totages, bet beod be circumstaunces. Vnwrih be 7 seie, Sire, Godes ore 7 tin! Ich am a ful stod mere! a stinckinde hore. Lif bine uo enne fulne f nome, and bicleope bine sunne steornaked? bet is, ne hele bu nowiht g of al bet lid ber abuten. paul to fule ne mei siggen. Me ne perf nout nemmen be fule dede bi his owune fule nome. Inouh hit is to siggen so bet be schrift feder witterliche understonde hwat tu wulle menen. Abuten sunne ligged six binges bet hit helied: o Latin, circumstances: on Englisch, heo muwen beon ihoten totagges: persone, stude, time, manere, tale, cause.

Persone, pe pet dude peo sunne, over mid hwam me dude hire. Folio 86 b. Unwreon, 7 sigge: "Sire, Ich am a wummon, and schulde mid rihte beon more scheomeful uorte habben ispeken ase ich spec, over iden ase ich dude: and forvi mi sunne is more pen of one weopmenne, uor hit bicom me wurse. Ich am on ancre, a nunne, a

a ne ne con rungen. T. — rungge. C. b ismacked. C.

c his. T. C. d hit. T. C. e schucke. T. C. scucca, A.-S. diabolus.

ful. T. C. g ne lein þu þing. T.

conscious of more guilt, he would willingly have confessed it. "Si conscientia desit, pæna satisfacit." Augustine.

IV. Confession must also be candid, that is, made without any concealment, and not palliated by comparisons, nor gently touched upon. But the words should be spoken plainly according to the deeds. It is a sign of hatred when men reprehend severely a thing that is greatly hated. If thou hatest thy sin, why dost thou speak of it in gentle terms? Why dost thou hide its foulness? Speak out its shame reproachfully, and rebuke it very sharply, if thou wouldst indeed confound the devil. "Sir," saith the woman, "I have had a lover; " or, "I have been foolish concerning myself." This is not plain confession. Put no cloak over it. Take away the accessories, that is, the circumstances. Uncover thyself and say, "Sir, the mercy of God, and thine! I am a foul stud mare: a stinking whore." Give thy enemy a foul name, and call thy sin by its name without disguise, that is, conceal thou nothing at all that is connected with it. Yet what is too foul may not be spoken. The foul deed need not be named by its own foul name. It is sufficient to speak of it in such a manner that the father confessor may clearly understand what thou wouldst express. There lieth about sin six things which conceal it; in Latin, circumstances; in English, they may be called adjuncts: person, place, time, manner, number, cause.

Person—she that committed the sin, or with whom it was committed. Lay it open, and say, "Sir, I am a woman, and ought rightly to have been more modest than to speak as I have spoken, or to do as I have done; and therefore my sin is greater than if a man had done it, for it became me worse. I am an anchoress, a nun, a wedded wife, a maiden, a woman in whom such confidence is put, and one that had before been burnt with the same thing, and ought to have been more on my guard. Sir, it was with such a man;" and then name him—"a monk, a priest, or clerk, and of

wif iwedded, a meiden, a wummon þet me ileueð so wel, and þet habbe er ibeon ibernd mid shwuche þinege, ? ouhte þe betere uorte beon iwarned. Sire, hit was mid swuche monne : "? ? nemmen þeonne—"munuch, preost, oðer clerk, and of þet hode, a iwedded mon, a loðleas þing, a wummon ase Ich am." þis is nu of persone.

Also of pe stude: "Sire, pus ich pleiede, over spec ine chirche! eode ove pleouwe ine chircheie! biheold hit, I ove wrastlinge over fol gomenes! spec pus over pleiede biuoren worldliche men! biuoren religiuse! in ancre huse, I et over purle pen ich schulde! I neih holi pinge. Ich custe him per! ich hondlede him ine swuche stude! over mi sulf ine chirche I pouhte pus! biheold him ette weouede."

Of pe time al so: "Sire, Ich was of swuche elde pet ich ouhte wel uorte habben iwust me wisluker. Sire, Ich hit dude inne leinten, ine uestendawes, holidawes! hwon o're weren et chirche. Sire, Ich was sone ouerkumen! and pereuore pe sunne is more pen zif ich hefde ibeon akest mid strenc'e, I mid monie swenges. Sire, Ich was pe beginnunge hwi swuch ping hefde uordzong! puruh pet I com ine swuche stude, I ine swuche time. Ich bidouhte me ful wel, er pen ich hit euer dude, hu vuel hit were uorto don, I dude hit no pe later."

Folio 87.

pe manere siggen al so : pet is, pe ueoroe totagge. "Sire, peos sunne I dude pus, 7 o pisse wise ! pus I leornede hire erest ! 7 pus I com erest perinne ! 7 pus I dude hit foroward ! 7 o pus monie wisen : pus fulliche ! pus scheomeliche. pus I souhte delit ! hwu I mest muhte paien mine lustes brune !" 7 sechen alle pe wisen.

a ordre. T. C. b eode in ring i chirche zeard. T.

e biheold o'de wrastling, o'der me self wrastlede. T.

d felde. T. c atte woofde as he offrede. T.

ACCOMPLICE, PLACE, TIME, AND MANNER TO BE CONFESSED. 319 such an order, a married man, an innocent creature, a woman, as I am." Thus far as to the person.

Also concerning the place: "Sir, I played or spoke thus in the church; went to the play in the churchyard; looked on at this, or at the wrestling, and other foolish sports; spoke thus, or played, in the presence of secular men, or of religious men, in a house of anchorites, and at a different window than I ought; and near something sacred; I kissed him there; I touched him with my hand in such a place; or being alone in the church I thought thus; I looked upon him at the altar."

In like manner as to the time: "Sir, I was of such an age that I ought indeed to have kept myself more wisely. Sir, I did it in Lent, during the fast days, the holidays, when others were at church. Sir, I was soon overcome, and therefore the sin is greater than if I had been overcome by force, and by much violence. Sir, it was my fault, at first, that this thing went forward, through my coming into such a place, and at such a time. Before I ever did it, I reflected well how evil it were to do it, and did it nevertheless."

The manner likewise must be told, which is the fourth circumstance: "Sir, this sin I did thus, and in this manner; thus I first learned it, and thus I came first into it, and thus I went on to do it; and in so many ways; so fully, so shamefully; thus I sought pleasure; how I might give the most satisfaction to my inflamed desires;" and search out all the ways.

Tale is pe vifte totagge—tellen al, hu ofte hit is idon. "Sire, Ich habbe pis pus ofte idon! iwuned for to speken pus, I hercnen swuche spechen, I penchen swuche pouhtes! vorzemed pinges I forziten! lauhwen, eten, drinken, lesse over more pen neod were. Ich habbe ibeon pus ofte wrov, seoven ich was ischriuen nexst! I for swuche pinge! I pus longe hit ileste. Pus ofte I seide leas! pus ofte I pis I tis. Ich habbe idon pis pus feole siven, I o pus feole wisen, I to pus feole."

Cause is be sixte totagge. Cause is, hwi bu hit dudest, over hulpe berto, o'der buruh hwon hit bigon. "Sire, Ich hit dude uor delit ? 7 for vuel luue ? 7 for bizeate ? vor fearlac, vor flatterunge. Sire, Ich hit dude uor vuel, pauh per ne come non vuel of. Sire, mi liht onswere, oder mine liht lates, tulde him erest upon me. Sire, of bisse word com over! of bisse dede, wreve 7 vuele wordes. Sire, be ancheisun is bis hwi bet vuel ilested zet. bus woc was min heorte." Euerich, efter bet he is, sigge be totagges,-mon ase limpe's to him: wummon bet hire rine's: vor her nabbe ich none iseid, bute uorte munegen mon oder wummon of beo bet to ham Folio 87 b. ualle 8, puruh peo pet beo 8 her to dreuedliche iseide. pus, of peos six wrieles despoile bine sunne. Make hire sterc naked i bine schrifte, ase Ieremie lere's, "Effunde sicut aquam cor tuum." "Sched ut," he seid, Ieremie, "ase water bine heorte." Vor, zif eoli schet ut of one vetles, c zet per wule bileauen inne sumhwat of pe likur: and zif milk schet, bet heou wule bileauen: and zif win schet, be smel bileaued: auh water ged altogedere ut somed. Al so sched bine heorte: bet is, al bet vuel bet is i bine heorte. And zif bu ne dest nout, lo! hu grurefulliche God sulf breate's be buruh Naum be prophete, "Ecce ego ad te, dicit Dominus, ostendam in gentibus nuditatem tuam et regnis ignominiam tuam : et projiciam super te abhominationes tuas." pu noldest nout unwreon be to be

askeX. C.

b last ischriuen, C.

c schedes of a fat. T. sched of an vet. C.

Number is the fifth circumstance—to tell the whole, how often it has been done: "Sir, I have done this so often; been accustomed to speak thus, and to listen to such speeches, and to think such thoughts, to neglect and forget things; to laugh, eat, drink, less or more than was needful. I have been so often angry since I last confessed, and for such a thing, and it lasted so long. I have so often spoken falsely, so often, and this, and this. I have done this so many times, and in so many ways, and to so many persons."

Cause is the sixth circumstance. Cause is, why thou didst it, or helped to do it, or through what means it began: "Sir, I did it for pleasure, and for guilty love, and for gain, through fear, through flattery. Sir, I did it for evil, though no evil came of it. Sir, my light answer, or my light behaviour entited him toward me. Sir, of this word came another; of this action, anger and evil words. Sir, the reason why the evil still continues is this: my heart was so weak." Let every one, according to what he is, tell the circumstances-man, as relates to him; woman, as it concerns her: for I have not said any thing here, but to remind man or woman of that which happeneth to them, by what is here said in a desultory manner. Thus strip thy sin of these six coverings. Make it stark naked in thy confession, as Jeremiah teacheth, "Effunde sicut aquam cor tuum." a "Pour out," saith Jeremiah, "thy heart as water." For, if oil be poured out of a vessel, yet there will be left in it somewhat of the liquor; and if milk be poured out, the colour will remain; and if wine be poured, the smell remaineth; but water goeth completely out at once. In such a manner, pour out thine heart; that is, all the evil that is in thine heart. And, if thou dost not, behold how terribly God threateneth thee by the prophet Nahum, "Behold, I am against thee," saith the Lord, "and I will shew the nations thy nakedness, and the kingdoms thy shame, And I will cast abominations upon thee." b Thou wouldest not un-

^{*} Lamentations, ii. 19.

b Nahum, iii. 5, 6.

preoste, ine schrifte: 7 Ich chulle scheawen al nakedliche to alle uolcke bine cweadschipes, 7 to alle kinedomes bine scheomeful sunnen—to be kinedome of eorde, I to be kinedome of heouene, I to be kinedome of helle! I trussen al bi schendfulnesse o bine owune necke, ase me ded o be beone bet me let forte demen ? I so, mid al bet schendlac, bu schalt trussen 7 al torplen into helle. "O!" seið Seint Beornard, "quid confusionis, quid ignominie erit quando dissipatis foliis 7 dispersis, universa nudabitur turpitudo, sanies apparebit." "O!" he seid, Seint Beornard, "hwuch schendlac Thwuch seoruwe per bid hwon alle pe leaues schulen beon to-warpled, 7 al bet fule wrusum scheawed him, 7 wringed ut a biuoren al be wide worlde"-eorde ware 7 heouene ware-nout one of werkes, auh of idelnesses of wordes 7 of bouhtes bet ne beod her ibet, ase Seint Aunseame witned, "Omne tempus impensum requiretur a nobis qualiter sit expensum." Euerich tide ? euerich time schal beon ber irikened, hwu hit was her ispened. "Quando dissipatis foliis," %c. "Hwon alle be leaues," he seid, Seint Beornard, "schulen beon towarpled." He hefde iseien, ase me punched, hwu Adam & Eue, poa heo hefden ide urumde isuneged, gederen leaues 7 makeden wrieles of ham to hore schendfule limes: and bus doo zet monie efter ham: "Declinantes cor suum in uerba malicie ad excusandas excusationes in peccatis."

Schrift schal been ofte imaked. Vorði is iðe sautere, "Confite-bimur tibi Deus." And ure Louerd sulf seide to his deciples, "Eamus in Iudeam iterum." "Go we eft," cweð he, "into Iudee." Judee speleð schrift: '7 so we iuindeð þet he wende ofte ut of Galilee into Iudee. Galilee speleð hweol, uorte leren us þet we of þe worldes torpelnesse, 7 of sunne hweol, ofte gon to schrifte. Vor þet is þet sacrament efter weouedes sacrament, 7 efter sacrament of fuluht, þet þe deouel is loðest! ase he haueð to holie men himsulf, sore his unðonkes ibeon hit, iknowen. Wule a weob beon, et one

al be fulde scheawes him y wringes ut tat wirsum. T.

Folio 88.

cloak thyself to the priest in confession, and I will shew quite nakedly thy wickedness to all people, and thy shameful sins to all kingdoms—to the kingdom of earth, and to the kingdom of heaven, and to the kingdom of hell; and I will bind up all thy vileness upon thine own neck, as is done to a thief when he is brought to be judged; and thus, with all that ignominy packed upon thee, thou shalt be hurled headlong into hell. "O!" saith St. Bernard, "quid confusionis, quid ignominiæ erit, quando dissipatis foliis et dispersis, universa nudabitur turpitudo, sanies apparebit." "O!" saith St. Bernard, "what disgrace and what sorrow there will be when all the leaves shall be shaken off, and all that foul corruption is exposed and wrung out before all the wide world,"—the dwellers in earth and dwellers in heaven-not only of works, but of idle words and thoughts that are not amended here, as St. Anselm witnesseth, "Omne tempus impensum requiretur a nobis qualiter sit expensum." "Every tide and every time shall be there reckoned, in what manner it was here spent." "Quando dissipatis foliis," &c. "When all the leaves," saith St. Bernard, "shall be shaken off." He had seen, as it seems, how Adam and Eve, when they had in the beginning sinned, gathered leaves and made of them coverings to their unseemly members; and thus do many still, after them, "turning their hearts aside to words of craftiness, to justify themselves in their sins."

V. Confession ought to be made often. Wherefore we find in the Psalter, "We will confess to thee, O God;" and our Lord himself said to his disciples, "Eamus in Judæam iterum." "Go we again," said he, "into Judea." Judea means confession; and so we find that he went often out of Galilee into Judea. Galilee signifieth wheel, to teach us that we should often retire from the whirl of worldly things, and the wheel of sin, and go to confession. For that is the sacrament which, next after the sacrament of the altar, and that of baptism, is most hateful to the devil; as he hath himself

a Psalm lxxv, i.

cherre, mid one watere wel ibleched: over a sol clov hwit iwaschen? Pu waschest pine honden in one elpi deie twies over pries: I nult nout pine soule, Jesu Cristes spuse? Vor euere so heo is hwitture, so pe fulve is schenre I more upon hire bute zif heo beo iwaschen. Nult tu nout, to Godes cluppunge, ofte umbe seoueniht waschen hire enes. Confiteor, I haliwater, I beoden, I holie pouhtes, blessunges, kneolunges, I euerich god word, I euerich god were waschev smele sunnen: pet me ne mei alle siggen: auh euere is schrift pet heaued of alle.

Folio 88 b. Schrift schal beon on hih've imaked. Lif sunne bitime've bi nihte —anonriht, o'ver a morwen! and zif heo bitime've bi deie—er pen me slepe. Hwo is pet durste slepen peo hwule pet his deadlich fo heolde on itowen sweord ouer his heaued? Pe pet nappe've upon helle brerde, he torple ver ofte al in er he lest wene. Hwose is iuallen amidden pe berninde fure, nis he more pen a-med zif he liv bivenche him hwonne he wule arisen? A wummon pet haue forloren hire nelde, o'ver a sutare his el, he seche hine anonriht, to-went euerich strea uort he beo ifunden: and God forloren uor sunne schal liggen unsoult fulle seoue dawes.

"Circumdederunt me canes multi." "Monie hundes," seið Dauid, "habbeð biset me." Hwon gredie hundes stondeð biuoren þe borde, nis hit neod zerde? Ase ofte ase eni keccheð touward þe ð binimeð þe þine mete, nultu ase ofte smiten? Elles heo wolden kecchen of þe al þet tu hefdest. And þu do al so þeonne. Nim þe zerde of þine tunge, ð ase ofte ase þe hund of helle keccheð ei god from þe, smit him anonriht mid te zerde of tunge schrifte: and smit hine so luðerliche þet him loðie to snecchen eft to þe. Þe dunt of alle duntes is him dunte loðest. Þe hund þet fret leðer, oðer awurieð eihte me beateð him anonriht, þet he understonde uor hwuche þinge

a "Crux, aqua, confiteor, oratio, corpus in ara, Tunsio, cum flexu faciunt venialia remitti." MS. Oxon.

acknowledged to holy men, sorely against his will though it be. Can a web be well bleached, or a dirty cloth washed white, at one turn with a single watering? Thou washest thy hands two or three times in a single day; and wilt thou not wash thy soul, Jesus Christ's spouse? For the whiter it is, the impurity upon it is always the more apparent and the greater, if it is not washen. Often thou wilt not wash it, for the embrace of God, once a week. Confession, holy water, prayers, and holy meditations, benedictions, kneelings, and every good word and work wash small sins, though we may not say all sins, but confession is always the head of all.

VI. Confesssion ought to be made speedily. If sin occurs by night, immediately, or in the morning; and if it occurs by day, before we sleep. Who would dare to sleep while his mortal foe holds a drawn sword over his head? He who slumbereth upon the brink of hell, often rolleth headlong into it, before he is at all aware. When any one has fallen amid the burning fire, is he not more than mad, if he lieth and considereth when he shall arise? A woman who hath lost her needle, or a shoemaker his awl, seeketh it immediately, and turns over every straw until it be found; and God, when lost by sin, shall lie unsought full seven days!

"Circumdederunt me canes multi." a "Many dogs," saith David, "have beset me." When greedy dogs stand before the board, is there not need of a rod? As oft as any of them snatch toward thee, and taketh from thee thy food, wilt thou not as often smite? Else it would snatch from thee all that thou hadst. Do thou so then. Take the rod of thy tongue, and as oft as the dog of hell snatcheth any good from thee, smite him immediately with the rod of tongue-shrift, and smite him so rudely, that he shall be loath afterwards to snatch at thee. Of all striking this is the blow which is most hateful to him. Men beat immediately the dog that gnaweth leather, or worricth sheep, that he may understand for what he is

a Psalm xxii, 16.

Folio 89.

he is ibeaten, and beonne ne der he nout eft don bet ilke. Al so, beat mid bine tunge ine schrifte bene hund of helle anonriht: 7 he wule been afered uorte don be eft swuche bucke. Hwo is bet bet is so muche fol bet seid bi be hunde bet fret leder, "Abid for to-morwen: ne beat tu hine nout zet." Auh anonriht, "Beat, beat, beat anonrilites." Nis bing i bisse worlde bet smeorted him so sore ase him dod swuch beatunge. Nie binges beo'd bet ouhten hien touward schrifte. pe pine, pet okered euere: vor sunne is pes deofles feih pet he ziued to gauel, I to okere of pine: I euer so be mon lid lengre in his sunne so be gauel waxed more of pine ine purgatorie, oder her, oder ine helle. "Ex usuris et iniquitate redimet animas eorum." pet over ping is pe muchele 7 pe reouville lure pet he uorleosevi pet no ping pet he euer dev nis Gode licwurve ne icweme. Jeremie. "Alieni comederunt robur ejus." pet pridde ping is deað,—pet he not hweðer he schulle pet ilke daie uerliche asteoruen. Ecclus. "Fili, ne tardes conuerti ad Dominum! nescis enim," 7c. pet feorde ping is secnesse: pet he ne mei wel benchen bute euer on b of his secnesse, ne speken ase he schulde, bute gronen uor his eche, c and grunten uor his stiche more ben uor his sunnen. Ecclus. "Confiteberis et uiues." pet fifte ping is muche scheome bet hit is, efter val, to liggen so longe-and hure ? hure,d under be schucke: "Surge qui dormis." pet sixte bing is be wunde bet euer wursed an hond, 7 strengre is forte helen. "Principiis obsta, sero medicina paratur." pet seouede ping is vuel wune !' pet bitocned bi Lazre pet stonc so long he hefde ileien i per eorde : on hwam ure Louerd weop,e ase be Gospel telled, and grisbatede, and meingde his blod, f 7 gredde g lude upon him. peos four Folio 89 b. binges he dude ear he hine arerede, uorte scheawen hu strong hit is to arisen of vuel wune, be bet roted in his sunne.h Scinte Marie merci!

b ane. T. c warche. T.

d to lie longe-j hure. T. to ligge se longe j hure. C.

f his blod, is probably interpolated. e remde. T.

g 7 resede 7 mengde him selnen 7 zeide. T. C.

h Si potria dire che il salvatore piangesse per quella che Lazaro significava, che cra il peccatore invecchiato nel peccato. - Viliegas Legendario.

beaten, and then he dare not again do the same. In like manner beat thou the dog of hell immediately, with thy tongue in confession, and he will be afraid to do thee again such a spiteful trick. Who is so great a fool as to say of the dog that gnaws leather, "Stay till to-morrow: beat him not yet." But at once, "Beat, beat, beat, immediately." There is nothing in this world, that maketh him smart so sore, as doth such beating. There are nine things that ought to urge us to confess quickly. The punishment, that is always increasing with usury. For sin is the devil's money, which he giveth upon interest, and upon usury of punishment, and the longer the man lieth in his sin, the increase of punishment in purgatory, here, or in hell, waxeth always more. "He shall redeem their souls from usuries and iniquity." The second thing is the great and lamentable loss that he loseth, that nothing he ever doth is worthy of the approbation of God, nor pleasing to him. Jeremiah. "Strangers have devoured his strength." b The third thing is death—that he knoweth not whether he shall not die suddenly that very day. Ecclus. "Fili, ne tardes converti ad Dominum; nescis enim," &c.c "Delay not to be converted to the Lord, and defer it not from day to day. For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee." The fourth thing is sickness: he that is sick cannot easily fix his thoughts on anything but his sickness, nor speak as he ought, but groan and cry out for his pain and suffering more than for his sins. "Thou shalt confess and live." d The fifth thing is, the great shame that it is, after a fall, to lie so long; and especially under the devil. "Arise thou that sleepest." e The sixth thing is, that the wound is now always getting worse through delay, and is more difficult to heal. "Resist evil in the beginning, lest the remedy should be administered when too late." The seventh thing is evil habit; which is betokened by Lazarus, who had lain so long in the earth that he stank; over whom

a Psalm lxxii. 14. Vulgate.

b Hosea, vii. 9.

e Ecclus, v. 7.

d Ecclus. xvii. 26.

e Ephesians, v. 14.

f Ovid's Remedy of Love.

pe Lazre stonc of four dawes, hu stinckeð þe sunfule þeonne of four zer, oðer of fiue? "Quam difficile surgit quem moles male consuetudinis premit!" "O Deus!" seið Seint Austin, "hu eruedliche he ariseð þet under wune of sunne haueð ileien longe." þet eihteoðe þing is þet Seint Gregorie seið, "Peccatum quod per penitentiam non diluitur mox suo pondere ad aliud trahit:" þet is, þe sunne þet nis nout b ibet draweð anon anoðer, † þerefter þe þridde! † so euerich on kundleð more † wurse kundles þen þe sulue moder. So me deoppre wadeð into þe ueondes leie uenne, so me kumeð later up. Þe nieðe reisun is þis: so me ear biginneð her uorte don his penitence, so he haueð lesse uorte beten iðe pine of purgatorie. Þis beoð nu nie reisuns, † monie moa þer beoð, hwi schrift ouh forte beon imaked euer on hihðe.

Schrift schal beon dedmod, ase was pe Pupplicanes, I nout ase was pe Pharisewus pet tolde his god deden, and scheawude uord pet ihole, po he schulde unwrien his wunden i and fordi he iwende awei unhealed, ase ure Louerd sulf telled, ut of pe temple. Edmodnesse is iliche peos kointe harloz pet scheawed ford hore gutefestre i hore vlowinde cweisen pet heo puted euer uord i and zif pe cweise is atelich heo scheawed hire openluker ine riche monne eien, uor heo schulden habben reoude of ham, ziuen ham god pe rader. Heo hudet eke hore ihole clodes, dod an alre vuemeste on viterokes al to torene. Al riht, o pisse wise, edmodnesse eadiliche

Folio 90.

a armliche. T. C.

c wades ide deoueles lei mure. T.

e cwointe herloz. T.

g aterliche. T.

b nis sone. T. C.

d ah to been. T. C.

f gute feastre. T.

h uuemaste. T. uueward [werres]. C.

our Lord wept, as we are told in the Gospel, and gnashed his teeth, and moaned, and cried aloud upon him. These four things he did before he raised him, to shew how difficult it is for a man to arise from an evil habit, who lies putrifying in his sin. Saint Mary have mercy! When Lazarus stank after four days, how, then, must the sinful stink, after four or five years? "Quam difficile surgit quem moles malæ consuetudinis premit!" "O God!" saith St. Austin, "with what difficulty doth he arise who hath lain long under the habit of sin." The eighth thing is that which Saint Gregory saith, "Peccatum quod per penitentiam non diluitur mox suo pondere ad aliud trahit;" that is, the sin that is not amended by penitence soon draws on another, and thereafter a third, and so on, every one giveth birth to another and a worse progeny than the mother herself. Thus the deeper men wade into the devil's muddy fen they are the longer in getting out of it. The ninth reason is this: the sooner a man begins here to do his penance, he hath the less to amend in the pain of purgatory. Now these are nine reasons, and there are many more, on account of which confession ought to be made quickly.

VII. Confession ought to be humble, as the publican's was, and not as the Pharisee's who recounted his good deeds, and shewed openly that which was whole, when he ought to have uncovered his wounds; and therefore he departed from the temple unhealed, as our Lord himself telleth. Humility may be compared to those crafty variets who expose their dropping ulcers and their running sores, which they always put forth; and if the sore is hideous they shew it the more openly in the sight of the rich, that they may pity them, and give them alms the more readily. They likewise conceal their whole clothes, and put on smock-frocks over them, all torn. Just in this manner, humility happily and humbly beguileth our Lord, and obtaineth good things from him; begging with pious knavery, be she always concealeth her good things and sheweth her poverty, and weeping and groaning,

a Grist-bitan. A.-S. ἐνεβριμήσατο, John, xi. 33, was moved, felt pity.

b Trutannisatione. MS. Oxon. Truand, Fr. a sturdy beggar.

bigiled ure Louerd, 7 edmodliche. 7 bizit of his gode: mid iseli truwandise heo hut euer hire god, 7 scheawed ford hire pouerte, 7 put ford hire cancre, weopinde 7 groninde, biuoren Godes eien ? 7 halsed medleasliche bi his deorewurde a passiun, 7 bi his deorewurde blode: bi his fif wunden: bi his moder teares: bi beo tittes bet he sec be mile bet hine uedde! uor alle his haluwene luue! uor be deore driwerie bet he haued to his deore spuse, bet is, to be cleane soule, uor his dead o rode uor hire to bizitene. Mid bus onwille halsunge, weope's I gret efter sume helpe to be wrecche meoseise, uorte lecnen mid pe seke, 7 forte healen mide hire cancre: 7 halse8 ure Louerd so! I he ne mei uor reou'de wernen hire, ne sweamen hire heorte mid wernunge, nomeliche so ase he is so unimete large bet him nis no bing leouere ben bet he muwe ivinden ancheisun uorto ziuene. Auh hwoso zelped of his gode, ase dod ine schrifte beos prude, hwat need is ham to zelpen? Moni haue ane swuche manere to siggen hire sunnen, bet hit is wurd a derne zelpunge ? huntunge efter hereword of more holinesse.

Schrift auh forto beon scheomeful. Bi pen pet tet folc of Israel wende puruhut be reade see: bet was read 7 bitter, is bitocned bet we moten buruh rudi scheome passen to be heouene, I buruh bitter Folio 90 b. penitence: bet is, ine soo schrifte. Wat Crist hit is god riht bet us scheome biuoren monne, pet forzeten scheome po we duden pe dede I te sunne biuoren Godes sihee. "Nam omnia nuda sunt et aperta oculis ejus ad quem nobis sermo:" "Vor al pet euer is, al is naked," sei'd Seinte Powel, "7 open to his eien wid hwam we schulen rikenen alle ure deden." Scheome is be meste del, ase Seint Austin seio, of ure penitence: "Verecundia pars est magna penitencie." And Seint Bernard seid bet no deoruwurde zimston ne delited mon so muchel uorto biholden ase ded godes eie be rude of monnes nebbe bet seid ariht his sunnen. Vnderstand wel bis word. Schrift is a

sacrament bet haued one ilicnesse widnten of ben binge bet hit

a derue. T. b pappes. T.

c ropes. T. roped. C.

exposeth her rankling sore in the sight of God; and, without ceasing, beseecheth him by his precious sufferings, and by his precious blood, by his five wounds, by his mother's tears, by the paps from which he sucked the milk that fed him, for the love of all his saints, for the kind affection which he hath to his dear spouse, that is, to the pure soul, and by his death on the cross for her redemption. Thus doth she, with earnest adjuration, weep and cry for help to the wretched sufferer, wherewith to administer medicine to the sick, and to heal her festering sore; and thus she adjureth our Lord; and he cannot, for pity, refuse her, nor grieve her heart with a refusal, since he is so exceedingly bountiful that there is nothing more agreeable to him than to find an occasion to give. But, when any one boasteth of his goodness, as the proud do in confession, what need is there to help a them? Many have such a way of speaking of their sins, that it is equivalent to a covert boasting and hunting after the praise of greater sanctity.

VIII. Confession must be made with shame. By the passing of the people of Israel through the Red Sea, which was red and bitter, it is signified that we must go to heaven through red shame and bitter penitence, that is, in true confession. Christ knoweth that it is very just that we should be ashamed before man, who forgot shame when we did the deed and the sin in the sight of God, "Nam omnia nuda sunt et aperta oculis ejus ad quem nobis sermo." "For all that ever exists, is naked," saith St. Paul, "and open to His eyes to whom we must give an account of all our doings." Shame is the greatest part of our penance, as St. Austin saith, "Verecundia pars est magna penitentiæ." And St. Bernard saith that the sight of no precious jewel giveth so much delight to man, as the blushing of a man's face who truly confesseth his sins delighteth the eye of God. Understand rightly this matter. Confession is a sacrament,

^{*} The original gelpen is evidently a mistake of the transcriber, for helpen. Quæ necessitas eos juvandi? MS. Oxon.

wurche's wisinnen! ase hit is ine fuluhte. De wassunke ine fuluhte wisuten bitoene's pe wasschunge of De soule wisinnen. Al so is of schrifte. De cwike rude of De nebbe make's to understonden Det te soule Det was bloc, I nefde bute dead heou, haue's ikeiht cwic heou, I is iruded feire.

Schrift schal beon dredful : pet tu sigge, mid Jeremie, "Quotiens confessus fui, uideor mihi non esse confessus:" "Ase ofte ase ich am ischriuen euer me punche me unschriuen." Vor euer is sum of pe circumstances b forziten. Vor eie Sein Austin, "Ve laudabili hominum uite, si remotâ misericordiâ discutias eam:" pet is, "pe beste mon of al pisse worlde zif ure Louerd demde him al efter rihtwisnesse 7 nout efter merci, wo scholde him iwur en: "Sed misericordia superexaltat judicium:" "Auh his merci touward us weie euer more pen pet rihte nearuwe."

Folio 91.

Schrift schal been hopeful. Hwoso seið al þet he con, 7 deð al þet he mei, God ne bit nan more. Auh hope 7 dred schulen euer been imeind ° togederes. Þis forte bitocnen was ihoten i þen olde lawe þet no mon ne scholde twinnen þe two grindstones: d þe neoðere þet lið stille, 7 bereð heui charge bitocneð ferlac, þet teieð mon from sunne, 7 is iheuegeg ° her mid herde norte been cwite of herdre. Þe vuere ston bitocneð hope þet eorneð f 7 stureð hire euer ine gode werkes, mid trust of muchele mede. Þeos two no mon ne to-dele urom oðer. Vor, ase Seint Gregorie seið: "Spes sine timore luxuriat in presumtionem: timor sine spe degenerat in desperationem:" "Dred wiðuten hope makeð mon untrusten: and hope wiðute dred makeð ouertrusten." Þeos two unðeawes, untrust and ouertrust, beoð þes deofles tristren, þer þet wrecche best selden etsterteð. Tristre is þer me sit g mid þe greahundes forte kepen þe

a Jerome, T. C.

c ifeiet. T.

e iheueget. T. . iheueged. C.

g mon luttes T.

b totagges. T. C.

d grindelstanes. T. C.

f 7 turnes. T.

which hath an outward resemblance of the effect which it worketh within, as it is in baptism. The outward washing in baptism betokeneth the washing of the soul within. It is the same with regard to confession. The lively red of the countenance tells that the soul, which was livid, and had nothing but the hue of death, hath got the hue of life, and is beautifully reddened.

IX. Confession ought to be made with such anxious fear that thou mayest say with Jeremiah [St. Jerome], "Quoties confessus fui, videor mihi non esse confessus:" "Whenever I have confessed, it always seems to me as if I had not confessed." For some of the circumstances are always forgotten. Wherefore, said St. Austin, "Væ laudabili hominum vitæ, si remotâ misericordiâ discutias eam;" that is, "The best man of all this world, if our Lord judged him according to strict justice, and not according to mercy, should be in a woful condition." "Sed misericordia superexaltat judicium." a "But his mercy toward us always outweigheth his strict judgment."

X. Confession must be hopeful. When a man saith all that he knoweth, and doth all that he can, God requires no more of him. But hope and fear should always be mingled together. To intimate this, it was commanded in the old law that no man should separate the two grindstones: b. The nether, that lieth still, and beareth a heavy load, betokeneth fear, which draweth man from sin, and is loaded here with hard things, that it may be free from harder. The upper stone betokeneth hope, which runneth, and is always actively employed in good works, trusting to receive a great reward. Let no man separate these two from each other, For, as St. Gregory saith, "Spes sine timore luxuriat in præsumptionem; timor sine spe degenerat in desperationem:" "Fear without hope maketh a man to despair; and hope without fear maketh him presumptuous." These two sins, despair and presumption, are the devil's tristres, c where the unhappy beast seldom escapeth. A tristre is where

a St. James, ii. 13. b Deuteronomy, xxiv. 6.

c Trista, a station or post in hunting. - Bailey.

hearde, o'der tillen a be nettes agean ham. Touward on of beos two is al bet he sleated: vor ber beod his nettes, 7 ber beod his greahundes, untrust 7 ouertrust, igedered togederes: and beod of alle sunnen next be zete of helle. Mid dred widute hope, bet is mid untrust, was Keimes b schrift, 7 Judases: and fordi heo uoruerden wid [uten] hope, bet is [mid vntrust]. Widute dred, mid ouertrust, is bes vniselies sawe c bet Dauid seid, i be sauter, "Secundum multitudinem ire sue non requiret."d Nis nout, cwe'd he, God so grim ase ze him uore makies. "No!" he seis, Dauid, zuihe,e and seis benne hwareuore: "Propter quid irritauit impius Deum? Dixit enim in corde suo, Non requiret." Alre uormest he cleoped pe ouertrusti, unbileued. pe unbileuede-mid hwon gremed he God Folio 91 b. Almihti? "Mid hwon?" he seid, "mid tet bet he seid, bet he nule nout so neruhliche demen ase ze siggeð." g "Lui sikerliche, auh he wule." pus peos two undeawes beod two grimme robbares: vor pe on, bet is ouertrust, binimed h God his rihte dom 7 his rihtwisnesse: be over, bet is untrust, binimed him his milce. And so heo beod umbe uorte uordon God sulf ?' vor God ne muhte nout beon widuten rihtwisnesse ne widuten milce. Nu, beonne, hwuche undeauwes beod efnunge to peos pet wulled acwellen God, on hore fule wise! Lif bu ert to trusti, 7 holdest God to nesche uorto awreken sunne: sunne liked him, bi pine tale. Auh bihold hu he awrec him of his heih engel bet bouhte of one prude: 7 hu he awrec him of Adam uor be bite of one epple: and hu [he] biseinte 1 Sodome 7 Gomorre, men 7 wummen 7 children, t 7 alle þe nomecuðe buruhwes, al ane muchele schire, adun into helle grunde, per ase is nu pe reade I see, bet nowiht cwikes [nis] m inne: 7 hu he ine Noes flode adreinte al bene world, bute eihte i ben arche: hu he ine his owune uolc

a tildes. T. tilded. C.

b Caymes. T. C.

e wid hope widuten dred; p is, wid ouertrust is tis unselies sake. T.

d quæret. Vulgate.

e geoi he. T. geihe. C.

f wið p he seis, as he seis, Nule he. T.

g fortelled. T.

h reaues. T. reaues. C.

i bisencte. T. C.

were, 7 wif, 7 wenchel. T. C.

¹ deade, C. m nis. T. C.

men wait with the greyhounds to intercept the game, or to prepare the nets for them."a All that he driveth is toward one of these two [points]; b for there are his nets, and there his greyhounds, Despair and Presumption, are met together, and of all sins they are nearest the gate of hell. With fear, and without hope, that is, with despair, was the confession of Cain and of Judas; and therefore, they died without hope, that is, in despair. Without fear, with presumption, is that unhappy person's saying, of whom David saith in the Psalter, "Secundum multitudinem iræ suæ non requiret." "According to the multitude of his wrath he will not seek him." c God is not so angry, saith he, as ye pretend that he is. "No!" saith David, "Yea!" and then saith wherefore. "Wherefore hath the wicked provoked God? for he hath said in his heart, He will not require it." d First of all he calleth the presumptuous wicked. The wicked, wherewith provoketh he God Almighty? "Wherewith?" saith he, "with this, that he saith, He will not judge so strictly, as ye say." "Yea, surely, but he will." Thus, these two sins are two fierce robbers; for the one, that is, presumption, taketh away from God his righteous judgment and his justice; the other, that is, despair, taketh away from him his mercy. And thus they both are endeavouring to destroy God himself; for God could not exist without justice, nor without mercy. Now then, what sins are worthy of being compared to these which would, in their corrupt manner, kill God? If thou art too confident, and accountest God too mild to inflict vengeance upon sin, according to thy account he is pleased with sin. But consider how he avenged upon his archangel that thought of pride alone, and how he avenged himself upon Adam for the bite of an apple, and how he sunk Sodom and Gomorrah, men, women, and children, and all the famous cities, an entire region of great extent, down to the abyss of hell, where the Dead Sea now is, in which there is nothing that

^{*} Vide Du Cange, in voc. Trista.

b See Coles's Eng. Dict. Slete; in Bailey, Sleet.

c Psalm x. 4. English R. C. translation of the Vulgate.

d Ibid, verse 13.

Israel, his deorling, hu grimmeliche he awree him, ase ofte ase heo agulten. Dathan and Abiron, Chore and his feren: 'pe oʻore also pet he slouh bi monie busendes ofte, uor hore grucehunge. An oʻor half, loke, zif pu hauest untrust of his vnimete milce, hu lihtliche and hu sone Seinte Peter pet busendes him, and tet for ane cwene worde, was mid him iseihtned: and hwu pe peof o perode, pet hefde euer iliued vuele, in one sterthwule hefde of him milce, mid one ueire speche. Vor pi, bitweonen peos two, untrust ouertrust, hope of dred beon deuer iveied togederes.

Folio 92.

Schrift zet schal been wis, ? to wise monne imaked, of unkube sunnen: and nout to zunge preestes—zunge i sigge of witte—ne to sot olde. Bigin uormest et prude, ? sech alle pe bowes perof, asc hee beed per uppe iwritene, hwuc falle to pe. perefter al so of onde: ? ? go so adunewardes bi reawe ? bi reawe, uor tu kume to pe laste, ? drauh togedere al pene team under pe moder.

Schrift ouh forte beon soo. Ne lih pu nout o pi sulf! vor, ase Seint Austin seio, "Qui causa humilitatis mentitur fit quod prius ipse non fuit, id est, peccator." pe pet liho on him sulf puruh to muchel edmodnesse, he is imaked sunful, pauh he er nere. Seint Gregorie seio pauh, "Bonarum mentium est culpam agnoscere, ubi culpa non est." Kunde of gode heorte is to beon offeared of sunne, per ase non nis ofte! oder weien swuder his sunne summechere pen he purfte. Weien hit to lutel is ase vuel, oder wurse. pe middel weie of mesure is euer guldene. Drede we us euer: vor ofte we wened to don a lutel vuel, 7 dod one greate sunne! 7 ofte we wened wel to donne 7 dod al to cweade. Sigge we euer peonne mid Seint

a feole. T. C. b after \$ he. T. C.

c ouer eode at him his milce. T. of code ed him milce. C.

d schulen beo. T.

hath life; and how, in Noah's flood, he drowned all the world but eight persons who were in the ark; how severely he avenged himself upon his own beloved people Israel, as often as they were guilty. Dathan and Abiram, Korah and his companions, and others whom, in like manner, he slew, often in many thousands, for their murmuring. On the other hand, if thou hast despair of his unbounded mercy, consider how easily and how soon Saint Peter, who had forsaken him, and that for a word spoken by a maid-servant, was reconciled to him; and how the thief on the cross, who had always lived in sin, obtained mercy of him in an instant, by one candid speech. Wherefore, between these two, despair and presumption, let hope and fear be always joined together.

XI. Confession of secret sins ought also to be always prudent, and made to a prudent man, and not to young priests, I mean young of wit, nor yet to foolish old men. Begin with pride, and examine all the branches thereof, as they are written above, which apply to thee. Thereafter, of envy, in like manner; and thus proceed downward, from one to another, until thou comest to the last, and draw together the whole progeny under the mother.

XII. Confession ought to be truthful. Do not lie concerning thyself, for, as St. Austin saith, "Qui causa humilitatis mentitur fit quod prius ipse non fuit, id est peccator." "He who lieth concerning himself, through too much humility, becomes sinful though he were not so before." St. Gregory saith, however, "Bonarum mentium est culpam agnoscere, ubi culpa non est." It is the nature of a good heart to be afraid of sin, often where there is none, or to ponder his sin somewhat more than he need. To ponder it too little is as bad, or worse. The middle way is always the golden mean. Let us always fear; for, often we think to do a little harm, and we commit a great sin; and often we think to do good, and we do much evil. Say we always, then, with St. Anselm, "Even our good is, in a manner, so tainted with evil that it cannot please God, or rather must displease him." St. Paul saith, "I know that in me, that is,

Aunselme, "Etiam bonum nostrum ita est aliquo modo corruptum ut possit non placere Deo, aut certe displicere." Paulus: "Scio quod non est in me, hoc est, in carne mea, bonum." No god in us nis of us: vre god is Godes: auh ure sunne is of us, 7 ure owune. "Godis a god, hwon ich hit do," cwed he, Seint Aunselme, "so, o summe wise, min vuel hit forgnawed: 'b oder ich hit do ungledliche:' oder to er: oder to leate: oder lete wel berof. paul no mon hit nute : oder wolde bet ei hit wuste : oder zemeleasliche do hit : oder to unwisliche, to muchel, oder to lutel. Dus euer sum vuel Folio 92 b. mongled him mit mine gode, bet Godes grace viued me, bet hit mei lutel liken God, and c misliken ofte." Seinte Marie! hwon be holi mon seide bus bi him suluen, hwu muwe we hit so'dliche siggen bi us wrecches!

> Schrift ouh to been willes: bet is, willeliche, iureined, and nout idrawen of be, ase bauh hit were bin unbonckes. be hwule bet tu const siggen out, e seie al unasked. Me ne schal asken none bute uor neode one: vor of be axunge mei uallen vuel: bute zif be axunge beo be wisre. On o'der half, moni mon abit to schriuen him uort be nede tippe. Auh ofte him lied be wrench, " pet he ne mei hwon he wule, pe nolde hwule pet he muhte." Nan more kangschipe h nis ben setten God terme! ase bauh grace were his, to nimen up o grace perinne i'de terme ase he him sulf sette. Nai, belami, nai! pe terme is ine Godes honden! and nout i bine baundune.i Hwon God beot k be, reche'd for d mid bode honden vor widdrawe he his hond, bu mei loken efter, zif vuel oder oder bing net 1 be to schrifte. Lo! hwat seid Seint Austin? "Coacta servitia Deo non placent: " "Seruises inedde ne cweme's nout ure Louerde."

a Godes. T. C. b forgneies. T. forgneied. C. c oder. T.

d freinet. T. vnfreined. C. The latter is doubtless the gennine reading, and it is adopted in the translation. e oht. T. eut. C. f abides, T.

g lihen hise wrenches. T. 1 zed be wrench. C.

b madschipe. T. kanhschipe. C. i bandun. C. k bedes, T.

¹ neodes, T. ned. C.

in my flesh, dwelleth no good thing." a No good that is in us is of ourselves: our good is God's; but our sin is of ourselves, and is our own. "When I do God's good," saith St. Anselm, "my own evil, somehow, so corrodes it that I do it either without pleasure, or too soon, or too late, or I think highly of it. If no man should know it, I either wish that some one might know it, or I do it negligently, or too inconsiderately, too abundantly, or too sparingly. Thus is some evil always mingled with my good, which the grace of God giveth me, so that it can please God little, and may often displease him." St. Mary! when the holy man spoke thus of himself, how truly may we unhappy sinners say the same of ourselves!

XIII. Confession ought to be voluntary, that is, willingly, unasked, and not drawn out of thee, as if it were against thy will. When thou hast any thing to confess, say all, unasked. We are not to put any questions, unless it be quite necessary; for evil may come of questioning, unless it be done the more wisely. On the other hand, many a one puts off confession until he is in the last extremity. But the proverb, "He may not when he would, who would not when he might," often applieth to him. There is no greater absurdity than to set a time to God, as if grace were one's own, and a man could take grace to himself at whatever time he set. Nav. my friend, nay! The time is in God's hand, and not at thy discretion. When God offers, reach forth with both hands; for, if he withdraw his hand, thou mayest afterwards wait long. Should sickness, or any other cause drive thee to confession, behold! what saith St. Austin? "Coacta servitia Deo non placent:" "Forced services please not our Lord." But yet, "Better is clay than nay." b Before is

a Rom. vii. 18.

^b The Editor is not quite sure that he has rightly translated this passage. It is evidently proverbial. In the MS. Oxon. it is "Melius est tune quam nunquam." be signifying either then or clay. If the reading of the MS. T. be adopted, it might be translated "Better is one than none," or, perhaps, "Better is yea than nay."

pauh, no pe later, "Betere is po" pene no." Betere is er pen to lete. "Nunquam sera est penitencia, si tamen uera." Nis neuere to lete penitence, pet is sooliche imaked, he seid him suluen. Auh betere is, ase Dauid seid, "Refloruit caro mea et ex uoluntate mea confitebor ei !" pet is, "Mi vlesch is iflured † bicumen al neowe, uor ich chulle schriuen me, † herien God willes." Wel seid he, "is iflured!" vorte bitochen wilschrift! vor pe eorde al unnet, † pe treou also, opened ham † bringed ford misliche flures. Edmodnesse, † abstinence, kulure unlodnesse, † oder swuch uertuz beod feire ine Godes eien, † swote smellinde flures ine Godes neose. In Canticis, "Flores apparuerunt in terra nostra." Of ham, pet is, of swuche flures make pu his herboruwe widinnen pe suluen! vor his delices, he seid, beod forto wunien per. "Et delicie mee cum filiis hominum." In libro sapiencie.

Folio 93.

Schrift ouh forte beon owune. No mon ne schal ine schrifte wreien buten him suluen, ase uorð ase he mei. Þis ich sigge uorði þet swuch cas, and swuch auenture bitimeð to summe monne þet he ne mai nout fulliche ne allunge wreien him suluen bute zif he wreie oðre. Auh, bi nome, no þe later, ne nemne he nout þen ilke, þauh þe schrift-feder wute to soðe touward hwam hit turne. Auh, þus þu meiht siggen—a munuch, oðer a preost : and nout Willam ne Water, þauh þer ne beon non oðer.

Schrift schal been studeuest forte holden pe penitence, 7 bileauen pe sunne. Pet tu sigge to pe preeste, "Ich habbe studeuestliche ine penke, 7 ine heorte uerte bileauen pees sunne 7 den pe penitence." pe preest ne schal nout asken pe zif pu wult peenne ueromore, uerheten pine sunne. Inouh hit is pet tu hit hauest en heorte treeulich to denne, puruh Godes grace! 7 zif pu uallest eft perinne, pet tu wult anonriht arisen puruh Godes helpe, 7 kumen azean to schrifte.

better than too late. "Nunquam sera est pœnitentia, si tamen vera." "True repentance," saith he, "is never too late." But it is better, as David saith, "Refloruit caro mea, et ex voluntate mea confitebor ei," that is, "My flesh hath flourished again, and is altogether renewed; for I will make my confession, and praise God with my heart." He saith well, "has flourished," to signify voluntary confession; for the earth quite unconstrained, and the trees likewise, open themselves and bring forth various flowers. Humility, abstinence, dove-like meekness, and other such virtues are fair flowers in the eyes of God, and sweet smelling in his nostrils. Thus, in Canticles, "Flores apparuerunt in terra nostra: "a "The flowers have appeared in our land." Of these, that is, of such flowers, make thou his bower in thy heart; for he saith his delight is to dwell there: "Et deliciæ meæ cum filiis hominum." b "My delight is with the sons of men."

XIV. Confession ought to be our own. In confession, no man must expose any one but himself, as far as possible. I say this because such a case and such an accurrence may happen to a man that he may not be able fully and entirely to confess himself without exposing another. But, yet, let him not mention the name of such a one, even though the father confessor should well know to whom it refers. But thou mightest say thus: a monk, or a priest, and not William nor Walter, although there be no other.

XV. Confession must be made with a firm purpose to do the penance, and to leave off the sin. Thou must say to the priest, "I am firmly resolved, in my mind and heart, to leave off this sin, and to do the penance." The priest ought not to ask thee if thou wilt then furthermore vow to leave off thy sin. It is enough that thou hast it in thy heart faithfully to do it, through God's grace, and if thou fallest afterwards into it, that thou wilt immediately arise, through God's

^a Song of Solomon, ii. 12.

b Proverbs, viii. 31.

"Vade et amplius noli peccare." "Go," cweð ure Louerd, "I haue ine wille pet tu nult nan more sunegen." Lo! pus ne askede he non oðer sikernesse.

Schrift ouh forto beon bidouht biuoren longe. Of fif pinges, mid pine pouhte, gedere pine sunnen. Of al pin elde, of childhode, of zuwedehode; gedere al togederes. Per efter gedere pe studen pet tu wunedest inne? I pench zeorne hwat pu dudest in euerich stude sunderliche, I in eueriche elde. Per efter sech al ut, I to-trodde pine sunnen, bi pine vif wittes? Per efter bi alle pe limes pet u hauest mide isuneged? I ine hwuche pu hauest mest isuneged, oder oftest: a last sunderliche, bi dawes and bi tiden.

Nu ze habbeð alle iheued, ase ich understonde, þe sixtene stucchenes þet ich bihet to dealen i 7 alle ich habbe to-broken ham ou, mine leoue sustren, ase me deð to children, þet muhten wiðuten brokene breade deien of hungre. Auh me is, þet wute ze, moni crume etfallen. Secheð 7 gedereð ham i uor heo beoð soule uode. Swuch schrift, þet haueð þus þeos sixtene stucchenes, haueð þeo ilke muchele mihten þet ich erest spec of i þreo azean þe deofle, 7 þreo azean us suluen, deorewurðe ouer alle gold hordes, 7 ouer alle zimstones b of ýnde.

Mine leoue sustren, þeos fifte dole, þet is of schrifte, limpe's to alle men iliche. Vor'ði ne awundri ze nout þet ich touward ou nomeliche nabbe nout ispeken i þisse dole. Habbe's, þauh, to ower bihoue, þesne lutle laste ende, of alle kudde 't kuðe' sunnen: 'ase of prude: 'of great heorte: 'oðer of heih heorte: 'of onde: 'of wredde: 'of slouh'de: 'of zemeleaste: 'of idele wordes: 'of vntowune þouhtes: 'of sum idel herunge: 'of sum uals gledunge: 'oðer of heui murnunge: 'of ipocrisie: 'of mete, 't of drunche, to muchel oðer to

a i hwuch. T. C.

b zimmes. T. C.

c of alle cube.

help, and come again to confession. "Vade et amplius noli peccare." "Go," saith our Lord, "and resolve that thou wilt no more sin." Lo! thus he asked no other security.

XVI. Confession ought to be long premeditated. By reflecting upon five things, recollect thy sins. Of every age of thy life, of childhood, of youth; bring them all into remembrance. Thereafter recollect the places in which thou dwelledst, and think earnestly what thou didst in each place separately, and at every age. Thereafter, seek and trace out all thy sins in thy five senses, then in all the members wherewith thou hast sinned, and in which thou hast sinned most or oftenest: lastly, on particular days and times.

You have now had, as I think, all the sixteen parts, into which I promised to divide the subject, and I have broken them all to you, my dear sisters, as is done to children, who might die of hunger if they had not their bread broken; and, as ye know, many a crumb hath fallen from me. Seek and gather them up, for they are food for the soul. Such confession, that hath these sixteen parts, hath those same great powers of which I spoke first; three against the devil, and three against ourselves, more precious than all treasures of gold, and than all jewels of India.

My dear sisters, this fifth part, which is of confession, belongeth to all men alike. Wherefore do not wonder that I have not spoken to you in a particular manner in this part. Take, however, to your behoof this short and concluding summary of all mentioned and known sins, as of pride, of ambition, or of presumption, of envy, of wrath, of sloth, of carelessness, of idle words, of immoral thoughts, of any idle hearing, of any false joy, or of heavy mourning, of hypocrisy, of meat and of drink, too much or too little, of grumbling,

Folio 94.

lutel: of grucchunge: of grime chere: of silence ibroken: of sitten to longe et burle! of vres misseide! widuten zeme of heorte! over in untime : of sum uals word ! of sware ! of pleie ! of schorn a leihtre : of sheden crumen, oder ale : oder leten binges muwlen over rusten, over uorrotien! cloves unseouwed! bireined b over unwaschen: ibroken nep c o'der disch: o'der biseon zemeleasliche eni bing bet me mide uared, oder ouhte to zemen: oder of keorfunge, over of hurtunge, puruh unbiseinesse.d Of alle pe pinges in bisse riwle bet beod miszemed e-of alle swuche binges schriue hire enes a wike ette leste: vor nis non so lutel bing of beos bet be deouel naued enbreued fon his rolle. Auh schrift screaped hit of, and make's him worte leosen muchel of his hwule. Auh al bet schrift ne schreape's nout of-al he wule a domesdei reden ful readeliche g uorte bicleopien pe mide. O word ne schal per wonten. Nu beonne ich reade uorto ziuen him bet leste bet we euer muwen to writen vor no mester nis him leouere. And hwat se writ beo'd umbe uorte schreapien hit of clenliche. Mid none pinge ne muwe ze ouerkumen ne maten him betere. To eueriche preoste mei ancre schriuen hire of swuche openliche h sunnen bet to alle men biualled: auh ful trusti 7 ful siker heo schal beon of be preostes godnesse i bet heo allunge scheawed to hu hire stont abuten vleschliche tentaciuns, zif heo ham haued: oder zif heo is mid ham k ivonded: bute zif hit beo ine deades dute. pus pauh me punched pet heo mei siggen: "Sire, vlesches fondunge bet ich habbe, oder habbe iheued, goð to uorð upe me, þuruh mine feblesce. Ich am of dred leste I go driuinde overhwules to swude uordward upe fole bouhtes, and fule umbestunde : ase paul ich huntede efter likunge. Ich multe, buruh Godes strenc'de, scheken ham ofte of me, zif ich were cwic-

Folio 94 b.

a inschake. T. ischake. C.

c scale, T.

e misnumene. T. C.

g rekene J rede ful witterliche. T.

i godleic. T. C.

¹ burch min bafunge. C.

b birainet. T.

d unbisehenesse. T.

f breves. T. ambreued. C.

h utterliche. T. C.

k is swa. T.

of morose countenance, of silence broken, of sitting too long at the parlour window, of hours ill said, or without attention of heart, or at a wrong time; of any false word, or oath; of play, of scornful laughter, of dropping crumbs, or spilling ale, or letting thing grow mouldy, or rusty, or rotten; clothes not sewed, wet with rain, or unwashen; a cup or a dish broken, or any thing carelessly looked after which we are using, a or which we ought to take care of; or of cutting, or of damaging, through heedlessness. Of all the things in this rule which are neglected, let her confess once a week at least, for there is none of these things so small that the devil hath not written in his roll. But confession eraseth it, and maketh him to lose much of his labour. And all that confession doth not erase he will read full readily on the day of judgment, in order to accuse thee with it; a single word shall not be wanting. Now, therefore, I advise that we give him the least to write we ever can; for no employment is more gratifying to him. And whatever is written be careful to erase it cleanly. With nothing may ye overcome nor defeat him better. An anchoress may confess to any priest such open sins as all men are liable to fall into; but she must be well assured and confident of the integrity of the priest to whom she sheweth unreservedly how it stands with her in regard to carnal temptations, if she hath them, or if she is tempted with them, except it be under the fear of death. I am of opinion, however, that she may say in this manner, "Sir, carnal temptations which I have, or have had, prevail over me too much, on account of my weakness. I am afraid lest I should go driving on sometimes much too far upon foolish, and, at times, foul thoughts, as if I were hunting after pleasure. I might, through God's powerful help, often shake them off me, if I were promptly and stoutly to exert myself. I am sorely afraid lest the pleasure in the thought should often continue too long, so that it might well nigh attain the consent of the mind." I dare not [recommend] that she should confess more fully concerning this to young priests, but to

 $^{^{}a}$ literally "which we go with: " a beast of burden may be meant. CAMD. SOC. $2~{
m Y}$

liche 7 stalewardliche umbe. Ich am offered sore leste pe delit in pe pouhte leste to longe ofte, so pet hit kume neih skiles zettunge." Ich ne der nout pet heo deopluker schriue hire to zunge preostes her abuten. Auh to hire owune schrift feder, over to summe over lif-holie monne: zif heo mei hine habben, kulle al ut pet is ive krocke 'b per heo schal speowen al ut pet wunder per, mid fule wordes, pet fulve, efter pet hit is, tukie alto wundre so pet heo drede pet heo hurte his earen pet hercnev hire sunnen. And zif eni ancre is pet not nout of swuch pinges, ponke zeorne Jesu Crist, holde hire ine drede. Pe deouel nis nout dead zet: pet wute heo, pauh he slepe.

Lihte gultes beteð þus anonriht, bi ou suluen: and þauh siggeð ham ine schrifte hwon ze penched of ham ase ze speked mid preoste. Vor be leste of alle, so sone ze underzited hit, ualled biuoren ower weoued a creoix to per d eorde, I sigged, "Mea culpa:" Ich agulte: Louerd, merci! pe preost ne perf uor none gulte, bute zif hit beo be grettre, leggen oder schrift on ou ben bet lif bet ze leded efter bisse riwle. Auh, efter be absoluciun he schal siggen, "Al bet god bet tu euer dest, 7 al bet vuel bet tu euer bolest uor be luue of Jesu Crist, widinnen bine ancre wowes,—al ich on iunne be,e 7 al ich legge uppe be ine remission of beos, 7 in remission, 7 in uorziuenesse of alle pine sunnen." And peonne sum lutel hwat he mei leggen on be, oder on ou, ase enne salm, oder two Pater nostres, ten Ave Marias, over tweolue. Disciplines echen to, zif him so bidunched.f Efter be circumstances g bet beod iwriten ber uppe, he schal be sunne demen more o'der lesse. O sunne uorziuelich mei beon ful deadlich, buruh sum vuel circumstaunces g bet lið ber abuten.

Folio 95.

a deopluker ne witterlicher. T. C.

c anan. T.

e eniunge be. T. angeonni be. C.

g totagges. T. C.

b culle al be pot ut. T. C.

d o cros dun to be. T.

f eche to gif him like. T.

her own father confessor, or to some other man of holy life. If she may have him, let her pour all out that is in the crock; there, let her vomit out all that perilous stuff; there, with words foul as its own filth, let her censure it, so vehemently, that she may be afraid lest she offend the ears of him who heareth her sins. And, if there is any anchoress who is ignorant of such things, let her heartily thank Jesus Christ, and let her continue in fear. The devil is not yet dead; let her know that, though he may be asleep.

Trivial faults correct thus, immediately, yourselves; and yet, mention them to the priest, when ye think of them in confession. For the very least of them, as soon as ye are conscious of it, fall down in the form of a cross to the earth before your altar, and say, "Mea culpa:" I am guilty; Lord, have mercy. The priest need not for any fault, unless it be the greater, impose any other penance upon you than the life which ye lead according to this rule. But after the absolution, he shall say, "The merit of all the good thou mayest have done, and all the evil thou mayest have suffered for the love of Jesus Christ, within thy monastic walls, I grant thee, and I apply it all to thee, towards the remission of these, and towards the remission and forgiveness of all thy sins." And then he may impose some small thing upon thee, or upon you, as a Psalm, or two Paternosters, ten or twelve Ave Marys. He may add flagellations too, if he think fit. According to the circumstances, which are written above, he shall judge the sin to be greater or less. One venial sin may be very deadly, through some evil circumstance that is joined with it.

Efter schrifte, hit falled to speken of Penitence, bet is dedbote: 7 so we habbed ingong, ut of bisse vifte dole, into be sixte dole.

Al is penitence, 7 tet strong penitence, þet ze euer drieð, mine leoue sustren, and [al] þet ze euer doð of god, 7 al þet ze þolieð. Alais ou uor martirdom ine so derful a ordre ' vor ze beoð niht 7 dei upe Godes rode. Bliðe muwe [ze] euer beon þerof. Vor ase Seinte Powel seið: "Si compatimur, et conregnabimus." Ase ze schotteð mid him of his pine on eorðe, also ze schulen scotten mid him of his blisse ine heouene. Vorði seið Seinte Powel, "Mihi absit gloriari nisi in cruce domini nostri Jesu Cristi." Al ure blisse mot beon in Jesu Cristes rode. Þis word nomeliche limpeð to ancren, hwas blisse auh forto beon allunge ine Godes rode. Ich chulle biginnen of herre, 7 lihten so þerto. Nimeð nu god zeme, vor hit is almest Seint Beornardes Sentence.

preo manere of Godes icorene beo's on eor'se. pe one muwe beon iefned to gode pilegrimes: pe o'ser to deade: pe pridde to ihongede, mid hore gode wille, o Jesu Cristes rode. pe uorme beo's gode: pe o'sre betere: pe pridde beo's best of alle.

Folio 95 b. To be uorme grede Seinte Peter inwardliche, and sei S, "Obsecto uos tamque aduenas 7 peregrinos ut abstineatis uos a carnalibus desideriis, que militant aduersus animam." "Ich halsie ou," he sei S, Seinte Peter, "alse unkuðe b 7 pilegrimes, þet ze wiðholden ou from vlesliche lustes, þet weorreð azean þe soule." Þe gode pilegrim halt euer his rihte wei uorðward: þauh he iseo oðere ihere idele gomenes 7 wundres bi þe weie, he ne etstont d nout ase foles doð,

a swa derf. T. C.

c wið. T.

b előeodi. T. þeodi [outlondische men]. C.

d widstondes. T.

After confession, it is proper to speak of penance, that is, amendsdeed, and thus we have a way out of this fifth part into the sixth part.

PART VI.—OF PENANCE.

All that ye endure, my dear sisters, and all the good you ever do, and all that you suffer is penance, and that, strong penance. It is all like martyrdom to you in so strict an order, for ye are night and day upon our Lord's cross. Glad may ye ever be thereof. For, as St. Paul saith, "Si compatimur, et conregnabimus." As ye share with him in his suffering on earth, ye shall also share with him in his blessedness in heaven. "Wherefore," St. Paul saith, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." All our joy must be in the cross of Jesus Christ. This saying belongs especially to anchoresses, whose joy ought to be wholly in our Lord's cross. I will begin from a higher point, and so come down to this part of the subject. Now pay good attention, for it is nearly all from the Sentences of St. Bernard.

The elect of God on earth are of three kinds: one kind may be compared to good pilgrims, another to the dead, the third to men suspended voluntarily upon the cross of Jesus Christ. The first are good, the second are better, the third are best of all.

To the first St. Peter crieth earnestly and saith, "Obsecto vos tanquam advenas et peregrinos ut abstineatis a carnalibus desideriis, quæ militant adversus animam." "I beseech you," saith St. Peter, "as strangers and pilgrims, that ye abstain from fleshly lusts, which war against the soul." The good pilgrim holds always on his way straight forward; although he see or hear idle sports and wonders by the way, he doth not stop as fools do, but holds on his

^a 2 Timothy, ii. 12.

b Galatians, vi. 14.

c Liber Sententiarum.

d 1 Peter, ii. 11.

auh halt ford his rute 7 hied toward his giste: ne he ne bered no garsum bute gnedeliche his spense, ne clodes nouder, bute one peo bet he haue's neod to. a pis beo's holie men, bet bauh heo beon ide worlde heo beo'd perinne ase pilegrimes, 7 god mid gode liflode touward be riche of heouene, 7 sigged mid be apostle, "Non habemus hic manentem ciuitatem, sed futuram inquirimus:" bet is, "Nabbe we none wununge her, auh we seched oder wununge," and beod bi be leste bet heo euer muwen: ne heo nabbed, ne ne holded none tale of none worldliche uroure, pauh heo beon ine worldliche weie, ase ich seide er, of pilegrimes, auh habbed hore heorte euer touward heouene. And owen wel uorte habben : vor o're pilegrimes go'r mid swinke uorte sechen one holie monnes bones, ase Sein James oder Sein Giles: auh beo pilegrimes bet god touward heouene, heo god forte been isonted, I forte iuinden God sulf I alle his holie halewen libbinde ine blisse, 7 schulen libben mid ham ine wunne euer widuten ende. Heo iuinded, iwis, Sein Julianes in, bet weiuerinde men zeorne secheð.

Folio 96.

Nu beoð þeos gode: auh zet beoð þe oðre betere. Vor allegate, ase ich er seide, pilegrimes al gon heo euer forðward, ne ne bikumen nout burulmen iðe worldes buruh: ham þuncheð þauh summechere god of þet heo iseoð bi þe weie, ? etstondeð b sum del, þauh heo ne don mid alle: ? moni þing ham ualleð to hwar þuruh heo beoð ilette, so þet, more herm is, sum kumeð lete hom ? sum neuermore. Whoa is þeonne skerre, ? more ut of þe worlde þen beoð pilegrimes?—þet is to siggen, þen þeo men þet habbeð worldlich þing ? ne luieð hit nout, auh ziueð hit ase hit kumeð ham, ? goð untrussed lihte ase pilegrimes touward heouene. Whoa beoð betere þen þeos? God hit wot, þeo beoð betere þet þe apostle spekeð to, ? seið in his pistle, "Mortui estis, et uita uestra abscondita est cum Christo in Deo: cum autem apparuerit uita uestra, tunc et uos apparebitis cum eo in gloria." Le beoð deade, ?

a him to nedes. T.

b stutted. C.

route, and hasteneth toward his inn where he is to lodge; neither doth he carry any treasure with him but barely for his expenses, nor garments either, except one which he needeth. These are holy men who, though they are in the world, are not in it as pilgrims, and by leading a good life go toward the kingdom of heaven, and say, with the Apostle, "Non habemus hic manentem civitatem, sed futuram inquirimus: "a that is, "We have no dwelling-place here, but we seek another dwelling-place;" and they are satisfied with the smallest accommodation possible, and neither have, nor make any account of any worldly pleasure, though they are in their journey through the world, as I said above of pilgrims, but they have their heart always heaven-ward. And they ought well to have it, for other pilgrims go with toil to seek a holy man's bones, as of St. James, or St. Giles, but these pilgrims who go toward heaven go to be sainted, and to find God himself, and all his holy saints living in blessedness, and to live with them for ever in endless joy. Surely they find St. Julian's inn, which wayfaring men diligently seek.

Now these are good, but the next are still better. For, although, as I said before, all pilgrims go ever forward, and do not become citizens in the world's city, yet they are sometimes delighted with the things they see by the way, and stand still a while, though not altogether, and many things happen to them whereby they are hindered, so that—the more is the harm—some come home late, some never. Who then are safer and more out of the world than pilgrims are? that is to say, than those men who have worldly things and love them not, but give them away as they come to them, and go unburdened and light, as pilgrims, toward heaven. Who are better than they? God knoweth! they are better to whom the Apostle saith in his epistle, "Mortui estis, et vestra vita abscondita cum Christo in Deo; cum autem apparuerit vita vestra, tunc et vos apparebitis cum eo in gloria:" Ye are dead, and your life is hid

ower lif is ihud mid Criste. Hwon he bet is ower lif dawed ? springed ase be dawunge efter nihtes beosternesse, 7 ze schulen springen mid him, schenre ben be sunne into eche blisse bet nu beod bus deade. Hore liflode is herre: uor pilegrim eile monihwat. pe dead nis a nout of, paul he ligge unburied 7 rotie buuen eor de. Preise him, laste him, do him scheome, seie him scheome: al him is iliche leof. pis is a seli dead bet maked bus cwic mon oder wummon ut of be worlde. Auh sikerliche, hwose is bus dead in hire suluen, God liue in hire heorte: vor bis is bet be apostle seid, "Viuo ego, iam non ego, uiuit autem in me Christus." "Ich libbe," sei'd be apostle: "nout ich, auh Crist liue'd in me:" and is ase bauh he seide, "Worldliche speche, worldliche sih de, ? euerich worldlich Folio 96 b. ping iuinded me dead: auh pet pet limped to Crist pet ich iseo, 7 ihere, and wurche ine cwicnesse. pus is euerich religius mon ? wummon dead to be world, ? cwic ine Criste. pis is on heih steire : auh zet is on herre! and hwo stod euer perinne? God hit wot, he bet seide, "Mihi autem absit gloriari nisi in cruce Domini nostri Jesu Christi, per quem mihi mundus crucifixus est et ego mundo." pis is bet ich seide beruppe: "Crist me ischilde uorto habben eni blisse i bisse worlde, but ine Jesu Cristes rode, my Louerd, buruh hwam be world is me unwurd, 7 ich am unwurd to him, as weri b bet is anhonged." A Louerd, heie stod he bet spec o bisse wise! And his is ancre steire, bet heo hus sigge, "Mihi absit gloriari," 7c. I none pinge ne blisse ich me bute ine Godes rode, -- bet ich bolie wo, ? am itold unwurð, ase God was o rode. Lokeð, leoue sustren, hu beos steire is herre ben eni beo of be o're. De pilegrim i're worldes weie, bauh he go uordward touward be hom of heouene, he isih ? ihered oderhwule unnut, 7 speked umbe hwule: wreddet him uor wowes: 7 monie pinges muwen letten him of his jurneie. pe deade nis a nan more of scheome ben of menke: of herd ben of nesche: vor he ne iueled nouder : and fordi he ne oferned nouder wo ne wunne. Auh be bet is o rode 7 haued blisse berof, he wended

with Christ. When he that is your life appeareth and springeth as the dawn after the darkness of the night, ye also shall spring with him, brighter than the sun, into eternal blessedness, who now are thus dead." Their course of life is nobler, for a pilgrim is subject to manifold evils. Though the dead lie unburied, and rot upon the ground, he is unconscious of it. Praise him, blame him, put him to shame by deed or word, all is equally agreeable to him. It is a happy death which thus removeth a man or a woman out of the world, while they are alive. And surely, she who is thus dead in herself, God liveth in her heart, for this is that which the Apostle saith, "Vivo ego, jam non ego, vivit autem in me Christus." a "I live," saith the Apostle, "not I, but Christ liveth in me;" which is as if he said, Worldly speech, worldly sight, and every worldly thing findeth me dead; but whatsoever relates to Christ, that I see, and hear, and do as one who lives. Thus is every religious man and woman dead to the world, and alive in Christ. This is a high degree; but there is one still higher; and who stood ever in that? God knows he who said, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world." b This is what I said above, Christ shield me from having any delight in this world, but in Jesus Christ's cross, my Lord, through whom the world is worthless to me, and I am worthless to it, as a man that is crucified. Ah, Lord! how high did he stand who spoke in this wise? And this is the anchoress's degree, who should say thus, God forbid that I should glory, &c. In nothing let me delight but in God's cross, that I suffer wrong and am accounted worthless, as God was on the cross. Observe, dear sisters, how this degree is higher than any of the others are. The pilgrim in the world's way, though he is going forward toward the home of heaven, seeth and heareth sometimes vain things, and sometimes speaketh them. He is provoked to anger by wrongs, and many things may hinder him from pursuing

scheome to menke, a 7 wo into wunne, 7 ofearned b for di hure ouer hure. pis beo'd peo pet neuer ne beo'd glede iheorted bute hwon heo bolied sum wo, oder sum scheome mid Jesu on his rode: vor bis is be meste seluhde on eorde hwose mei, uor Godes luue, habben scheome 7 teone. Pus loke, riht ancren ne beog nout one pilegrimes, ne zet nout one deade, auh beo'd of beos bridde. Vor al hore blisse is uorte beon anhonged soriliche 7 scheomeliche mid Iesu on his rode. peos muwe blide singen mid holi chirche, "Nos oportet gloriari in cruce Domini nostri Jesu Christi," bet is, ase ich er seide, hwat se beo of oore: heo habbed hore blisse sum ine vlesches likunge, sum ide worldes dweole, sum in odres vuel: auh we mote nede blescien us ine Jesu Cristes rode-bet is, ine scheome I ine wo bet he dreih on rode. Moni wolde sumes weis bolien vlesches herdschipes, 7 beon itold unwurd, auh none scheome ne mihte he polien. He nis bute halflunge upo Godes rode, zif he nis igreided uorte polien ham bode.

Folio 97.

"Uilitas et asperitas." Vilte and asprete, peos two [pinges] scheome and pine, ase Seint Bernard sei\(3\), beo\(3\) pe two leddre stalen pet beo\(3\) upriht to pe heouene, and bitweonen peos stalen beo\(3\) pe tindes ivestned of alle gode peawes, bi hwuche c me climbe\(3\) to pe blisse of heouene. And for\(3\) i pet Dauid hefde peos two stalen of pisse leddre, pauh he king were, he clomb upward \(7\) seide baldeliche to ure Louerd, "Vide humilitatem meam et laborem meum, et dimitte vniuersa delicta mea." "Bihold," cwe\(3\) he, "and isih mine edmodnesse \(7\) mi swinc, \(7\) forgif me mine sunnen alle togederes." Note\(3\) wel peos two wordes pet Dauid ueie\(3\) somed—swinc and edmodnesse: swinc ine pine \(7\) ine sor \(7\) ine seoruw;

a gomen. T.

b ofserues, T.

c swucche. T.

his journey. The dead are no more conscious of reproach than of honour, of hard than of soft; for he feeleth neither, and therefore he earns neither sorrow nor joy. But he that is on the cross, and hath delight in it, turneth reproach to honour, and sorrow into joy, and earneth, therefore, a double reward. Such are they who are never glad-hearted except when they are suffering some grief or some reproach with Jesus on his cross; for this is the greatest happiness on earth when any one can, for the love of God, bear reproach and pain. Thus observe, that true anchoresses are not merely pilgrims, nor yet merely dead, but they are of the third class. For all their delight is to be suspended painfully and ignominiously with Jesus on his cross. They may sing gladly with the holy Church, "It behoves us to glory in the cross of our Lord Jesus Christ;" that is, as I said before, whatever may be the case with others: they place their happiness, some in carnal pleasures, some in the deceitful vanities of the world, some in the evil that befalls others; but we must glory in the cross of Jesus Christ, that is, in the ignominy and pain that he endured on the cross. Many might be willing to suffer in some measure bodily hardships, and to be meanly accounted of, but not to endure ignominy. He is only in part upon God's cross who is not ready to endure them both.

"Vilitas et asperitas," comtempt and ill usage; these two things, ignominy and pain, as St. Bernard saith, are the two arms of the ladder which reach up to heaven, and between those arms are fixed the staves [or steps] of all the virtues by which men climb up to the blessedness of heaven. And because David had the two arms of this ladder, though he was king, he climbed upward, and said boldly to our Lord, "Vide humilitatem meam et laborem meum, et dimitte universa delicta mea." "Behold," said he, "and see my humility and my labour, and forgive me all my sins." Mark well these two words which David joineth together—labour and humility: labour, in pain and grief, in anxiety and sorrow; humility, against the

At the feast of the Invention of the Cross.

b Psalm xxv. 18.

edmodnesse azean wouh of scheome þet mon drihð þet is told unwurð. "Boðe þeos bihold in me," cweð Dauid, Godes deorling, "Ich habbe þeos two leddre stalen." "Dimitte vniuersa delicta mea." Bilef, cweð he, bihinde me, 7 worp awei urom me alle mine gultes, Folio 97 b. þet ich beo ilihted of hore heuinesse, lihtliche muwe stien up to þer heouene bi þisse leddre stalen.

peos a two pinges, wo and scheome ineied togederes, beo's Elies hweoles bet weren furene, ase hit telled, and beren him up to Parais, ber he liue of zut. Fur is hot ? read. Bi be hete is understonden euerich wo bet eile's flesche. Scheome is understonden bi be reade: auh wel mei don. Heo beo'd her hweolinde ase hweoles bet ouerturne's sone, and ne leste's none hwule. pis ilke is eke bitocned bi cherubines sweorde biuoren be zeten of Parais, bet was of lai b ? hweolinde 7 turninde abuten. Ne kumeo non into Parais bute puruh bisse leitinde sweorde, bet was hot 7 read: and in Elies furene hweoles: pet is, puruh sor 7 scheome, pet ouerturned lihtliche 7 ageo sone. And nes Godes rode buruh his deorewurde blode iruded 7 ireaded, vorte scheawen on him sulf bet pine 7 secruwe 7 sor schulen mid scheome beon iheouwed? Nis hit iwriten bi him sulf, "Factus est obediens Patri usque ad mortem, mortem autem crucis:" bet is, he was buhsum to his Feder, nout one to deade, auh to deade of rode. puruh pet pet he seid erest, "to deade," is pine to understonden! and puruh bet bet he ber efter sei'd, "to deade o rode," is schendlac bitocned: vor swuch was Godes dea's o rode-pinful 7 schendful ouer alle o'sre. Hwose euer deied ine God, 7 o Godes rode, peos two he mot polien-scheome uor him, 7 pine. Scheome ich telle uorte beon euer her itold unwurð, and beggen ase on harlot, zif hit neod is, his liueneð, and beon ores beodemon, ase ze beod, leoue sustren, 7 polied ofte daunger of swuche oderhwule pet muhte beon ower prel. pet is eadie scheome pet ich of talie.c Pine ne truked ou nout ine peos ilke two pinges

Folio 98.

a beos ilke. T.

unjust ignominy which a man endures who is despised. "Behold in me both of these," saith David the beloved of God, "I have these two arms of the ladder." "Dimitte universa delicta mea:" Leave behind me, saith he, and cast away from me all my offences, that I may be lightened of their weight, and may mount up lightly to heaven by the arms of this ladder.

Those two things, grief and ignominy, joined together, are Elijah's wheels that were of fire, as we are told, and bore him up to Paradise, where he still liveth. Fire is hot and red. By the heat is meant every pain that hurts the flesh. Ignominy is meant by the redness; and it well may be so. They are here rolling like wheels that revolve quickly, and soon pass away. The same is also signified by the sword of the cherubim before the gates of Paradise, which was of flame and revolving and turning about. None come into Paradise but through this flaming sword, which was hot and red; and in Elijah's chariot of fire, that is, through pain and ignominy, which turn round lightly and quickly pass away. And was not God's cross coloured and reddened by his precious blood, to shew in himself that pain and sorrow and anguish should be stained with ignominy? Is it not written of himself, "Factus est obediens Patri usque ad mortem, mortem autem crucis?" b that is, "He was obedient to his Father, not only to death, but to death on the cross." In that he saith first "to death," pain is to be understood; and in that he subjoins, "to death on the cross," ignominy is meant; for such was God's death on the cross—painful and ignominious above all others. Whosoever dieth in God and on God's cross must suffer these two things for him-ignominy and pain. I account it ignominy to be always reckoned contemptible, and to beg one's food, if need be, like a vagabond, and to be another's bedesman, as ye are, dear sisters, and often bear the arrogance of such as might be your bond-servants. That of which I am speaking is blessed ignominy. Pain is not

a 2 Kings, ii. 11.

bet al penitence is ine. Blescie ou 7 gledie o, uor azean beos two, ou beod twouold bliscen izerked—azean scheome, menske: 7 azean pine, delit 7 reste widuten ende. Isaie, "In terra sua," inquid, "duplicia possidebunt." "He schulen," sei & Isaie, "in hore owune londe welden twouold blisse azean twouold wo bet heo her dried." Super epistolam Iac. "Mali nichil habent in celo: boni nichil in terra," vor also ase be vuele nabbed no lot ine heouene, ne be gode nabbed no lot in eorde, in hore owune londe heo schulen welden blisse: twouold cunne mede agean twouold seoruwe. Ase bauh he seide: "Ne bunche ham no ueorlich bauh heo her bolien ase in unkude londe, 7 in unkube earde, bitwhen unbeode, scheome bobe 7 seoruwe; uor so de'd moni gentil mon bet is unku'd in unku'de londe." Me schal ute swinken, and et hom me schal resten. And nis he a kang a knit bet seched reste ide uihte, 7 eise ide place? "Militia est uita hominis super terram:" al pis lif her is ase uiht, ase Job witned: auh efter pisse uihte her, zif we wel uihted, menke I reste abit b us et hom, in ure owune londe, pet is heoueriche. Loke's nu hu witterliche ure Louerd sulf hit witne's, "Cum sederit Filius hominis in sede majestatis, sedebitis et uos judicantes." B. "In sedibus quies imperturbata: in juditio honoris eminentia commendatur: " "Hwon ich sitte uorto demen," sei dure Louerd, "Te schulen sitten mid me, and demen mid me al bene world bet schal beon idemed, kinges and kaisers, knihtes and clerkes." I be sette, is reste 7 eise bitocned, azean be swinke bet is her: and ide menske of be dome bet heo schulen demen is heihschipe menskeful ouer al understonden, azean scheome 7 louhschipe bet heo her uor Godes luue mildeliche polie&.c

Folio 98 b. Nis per nu peonne buten polien gledliche: uor bi God sulf is iwriten, "quod per penam ignominiose passionis peruenit ad gloriam resurrectionis," pet is "puruh schendfule pine he com to glorie

a wicke. T. chanh. C.

b abides. T.

c boleden. T. C.

wanting in these two things, in which all penitence consists. Be happy and glad, for in requital of these two, twofold joys are prepared for you-in requital of ignominy, honour; and in requital of pain, happiness and rest without end. Isaiah saith, "In terra sua duplicia possidebunt." a "They shall in their own land possess double joy for the double sorrow that they endure here." Upon the Epistle of St. James, "Mali nihil habent in cælo: boni nihil habent in terra." For, as the bad have no lot in heaven, nor have the good any lot on earth, in their own land they shall enjoy happiness . -two kinds of reward for twofold sorrow. As if he had said, "Think it no marvel though they suffer here as in a strange land, and in a strange soil, among foreigners, both shame and sorrow; for so doth many a nobleman who is a stranger in a foreign land." Men must endure toil abroad, and enjoy rest at home. And is not he a foolish knight who seeketh rest in the combat, and repose in the lists? "Militia est vita hominis super terram:" b all this life here on earth is as a fight, as Job witnesseth; but after this fight here, if we fight well, honour and repose await us at home, in our own land, which is the kingdom of heaven. Observe, now, with what certainty our Lord himself saith, "Cum sederit Filius hominis in sede majestatis, sedebitis et vos judicantes." St. Bernard, "In sedibus quies imperturbata; in judicio honoris eminentia commendatur:" "When I sit to judge," saith our Lord, "ye shall sit with me, and judge with me all the world, which shall be judged, kings and emperors, knights and clerks." By the sitting, rest and ease is signified, in opposition to the toil that is in this world, and by the honour of the judgment which they shall judge is to be understood the most honourable dignity, in opposition to the shame and humiliation which they patiently endure here for the love of God.

Now, then, there is nothing for us but to suffer gladly; for it is written of God himself, "quod per pænam ignominiosæ passionis pervenit ad gloriam resurrectionis;" that is, "through ignominious

^a Isaiah, lxi. 7.

of blissfule ariste." Nis no selkud, peonne, zif we wrecche sunfule bolien her pinen, zif we wulled a domesdei blissfuliche arisen : and bet we muwen buruh his grace zif we wel wulled. "Quoniam si complantati fuerimus similitudini mortis ejus, similiter et resurrectionis erimus." pis is Seinte Poules sawe bet seid euer so wel. Lif we beo'd i-imped to be iliknesse of Godes deade, we schulen beon i-imped to be iliknesse of his ariste. Pet is to siggen, zif we libbed ine scheome I ine pine uor his luue, ine hwuche two he deide, we schulen been iliche him in his blissful ariste—ure bodi briht ase his is, world widuten ende, ase Seinte Powel witned, "Saluatorem expectamus qui reformabit corpus humilitatis nostre configuratum corpori claritatis sue." Let o'ore atiffen a hore bodi pet eorneo biuoren hond: and abide we ure helind bet schal atiffen ure b efter his owune. "Si compatimur, conregnabimus." Lif we bolied mid him, we schulen bliscen mid him. Nis pis god foreward? Wat Crist, nis he neuer god feolawe, ne treowe, bet nule scotten ide lure ase eft ide bizeate. Glosa: "Illis solis prodest sanguis Christi qui voluptates deserunt et corpus affligunt." God schedde his blod for alle men, auh ham one hit is wurd bet fleod flesches likunke 7 pined ham suluen. And is bet eni wunder? Nis God ure heaued, and we alle his limes? And nis euerich lim sor mid seoruwe of be heaued? His lim, peonne, nis he nout pet naued eche under so sor ekinde heaued.c Hwon bet heaued swet wel, bet lim bet ne swet nout, nis hit vuel tokne? He pet [is] ure heaved swette blodes swot uor ure secnesse, 7 for to turnen us of bet lond vuel bet alle londes leien on, 7 ligged zet monie. Pet lim, beonne, bet ne swet nout ine swincfule pine uor his luue, God hit wot, d hit bileaue'd in his secnesse? and nis per buten uorkeoruen hit, pauh hit sor bunche God : uor betere is finker offe ben he eke euer. Cweme he nu wel God bet bus bilimed him of him sulf, buruh bet bet he nule

Folio 99.

a acemen. T. C.

b acemen ures. T.

c h naues warche vnder swa sare warchende heaued. T.

d Deuleset. T. C.

e ben hit eauer warche. T.

pain he came to the glory of a blessed resurrection." It is no marvel, therefore, if we wretched sinners suffer pains here, if we would arise joyfully at the day of judgment; and this we may do, through His grace, if we earnestly desire it, "Quoniam si complantati fuerimus similitudini mortis ejus, similiter et resurrectionis erimus." a This is St. Paul's saying, who speaketh always so well. "If we be planted to the likeness of God's death, we shall be planted to the likeness of his resurrection;" that is to say, if we live in ignominy and pain through love of him, in which two he died, we shall be like him in his joyful resurrection—our body bright as his is, world without end, as St. Paul testifieth, "We look for the Saviour, who shall change our vile body that it may be fashioned like unto his glorious body." b Let others adorn their body who run on beforehand; and let us wait for our Saviour, who shall adorn ours after the fashion of his own. "Si compatimur, conregnabimus." c If we suffer with him, we shall be in bliss with him. Is not this a good covenant? Christ knows he is not a good nor a trusty partner who will not take part in the loss, as well as afterwards in the profit. Gloss: "Illis solis prodest sanguis Christi qui voluptates deserunt et corpus affligunt." God shed his blood for all men, but it is efficacious to them only who abstain from carnal pleasure, and mortify themselves. And is that any wonder? Is not God our head, and all we his members, and is not every member pained when the head is in pain? His member, then, he is not who hath no ache under such a painfully aching head. When the head sweats well, is it not an evil sign of the member that doth not sweat? He who is our head did sweat the sweat of blood for our sickness, and to heal us of that epidemic disease in which all lands lay, and in which many are still lying. That member, therefore, which doth not sweat in laborious suffering for love of him, God knows, remaineth in its sickness; and there is nothing to be done but to cut it off, though it seem painful to God; for a finger off is better than one

^a Romans, vi. 5. CAMD. SOC.

^b Philippians, iii. 20, 21.

e 2 Timothy, ii, 12.

sweten? "Oportebat Christum pati 7 sic intrare in gloriam suam." Seinte Marie merci! hit moste so beon, hit seid, Crist polien pine ? passiun, 7 so habben in zong into his riche. Lo, deale hwat he seit,— "so habben ingong into his riche." So, and non oderweis! And we, wrecche sunfule, wulled mid eise stien to heouene bet is so heih buuen us, 7 so swude muche wurd! And me ne mei nout, widuten swink a lutel kot areren, ne nout two bongede a scheon habben, widuten buggunge.b Oder we beod kanges,c bet wened mid lihtleapes d buggen eche blisse, oder pe holi halewen pet bouhten hit so deore. Nes Seinte Peter 7 Seinte Andreu, pereuore, istreiht o rode, and Seint Lorenz o'de gredil! and lodlease e meidenes be tittes ikoruen of, and to-hwidered o hweoles, 7 hefdes bikoruen? Auh ure sotschipe is sutel! and heo weren iliche peos zeape children pet habbed riche uederes, bet, willes 7 woldes, tetered hore clodes forto habben neowe. Vre olde kurtel is bet fleschs bet we of Adam ure Folio 99 b. olde ueder habbed. Pene neowe we schulen underuongen of God, ure riche ueder, in be ariste of domesdeie, hwon ure vlesches schal blikien schenre ben be sunne, uordi bet hit is nu totoren her mid wondrede 7 mid weane. Of peo pet tetered hore kurtel o pisse wise, sei lsaie, "Deferetur munus Domino exercituum a populo dimisso f et dilacerato, a populo terribili." "A uolk to-limed and to-toren, a uolk ferlich," he seid, Isaie, "schal makien of himsulf to ure Louerd present." Uolk to-limed g 7 to-toren mid stronge liflode 7 mid herde he cleoped folc ferlich. Uor be ueond is affuruht and offered of swuche: and for di bet Job was swuch he mende of him, 7 seide, "Pellem pro pelle et uniuersa," c.: pet is, "He wule ziuen uel uor uelle, bet olde uor be neowe." And is ase banh he seide, "Ne geine's me nout to assailen him, uor he is of be te-tore h uolke, bet to-tered his olde kurtel, 7 to-rende be olde pilche of his deadliche uelle." i

a bwongede. T.

c arn cangede. T. beo'd changes. C.

e [saklese.] C.

g to-laimet. C.

i flesch. T. fel. C.

b bune. T. C.

d lihte scheapes. T.

f dinulso, T. C.

h torne. T. to-torne. C.

always aching. Now, doth he please God who thus dismembers him of himself, because he is unwilling to sweat? "Oportebat Christum pati, et sic intrare in gloriam suam." a St. Mary have mercy! It was necessary, we are told, that Christ should endure pain and suffering, and thus have entrance into his kingdom. Observe well b what he saith, "thus have entrance into his kingdom." Thus, and no otherwise! And we wretched sinners, would mount up with ease to heaven, which is so high above us, and of such excellent worth! And yet we cannot, without labour, erect a little · cottage; nor obtain a pair of shoes with thongs without buying them! Either we, who think that we may buy everlasting joy for a mere trifle, are fools, or the blessed saints are, who bought it so dear. Were not St. Peter and St. Andrew, for that cause, extended on the cross, and St. Lawrence on the gridiron; and had not innocent maidens their paps cut off, and were whirled on wheels, and beheaded? But our folly is evident; and they were like those artful children of rich parents who purposely tear their clothes that they may have new ones. Our old kirtle is the flesh, which we have from Adam, our old father; we shall receive the new from God, our rich Father, in the resurrection on the day of judgment, when our flesh shall shine brighter than the sun, because it is now torn here with tribulation and distress. Of them who tear their kirtle in this manner, Isaiah saith, "Deferetur munus Domino exercituum a populo dimisso et dilacerato, a populo terribili." c "A people dismembered and torn, a terrible people," saith Isaiah, "shall make of themselves a gift to our Lord." A people dismembered and torn with a hard and austere life he calleth a terrible people. For the fiend is afraid and terrified of such; and because Job was such he complained of him and said, "Pellem pro pelle," &c. d that is, "He will give skin for skin, the old for the new." As if he had said, "I shall gain nothing by attacking him, for he is one of the torn people,

a St. Luke, xxiv. 46.

b deale? tela, well; beauliee, id. This obscure word occurs in pp. 276, 286, where it is translated as if it were an abbreviation of Den le set, Dieu le sait. Deuleset occurs pp. 268, and 360, note d. c Isaiah, xviii. 7.

Vor þet fel is undeaðlich þet iðe neowe ariste schal schinen seoueuold brihtre þen þe sunne. Eise 7 flesches este beoð þes feondes merken. Hwon he isihð þeos merken ine monne, oðer ine wummon, he wot þet te kastel is his, and geð baldeliche in þer he isihð iriht up swuche baneres ase me deð ine castle. Auh, iðen itorene uolke he misseð his merken, and isihð in ham iriht up Godes banere: ' þet is, herdschipe of liue: ' and þe ueond haueð muche drede þerof ase Isaie witneð.

"Me leoue Sire," seið sum, "and is hit nu wisdom mon to don so wo him suluen?" And tu zeld me onsware: Of two men, hweðer is wisure? Heo beoð boðe seke! þe on uorgeð al þet he luued of Folio 100. metes 7 of drunches, 7 drinkeð bitter sabraz uorto akoueren his heale! þe oðer uoluweð al his wil, 7 fedeða his lustes azean his secness, 7 forleoseð þet lif sone. Hweðer is wissure of þeos two? Hweðer is betere his owune ureond? Hweder luueð him sulf more? And hwo is þet nis sec of sunne? God, for ure secnesse, dronc attri drunch o rode! and we nulleð nout bittres biten buten b for us suluen? Ne mei hit nout so beon. Nis þer nowiht þerof. Sikerliche his feoleware mot mid pine of his flesche uoluwen his pinen. Ne wene non mid este stien to þe steoren.

"Nu, Sire," seið sum eft, "and wule God so wrakefuliche awreken him upon sunne?" Le, mon, oðer wummon. Uor loke nu hu he hit hateð swuðe. Hwu wolde nu a mon beaten þet þing sulf hwar se he ifunde hit þet for þe muchele hatunge þerof beote þe scheadewe, 7 al þet heuede þerto eni ilicnesse? God, Feder Almihti, hwu beot he bitterliche his deorewurðe sune, Jesu Crist ure Louerd, þet neuer nede sune, bute one þet he ber vleschs iliche ure vlesche, þet is ful of sunne. And we schulen beon ispareded de þet bereð on

a fordes. T. fordes. C.

c neuede, ne hauede?

b boten biten?

d isparet. T. ispared. C.

who tears his old kirtle, and rendeth the old cloak of his mortal skin." For that skin is immortal which in the new resurrection shall shine seven times brighter than the sun. Ease and carnal enjoyment are the devil's marks. When he sees these marks in man or woman he knows that the castle is his, and goeth boldly in where he sees such banners erected as are usual in a castle. But, in the torn people, he misseth his marks, and among them he seeth God's banner erected, which is a hard life, which the devil is much afraid of, as Isaiah testifieth.

"My dear sir," some one may say, "is it wisdom now for man or woman thus to afflict themselves?" Do thou also answer me this: Of two men, both of whom are sick, which is the wiser? The one abstains from all the things that he desires, both meat and drink, and drinketh bitter sabraz, in order to recover his health; the other followeth all his inclinations, and feedeth his lusts, contrary to his sickness, and soon loseth his life. Whether of these two is wiser? Which is the better friend to himself? Which of them loveth himself more? And who is there that is not sick of sin? For our sickness, God drank a poisonous drink upon the cross. And will not we taste any bitter remedy for ourselves? It must not be so. It is not so. His follower must surely follow him in his sufferings, with bodily pain. Let no one think that he can ascend to the stars with luxurious ease.

"Now, sir," some one saith again, "and will God avenge himself so severely upon sin?" Yes, O man, or woman, for consider now how greatly he hateth it. How would a man beat the thing itself if he found it, who for his great hatred of it beat the shadow, and every thing that had any resemblance to it? How bitterly did God the Father Almighty beat his dear Son Jesus Christ our Lord, who never did any sin, but merely because he bore flesh like our flesh, that is full of sin? And shall we be spared who bear upon us his Son's death—the weapons that slew him, which were our sins?

^a See remarks on this word by Albert Way, Esq. in Notes and Queries, vol. ii. p. 170, and by S. W. Singer, Esq. p. 204.

b Et nos nolumus aliquid amarum gustare pro nobismet ipsis? MS. Oxon.

us his sune dea &-be wepnen bet slowen him, bet weren ure sunnen? And he bet neuede nout of sunne, bute scheadewe one, he was ide ilke scheadewe so scheomeliche ituked, and so seoruhfuliche ipined, bet er ben hit com berto, uor be breatunge one berof, he bed his Feder ore. "Tristis est anima mea usque ad mortem. Pater, si possibile est, transeat a me calix iste." "Sore," cwed he, ure Louerd, "me grulleda azean mine pine. Mi Ueder, zif hit mei nu beon, spare Folio 100 b. me et tisse time : bi wille, pauh, 7 nout min, euer beon ifulled." b His deorewurde Ueder uordi ne uorber him nout, auh leide on him so bitterliche bet he bigon to greden, mid reou'dfule stefne, "Eloy, Eloy, lama zabatani," Mi God, mi God, mi deorewurde Ueder, liauest tu al uorworpen me, bin onlepi sune, bet beatest me bus herde? Uor al bis ne lette he nout ! auh beot him so longe ? so swude grimliche bet he sterf o rode. "Disciplina pacis nostre super eum," seid Isave: bus ure beatunge ueol upon him: uor he dude him sulf bitweonen us 7 his Feder, bet brette us forto smiten: ase pe moder pet is reou'dful ded hire bitweonen hire childe 7 pe wrode sturne ueder, hwon he wule beaten. bus dude ure Louerd Jesu Crist. Ikept on him deades dunt, uorte schilden us per mide : igraced beo his milce! Hwar se muchel dunt is, hit pulted upc azean o beo bet ber neih stonded. Sikerliche, hwose is neih him bet ikepte be heuie duntes, hit wule pulten d on him, 7 nule he him neuer menen! uor bet is be preoue bet he stont neih him! and be pultunge is ful liht to bolien uor his luue bet underueng so heuie duntes us forto buruwen from pes deofles botte i've pine of helle.

Let, seið e moni mon, "Hwat is God þe betere þauh ich pinie me uor his luue?" Leoue mon, oðer wummon, God þuncheð god of ure god. Vre god is zif we doð þet we owen. Nim zeme of þis asaumple. A mon þet were ueor iuaren, 7 me come 7 tolde him þet his deore spuse murnede so swuðe efter him þet heo wiðuten him

a grises. T.

b ifordet. T. C.

c hit bultes. T.

d bulen. T. bulten. C.

e zet seis. T.

And he who had no sin, but only the shadow of it, was in that shadow so ignominiously punished, and so wofully tormented, that, before it came to this, when it was only threatening him, he prayed for mercy from his Father. "Tristis est anima mea usque ad mortem. Pater, si possibile est, transeat a me calix iste." a "I feel great horror," saith our Lord, "at the prospect of my sufferings. My Father, if now it be possible, spare me at this time; nevertheless Thy will and not mine be ever fulfilled." His dear Father did not on that account forbear, but laid on him so bitterly that he began to cry with a sorrowful voice, "Eloi, Eloi, lama Sabachthani," b My God, my God, my dear Father! hast thou altogether cast me off? me thine only Son, that thou beatest me thus severely? Yet, for all this, he left not off, but beat him so long and so very fiercely that he died on the cross. "Disciplina pacis nostræ super eum," saith Isaiah: c thus our beating fell upon him, for he placed himself between us and his Father, who was threatening to smite us, as the mother who is full of pity placeth herself between her child and the angry stern father when he is about to beat him. Thus did our Lord Jesus Christ. He met the death-blow himself, to shield us thereby, thanked be his mercy! Where a great blow is given, it reboundeth again, upon those who stand nigh. Truly, whosoever is nigh him who met the heavy blows, they will rebound upon him, and he will never complain; because this is the proof that he stands nigh him; and the rebounding stroke is very easy to bear out of love to him who received such heavy blows to protect us from the devil's staff in the pains of hell.

Still, saith many a one, "What is God profited though I afflict myself for his love?" Dear man, or woman, God is pleased with our good. Our good is that we do what we ought. Pay attention to this example. If a man had travelled a long way, and some one came and told him that his dear wife was grieving so much for him that she had no pleasure in any thing without him, but for thinking

^a Math. xxvi. 38, 39.

nefde no delit i none binge, auh were, for bouhte of his luue, lene ? vuele iheowed :'a nolde him liken betere ben bauh me seide him bet heo gleowede 7 gomede, 7 wedde mid oder men, 7 liuede in delices? Al so, ure Louerd, bet is be soule spus, bet isiho al bet heo ded, bauh he heie sitte, he is ful wel ipaied bet heo murned efter him: 7 he wule hien toward hire mucheles be swudere mid zeoue of his grace: oder uechchen hire allunge to him to glorie buten ende.

Ne gropie hire non to softeliche, hire suluen to bicherren. Ne schal heo, uor hire liue, witen hire clene, ne holden hire ariht ine chastete widuten two binges, ase Seint Aldret b wrot to his suster. pet on is pinunge c ine vlessche, mid festen, mid wechchen, mid disciplines, mid herd weriunge, herd leouwe, a mid vuel, mid muchele swinkes. Det oder bing is heorte beauwes, deuociun, reoufulnesse, merci, pité of heorte, luue, edmodnesse, 7 o'ère swuche uertuz. "Me Sire," bu onswerest me, "sulled God his grace? Nis grace wil-zeoue?" Mine leoue sustren, pauh clennesse ne beo nout buine ed e God, auh beo's zeouen of grace, vngraciuse stonde's per to-zeines, and makied ham unwurde to holden so heih bing bet nulled swink f bereuore blideliche polien. Bitweonen delices, 7 eise, 7 flessches este, hwo was euer chaste? Hwo ber g euer fur widinnen hire bet heo ne bernde? Pot pet walled swude, nule he beon ouerladen, over kold water iworpen perinne and brondes widdrawene? pe wombe pot bet walled euer of metes, and more of drunches, he is so neih neihebur to bet fulitowene lim bet heo deled mid him be brune Folio 101 b. of hire hete. Auh, monie ancren, more herm is, beo'd so vlesshwise,

7 so ouerswude of-dred leste hore heaved aeke, h 7 leste hore licome feblie to swude, and wited so hore heale bet be gost unstrencded ? secne's ine sunne: and beo bet schulden one leenen hore soule mid

a helhewet, T. el iheowed. C.

c pinsunge. C.

e bimeded. T. bune. C.

g bredde, T. C.

b Ailreade. T. Ailret. C.

d lehe. T. leoune. C.

f swinken. T.

h warche. T.

of his love was become lean and pallid; would it not please him better than if it were told him that she was merry and sportive, and had wedded another man, and was living in pleasure? Even so our Lord, who is the soul's husband, and seeth all that she doth, though he sits on high, is full well pleased that she longeth for him, and will hasten to her so much the sooner, with the gift of his grace, or he will go and bring her to him once for all, to glory without end.

Let not any one handle herself too gently, lest she deceive herself. She will not be able, for her life, to keep herself pure, nor to maintain herself aright in chastity without two things, as Saint Ailred wrote to his sister. The one is, giving pain to the flesh by fasting, by watching, by flagellations, by wearing coarse garments, by a hard bed, with sickness, with much labour. The other thing is the moral qualities of the heart, as devotion, compassion, mercy, pity, charity, humility, and other virtues of this kind. "Sir," thou answerest me, "doth God sell his grace? Is not grace a free gift?" My dear sisters, although purity is not bought of God, but is given freely, ingratitute resisteth it, and renders those unworthy to possess so excellent a thing who will not cheerfully submit to labour for it. Amidst pleasures and ease, and carnal abundance, who was ever chaste? Who ever carried fire within her that did not burn? Shall not a pot that boileth rapidly be emptied of some of the water, or have cold water cast into it, and the burning fuel withdrawn? The pot of the belly that is always boiling with food, and especially with drink, is so nigh a neighbour to that ill-disciplined member that it imparts to it the fire of its heat. Yet many anchoresses, more is the harm, are of such fleshly wisdom, and so exceedingly afraid lest their head ache, and lest their body should be too much enfeebled, and are so careful of their health, that the spirit is weakened and sickeneth in sin, and they who ought alone to heal their soul, with contrition of heart and mortification of the flesh, become physicians and healers of the body. Did Saint Agatha so?

heorte bireousunge 7 flesshes pinunge, uorwurded fisiciens 7 licomes leche.* Dude Seint Agace so? bet onswerede ? seide to ure Louerdes sonde bet brouhte hire salue norto helen hire tittes, "Medicinam carnalem corpori nunquam exhibui:"e bet is, "Flessliche medicine ne dude ich me neuere." And nabbe ze iherd tellen of þe preo holi men, bute pe on was iwuned, uor his kolde mawe uorto nutten hote spices, 7 was ornure of mete 7 of drunche ben be twei oore, peo, paul heo weren seke, ne nomen heo neuer zeme hwat was hol, hwat was unhol te eten ne to drincken, auh nomen euer uor 8riht hwatse God ham sende, ne makeden heo neuer strence of gingiuere ne of gedewal, d ne of clou de gilofre. A dei ase heo preo weren iuollen o slepe, ? lei bitweonen beos two, be bridde bet ich spec of er, so com be Cwene of Heouene ? two meidenes mid hire. pe on ber ase pauh hit were a letuarie: pe oder ber enne sticke of gode gold. Vre Lefdi nome mid te sticke 7 dude i e ones mu e perof, and be meidenes eoden furore to be midleste. "Nai," cwe'd ure Lefdi, "he is his owune leche! god ouer to be bridde." Stod on holi mon neorrento, e 7 biheold al bis ilke. Hwon sec mon haue o et hond bing bet him wule don god, he mei hit wel notien : auh Folio 102. forto beon so angresful perefter nis nout God icweme: and ancreful nomliche uor swuch religiun nis nout God icweme. God 7 his deciples speken of soule lechekreft: 'f 7 Ypocras 7 Galien of licomes hele. Pe one pet was best ilered of Jesu Cristes deciples seid pet flesshes wisdom is dead of be soule: "Prudentia carnis mors." "Procul odoramus bellum," ase Job seid. So we dreded flesches vuel ofte er pen hit kume. Pet soule vuel kumed up, 7 we polien be soule vuel, uorte etsterten vlesches vuel, ase bauh hit were betere to polien golnesse brune pen heaued eche, o'der grucchunge of one mis-itowene wombe. And hweder is betere, ine secnesse uorte beon Godes free child, ben i flesches heale uorte been brel under sunne?

c adhibui. C.

b pappes. T. d gedewal. T. zeduale. C. Nardus Celtica.

e of feor. T. C.

lechecraft. T. C.

who answered and said to our Lord's messenger who brought her salve to heal her breasts, "Medicinam carnalem corpori nunquam exhibui?" That is, "Fleshly medicine I never applied to myself." And have ye never heard the story of the three holy men, of whom one was wont, for his cold stomach, to use hot spices, and was more interested about meat and drink than the other two, who, even if they were sick, took no heed of what was wholesome and what was unwholesome to eat or to drink, but always took directly whatever God sent them, nor ever made much ado about ginger, or valerian, or cloves? One day, when the three were fallen asleep, and the third, of whom I spoke above, lay between these two, the Queen of Heaven came, and two maidens with her, one of whom bare what seemed an electuary, the other bare a spoon of good gold. Our Lady took some of it with the spoon, and put it into the mouth of one, and the maidens passed on to the middlemost. "Nay," said our Lady, "he is his own physician, go over to the third." A holy man stood not far off and beheld all this. When a sick man hath at hand any thing that will do him good, he may piously use it; but to be so anxious about it is not pleasing to God, and especially for one of such a religious profession to be anxious is not pleasing to God. God and his disciples speak of the art of healing the soul; Hippocrates and Galen of the health of the body. He who was the most learned of the disciples of Jesus Christ, saith that the wisdom of the flesh is the death of the soul, "Prudentia carnis mors." "We smell the battle afar off," as Job saith.c Thus we often dread a bodily disease before it come. The soul disease attacks us and we bear it, to escape from the bodily disease, as if it were better to endure the fire of lust than headache, or the grumbling of a disordered stomach. And which of these two is better, in sickness to be a free child of God, than in bodily health to be a bond-servant under sin? And I do

^a "David Frys, of Brantam, may believe this storie, whoe hath al read it. St. Bernard on his creed." Note on the margin of the MS.

b Romans, viii. 6.

c xxxix, 25.

And his ne sigge ich nout so het wisdom 7 mesure ne beon ouer al iloked, be moder is a nd nurrice of alle gode beauwes. Auh we cleopie 8 a ofte wisdom bet nis non. Uor so 8 wisdom is don euere soule hele biuoren flesches hele: and hwon me ne mei nout bode holden somed, cheosen er licomes hurt ben, buruh to stronge uondunges, soule prowunge. Nicodemus brouhte uorte smurien mid ure Louerd an hundred weien of mirre ? of aloes, hit seio, bet beoo bittre spices and bitocne bittre swinkes, 7 flesches pinunge. Hundred is ful tel, 7 noted perfection, bet is, ful dede : uorte scheawen bet me schal fuldon flesches pine ase uord ase euere efne mei bolien. Bi pe weie is bitocned mesure ? wisdom,—pet euerich mon weie hwat he muwe don: and ne beo nout so ouer swude agest c bet ze Folio 102 b. uorzemen bet bodi: ne eft, so tendre of be bodie bet hit iwurðe untowen, 7 makie pene gost peowe. Nu is al pis mest iseid of bitternesse widuten. Sigge we nu sumhwat of bitternesse widinnen! vor, of beos two bitternesses awakened swetnesse, her zet i bisse world, and nout one ine heouene.

Ase ich seide riht nu pet Nicodemus brouhte smuriles uorte smurien mide ure Louerd, al riht so pe preo Maries brouhten deorewurde aromaz uorte smurien mide his bodi. Nimed nu gode zeme, mine leoue sustren. Peos preo Maries bitocned preo bitternesses: vor pes nome Marie speled bitternesse, ase ded Mararaht Merariht, pet ich spec er of peruppe. Pe uormeste bitternesse is bireousunge dedbote uor sunne, hwon pe sunfule is iturnd erest to ure Louerd. Pet is to understonden bi pe ereste Marie, Marie Magdalene: and bi gode rihte, uor heo, ine muchele bireousunge ine muchele bitternesse of heorte, bilefde hire sunnen turnde to ure Louerd. Auh fordi pet sum muhte puruh to muchel bitternesse uallen into unhope, Magdalene, pet speled tures heinesse, is to Marie iefned: puruh

a callen. T.

b pinsinges. T. pinsunges. C.

c igast. T. C.

d ifeiet. T. iveiet. C.

not say this as if wisdom and discretion were not always joined. Wisdom is the mother and the nurse of all virtues; but we often call that wisdom which is not wisdom. For it is true wisdom to prefer the health of the soul to that of the body; and when we cannot have them both together, to choose bodily hurt rather than, by too powerful temptations, the destruction of the soul. We are told that Nicodemus brought for the anointing of our Lord an hundred pounds of myrrh and of aloes, which are bitter spices, and betoken toilsome labour, and mortification of the flesh. is a complete number and denotes perfection, that is, a complete work, to signify that we ought to perfect the mortification of the flesh as far as may reasonably be endured. By the weight is signified discretion and wisdom—that every man should weigh with wisdom what he is able to do, and not be so exceedingly spiritual as to neglect the body, nor, on the other hand, so indulgent to the body that it might become disorderly, and make the spirit its servant. Now most of what has just been said is concerning external bitterness. Let us now say something of bitterness internal; for, of these two bitternesses ariseth sweetness, even in this world, and not in heaven only.

As I said just now that Nicodemus brought ointments wherewith to anoint our Lord, even so, the three Marys brought precious spices wherewith to anoint his body. Take good heed now, my dear sisters: these three Marys denote three bitternesses; for this name, Mary, meaneth bitterness, as do Mararaht and Merariht, of which I have already spoken.^b The first bitterness is remorse and making amends for sin, when the sinner is first converted to our Lord. This is to be understood by the first Mary, Mary Magdalene; and with good reason, for she, in great remorse and in great bitterness of heart, left off her sins and turned to our Lord. But because some through too much bitterness might fall into despair, Magdalene, which signifieth the height of a tower, is likened [l. joined] to Mary, by which

hwat is bitocned hope of heih merci 7 of heouene blisse. Pe over bitternesse is bitternesse in wrastlunge, 7 in wragelunge azean uondunges: and peos bitternesse is bitocned bi pe oder Marie, Marie Jacobi : uor Jacob spele'd wrastlare. peos wrastlunge is ful bitter to monie pet beo's ful uor'd ide weie touward heouene : for pe zet fondunges, bet beod be deofles swenges, wagged oder hwules, ? moten wresten azean mid stronge wragelunge.2 Vor, ase Seint Folio 103. Austin seid, "Pharao contemptus surgit in scandalum." peo hwule bet euer Israeles folc was in Egipte under Pharaones hond, ne ledde he neuer uerde peron. Auh po hit fleih urom him, po, mid al his strenc'se wende he perefter. Uor'si is euer bitter uiht neod azean Pharaon, bet is, azean be deouel. Vor, ase seid Ezechiel, "Sanguinem fugies, et sanguis persequitur te." b Vlih sunne 7 sunne wule euer uoluwen efter þe. Inouh is iseid þerupe hu þe gode nis neuer siker of alle uondunges. So sone so he haued ouerkumen bet on, ikepe anonriht an over. pe pridde bitternesse is ine longunge touward heouene, 7 in be anui c of bisse worlde, hwon eni is so heie bet he haue's heorte reste onont un seawes weorre, 7 is ase ine heouene zetes, 7 bunched bitter alle worldliche binges. And beos bitternesse is understonden bi Marie Salome, pe pridde Marie. Vor Salome speled peis: and peo zet pet habbed peis ? reste of cleane inwit, heo habbed in hore hearte bitternesse of bisse liue, bet ethalt ham urom blisse pet ham longed to urom God pet heo luuied. pus, lo! in eueriche stat rixled bitternesse: erest, ide biginnunge, hwon me seihtneð mid God: i uorðzong of gode liue: and iðe last ende. Hwo is, beonne, o Godes half, bet wilned i bisse worlde eise oder este?

Auh nime's nu her zeme, mine leoue sustren, hwu, efter bitterness kume's swotnesse. Bitterness bu's d hit i' uor, ase þe gospel sei's,

[&]quot; wiglinge. T. wraggunge. C.

b cum sanguinem oderis, sanguis persequetur te. Vulg.

c ende, T. annu. C. d bixete, T.

is signified hope of great mercy, and of the joy of heaven. The second bitterness is in wrestling and struggling against temptations, and this bitterness is denoted by the other Mary, Mary the mother of Jacob; a for Jacob meaneth wrestler. This wrestling is very bitter to many who are well advanced in the way to heaven, because they still sometimes waver in temptations, which are the devil's casts, against which they must wrestle with vigorous efforts. For, as St. Austin saith, Pharaoh when despised was roused to punish the affront. As long as the people of Israel were in Egypt in subjection to Pharaoh, he never led an army against them. But when they fled from him, then he pursued them with all his forces. Wherefore it is necessary always to fight bitterly against Pharaoh, that is, against the devil. For, as Ezekiel saith, "Thou shalt flee from blood, and blood shall pursue thee." Flee from sin, and sin will always follow after thee. It has been sufficiently shewn above how the good man is never safe from all temptations. As soon as he hath overcome one, he immediately meets with another. The third bitterness consists in longing for heaven, and weariness of this world, when one is of such exalted piety that his heart is at rest with regard to the war against vice, and he is, as it were, in the gates of heaven, and all worldly things seem bitter to him. And this bitterness is to be understood by Mary Salome, the third Mary. For Salome signifieth peace, and they who have peace and the repose of a pure conscience, have in their heart bitterness of this life, which detains them from blessedness which they long for, and from God whom they love. Thus we see that in every state bitterness prevails: first, in the beginning, when we are reconciled to God—in the progress of a good life—and in the last end. Who, then, is on God's side who desireth in this world ease or abundance?

But now, observe here, my dear sisters, how after bitterness cometh sweetness. Bitterness buyeth it, for, as the Gospel saith, those three Marys bought sweet-smelling spices, to anoint our Lord

[&]quot; [James.] St. Luke, xxiv. 10.

beos preo Maries bouhten swote smellinde aromaz uorto smurien Folio 103 b. mide ure Louerd. puruh aromaz, pet beod swote, is understonden swotnesse of deuot heorte. peos preo Maries bugged hit, bet is, buruh bitternesse me kume's to swotnesse. Bi bisse nome, Marie, nimed euer bitternesse. Duruh Marie bone 7 bisocne was water, ette noces, iwent to wine: pet is to understonden, puruh bone of bitternesse bet me her dried for God, be heorte, bet was wateri, smecchles, and ne uelede no sauur of God, nanmore ben of water, beo schal beon iwend to wine: bet is, beo heorte schal iuinden smech ine him swete ouer alle wines. Uordui seid be wise, "Usque in tempus sustinebit paciens, et postea reditio jocunditatis:" bet is, be bolemode bolie bitter one hwule: uor he schal sone berefter habben zeld of blisse. And Anne in Tobie seid bi ure Louerd, "Quia post tempestatem tranquillum facit, et post lacrimacionem et fletum, exultacionem infundit:" pet is, iblesced beo pu, Louerd, pet makest stille efter storme: 7 efter wopie wateres zeldest blið muruhdes. Salomon: "Esuriens etiam amarum pro dulci sumet:" zif þu ert of hungred efter þe swete, þu most erest sikerliche biten o'de bittre. In Canticis: "Ibo mihi ad montem mirre et ad colles," 7c. Ich chulle gon, heo seid. Godes deore spuse, to recheles hulle, bi be dune of mirre. Lo! hwuch is be wei to recheles swotnesse? By mirre of bitternesse. And eft, idet ilke luue boc: "Que est ista que ascendit per desertum sicut uirgula fumi ex aromatibus, mirre et thuris?" Aromaz is imaked of mirre, 7 of reches [l. rechles]. And mirre he set biuoren, 7 recheles kumeð efter: "Ex aromatibus, mirre et thuris." Nu, mene'd hire sum, ? sei'd bet heo ne mei habben swotnesse: ne ne of God, ne swetnesse widinnen. Ne wundrie heo hire nowiht, zif heo nis nout Marie: vor heo hit mot buggen mid bitternesse widuten: auh nout mid eueriche bitternesse! uor sum ged frommard God, ase euerich worldlich sor bet nis for be soule heale. Vordi, ide gospelle, of be preo Maries is iwriten bisses weis : "Vt uenientes ungerent Jesum-non autem recedentes." peos preo Maries, hit seid, bet is, beos bitternesses weren kuminde uorto

* smelles, T.

with. By spices, which are sweet, is to be understood the sweetness of a devout heart. Those three Marys buy it, that is, through bitterness we arrive at sweetness. By this name, Mary, always understand bitterness. Through Mary's request and entreaty at the marriage, water was changed to wine, which is thus to be understood, that, through the prayer of bitterness that we suffer here for God, the heart, which was watery, tasteless, and felt no savour of God, no more than of water, shall then be changed to wine, that is, that heart shall find a taste in him sweet above all wines. Wherefore, saith the wise man, "Usque in tempus sustinebit patiens, et postea reditio jucunditatis; "a that is, "The patient man bears that which is bitter for a while, because he shall soon afterwards have a return of joy." And Anna, in Tobias, saith of our Lord, "Quia post tempestatem tranquillum facit, et post lacrymationem et fletum exultationem infundit; "b that is, "Blessed be thou, O Lord, who makest a calm after a storm, and after weeping and tears bestowest c mirth and joy." Solomon saith, "Esuriens etiam amarum pro dulci sumet." d "If thou hungerest after the sweet, thou must first, surely, eat of the bitter." In the Canticles, "Ibo mihi ad montem myrrhæ et ad collem thuris." e "I will go," saith God's dear spouse, "to the hill of frankincense by the mountain of myrrh." Observe: Which is the way to the sweetness of frankincense? By the myrrh of bitterness. And again in the same love-book: "Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh and frankincense?" f Aromatic spices are composed of myrrh, and of frankincense. And myrrh he placeth before, and frankincense cometh after: "Of aromatical spices, myrrh and frankincense." Now, some one complaineth that she cannot have sweetness—neither of God nor sweetness within. Let her not wonder, if she is not Mary; for she must buy it with bitterness without; but not with every bitterness, for some causeth to go away from God,

^a Ecclus, i. 23.

e heldest? pourest in.

Song of Solomon, iv 6.

CAMD. SOC.

b Tobit. iii. 22. Vulgate.

d Prov. xxvii. 7.

f Song of Solomon, iii. 6. R. C. version.

³ C

smurien ure Louerd. peo beo'd kuminde uorte smurien ure Louerd bet me boled for his luue. He strecched him touward us ase bing bet is ismured, and make's him nesshe 7 softe uorto hondlen. And nes he him sulf reclus ide meidenes wombe? peos two binges limpe's to ancre: neruh'se 7 bitternesse. Vor wombe is neruh wununge ber ure Louerd was reclus. And tis word, Marie, ase is ofte iseid, speled bitternesse. Lif ze, beonne, ine nerewe stude bolied bitternesse, ze beod his feolawes—reclus, ase he was ine Marie wombe. peonne, ze, ine nerewe stude, polied bitternesse ase he dude in Marie wombe, hwon ze beod ibunden widinnen uour large wowes, and he in a neruh kader a-ineiled o rode-and ine stonene bruh biclused heteueste. Marie wome 7 peos bruh weren his ancres huses: and in nouver nes he worldlich mon: auh was ase ut of be worlde, uorte scheawen ancren bet heo ne schulen mid be worlde no bing habben imene. "Le," bu onswerest me ? seist, "auh ure Louerd wende ut of bode." Le wend tu also ut of bo bine ancre huses, ase he dude, widute bruche, 7 bilef ham bode ihole. pet schal beon hwon be gost iwent ut on ende, widute bruche Folio 104 b. I widute wem, of his two huses. pet on is pe licame : pet oder is bet uttre hus, bet is ase be uttre wal abute be kastle.

Al pet ich habbe iseid of flesshes pinunge nis nout uor ou, mine leoue sustren, pet oderhwules polied more pen ich wolde! auh is for sum pet schal reden pis inouh reade, pet gropied hire to softe nodeleas. Lunge impen me bigurt mid pornes, leste bestes ureten ham peo hwule pet heo beod meruwe. Le beod zunge impen iset in Godes orcharde. Pornes beod pe heardschipes pet ich habbe ispeken of! and ou is neod pet ze beon biset mid ham abuten, pet

as every worldly pain which is not for the health of the soul. Wherefore, in the Gospel it is written of the three Marys in this manner, "That coming, they might anoint Jesus, but not going." These three Marys, it is said, that is, these bitternesses, were coming to anoint our Lord. Those sufferings are coming to anoint our Lord which we endure for his sake. He stretcheth himself toward us as a thing that is anointed, and maketh himself tender and soft to handle. And was he not himself shut up in the maiden's womb? These two things belong to an anchoress, narrowness and bitterness. For a womb is a narrow dwelling, where our Lord was shut up. And this word Mary, as has often been said, signifieth bitterness. If ye, then, in a narrow place endure bitterness, ye are like him-shut up, as he was in Mary's womb. Then, do ye, in a narrow place, endure bitterness, as he did in Mary's womb, when ye are confined within four large walls, and he in a narrow cradle—nailed to the cross and in a tomb of stone closely confined. Mary's womb and this tomb were his anchorite houses, and in neither was he a man of this world, but, as it were, out of the world, to shew anchoresses that they ought to have nothing in common with the world. "Nay," thou answerest me and sayest, "but our Lord went out of both." Nay, go thou also out of both thine anchoress houses, as he did, without breaking out, and leave them both whole. That shall be when the spirit goeth out at last, without breach and without blemish, from his two houses. The one is the body, the other is the external house, which is as the outward wall about the castle.

All that I have said concerning the mortification of the flesh is not for you, my dear sisters, who, upon some occasions, suffer more than I could wish, but it is for some one who will give this advice readily enough, who nevertheless handleth herself too softly. Men fence round with thorns young trees, lest beasts should gnaw them while they are tender. Ye are young trees planted in God's orchard. Thorns are the hardships which I have spoken of, and it is necessary

te best of helle, hwon he snakered toward ou uorto biten on ou, hurte him obe herdschipe, a 7 schunche azeinwardes. Mid al bis herdschipe, beo'd glede zif lute word is of ou, 7 zif ze beo'd unwurde: uor born is scherp 7 unwurd. Mid beos two beod igurde. Le nowen nout unnen bet eni vuel word kome of ou! uor schandle is heaved sunne : auh ze owen worte unnen bet no word ne kome of ou, nanmore pen of deade. And beo'd blide on heorte Tif Te bolied daunger of Sluri, be kokes knaue, bet wasshed be disshes ide kuchene. peonne beo ze dunes iheied up to be heouene? vor lo! hwu speked þe lefdi idet swete luue boc: "Venit dilectus meus saliens in montibus, transiliens colles." "Mi leof kumed," he seid, "leapinde ode dunes ouerleapinde hulles." Dunes bitocned peo pet lede's hexst lif: hulles beo's pe lowure. Nu, sei's heo pet hire leof leaped ode hulles !'b bet is, to-tret ham, I to-fuled ham, I boled bet me to-tret ham, 7 tuked ham alto wundre: scheawed in ham his owune treden bet me trodde him in ham, 7 iuinde hwu he was to-treden, ase his treoden scheawed. pis beod be heie dunes, ase be munt of Mungiue, 7 be dunes of Armenie. Deo hulles bet beo's lowure, peo, ase pe lefdi seid, hire sulf couerleaped, ne strusted heo so wel on ham, uor hore feblesce: uor ne muhte heo nout ioolien swuche to-tredunge, and pereuore heo ouerleaped ham, 7 forbered ham, 7 forbuwed e ham uort bet heo been iwaxen herre, urom hulles to dunes. His schedewe hure 7 hure ouergeo and wrið ham þe hwule bet he leape's ouer ham :' bet is, sum ilicnesse he leis on ham of his liue on eor e, ase bauh hit were his schedewe. Auh be dunes underuod be treden g of him suluen, and scheawed in hore liue hwuch his liflode was-hwu 7 hwar he eode-i hwuche uiltéi hwuche wo he ledde his lif on eoroe. Swuch dune was be gode Powel, bet seide: "Dejicimur, sed non perimus, mortificationem Jesu in corpore nostro circumferentes, ut et uita Jesu in corporibus

Folio 105.

a scharpschipe, T. C.

d trustes. T. trust. C.

f trodes. T.

b dunes. T. C.

e forhuhes. T.

c Qu. himsulf?

f lanhure, C.

for you that ye be fenced around with them, that the beast of hell, when he comes sneaking towards you to bite you, may hurt himself upon the hardness, and slink away from you. With all this hardness, be glad if ye are little spoken of, and if ye are disesteemed, for a thorn is sharp and disesteemed. With these two things be ye encompassed. Ye ought not to let any evil word proceed from you, for scandal is a mortal sin; and ye ought to let no evil word proceed from you any more than from the dead. And be glad in your heart if ye suffer insolence from Slurry, the cook's boy, who washeth dishes in the kitchen. Then are ye mountains exalted to heaven; for consider how the lady speaketh in that sweet love-book, "Venit dilectus meus saliens in montibus, transiliens colles." a "My love cometh," she saith, "leaping on the mountains, leaping over the hills." Mountains betoken those that lead the highest life, hills are the lower. Now, she saith that her love leapeth on the hills [mountains], that is, treadeth upon them, and defileth them, and suffereth them to be trodden upon, and chastises them sharply: sheweth in them the footmarks upon his own person, in which men trode upon him, and they find how he was trodden upon, as the footmarks upon him shew. These are the high mountains, like the mountain of Montjoye and the mountains of Armenia. The hills, which are lower, which as the lady saith herself [himself] overleapeth, and doth not trust in them so much, on account of their weakness; because they could not bear to be so trodden upon, and therefore she [he] overleapeth them, and hath patience with them, and avoideth them until they be waxen higher, from hills to mountains. His shadow, however, passeth over and covereth them while he leapeth over them, that is, he layeth upon them some resemblance of his life on earth, as if it were his shadow. But the mountains receive the footmarks of himself, and exhibit in their life what manner of life he led-how and where he went-in how abject

^{*} Song of Solomon, ii. 8. "The voice of my beloved! behold he cometh leaping upon the mountains, skipping over the hills." R. C. translation.

nostris manifestetur." Alle wo, cwed Seinte Powel, 7 alle scheome we polied. Auh pet is ure iseluhde pet we beoren in ure bodie Jesu Cristes deadlicnesse, bet hit sutelie in us hwuch was his lif on eorde. Got hit wot! peo bet bus dod heo preoued hore luue touward ure Louerde. "Luuest tu me? Cuo hit, uor luue wule scheawen hire mid uttre werkes." Gregorius: "Probatio dilectionis exhibitio est operis." Ne beo neuer ping so herd pet luue ne make's nesshe, 7 softe, 7 swete. "Amor omnia reddit facilia." Hwat bolied men 7 wummen uor uals luue! and more wolden polien! And hwat is more wunder bet siker luue, I trewe I swete Folio 105 b. ouer alle odre luuen, ne mei ameistren us so uord ase ded pe luue sunne! Nout fordi, ich wot swulne bet bered bode togedere heui brunie and here, ibunden mid iren be middel bauh, and ermes mid brode bicke bendes, so bet tet swote berof is strong passiun, uorto bolien :'a ueste's, wake's, swinke's :' and, Crist hit wot, he mene's him, I seid bet hit ne greued him nout: and bid me ofte techen him sum bing mid hwat he muhte his licome deruen. Deu le set :' zet he weop's on me, monne b sorest, 7 seis bet God haue's al uorziten him, uordi bet he ne sent him none muchele secnesse. Al bet euer is bitter, uor ure Louerdes luue, al him bunched swete. God hit wot, bet maked lune: uor, ase he seid me ofte, uor none bing bet God muhte don vuele bi him, bauh he mid be forlorene wurpe him into helle, ne muhte he, him bunched, luuien him be lesse. And zif eni mon ei c swuch ping ortrowed bi him, he is more mat d ben bebe of inumen mid beofoe. Ich wot ec swuche wummon pet poled lute lesse. Auh, nis per bute ponken God of his strencde bet he ziue'd ham. And iknowe we ure owune wocnesse edmodliche: and luuie we hore god, 7 so hit is ure. Vor, ase Seint Gregorie seid, "Luue is of so muchele strencde bet heo maked odres god, widuten swinke ure owune god." Nu, me bunched bet we beod ikumen into be seouede dole, bet is al of luue bet maked schir heorte.

a ita quod passio est sudorem horum tolerare. MS. Oxon.

b winene, T.

c oht. T. eut. C.

d mad. C.

a condition—and in what pain he led his life on earth. Such a mountain was the good Paul, who said, "We are cast down, but we perish not; always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies." a "We suffer," saith St. Paul, "all pain and all shame." But it is our happiness that we bear in our body the likeness of Jesus Christ's death, that it may be shewn in us of what nature was his life on earth. God knoweth! they that act thus prove their love towards our Lord. "Lovest thou me? Shew it; for love will shew itself by outward acts." St. Gregory saith, "The proof of love is the manifestation of its effect." Nothing is ever so hard that love doth not make tender, and soft, and sweet. "Love maketh all things easy." What do men and women endure for false love! and would endure more! And what is more to be wondered at is, that the love which is faithful and true, and sweeter than any other love may not overmaster us so much as doth sinful love! Yet, I know a man who weareth at the same time both a heavy cuirass and haircloth, bound with iron about the middle too, and his arms with broad and thick bands, so that to bear the sweat of it is severe suffering; he fasteth, he watcheth, he laboureth, and, Christ knoweth, he complaineth and saith that it doth not oppress him, and often asks me to teach him something wherewith he might give his body pain. God knoweth, yet he, the most sorrowful of men, weepeth to me and saith that God hath quite forgotten him, because he sendeth him no great sickness. Whatever is bitter seems sweet to him for our Lord's sake. God knoweth, love doth this, because, as he often saith to me, he could never love God the less for any evil thing that He might do to him, even were he to cast him into hell with those who perish. And if any man confidently believe any such thing of him, he is more confounded than a thief taken with his theft. I know also a woman of like mind who suffereth little less. And what remains but to thank God for the strength that he giveth them?

^{* 2} Corinth. iv. 9, 10. R. C. Translation of Vulgate.

Her beginned pe seouede dole.

OF LUUE.

Seint Powel witned bet alle uttre herdschipes, 7 alle vlesshes pinunge, 7 alle licomes swinkes, al is ase nout agean luue, bet schired 7 brihted be heorte. "Exercitatio corporis ad modicum ualet :' pietas autem ualet ad omnia:" bet is, "Licomliche bisischipe is to lutel wurd: auh swote 7 schir heorte is god to alle binges." "Si tradidero corpus meum ita ut ardeam: si lingwis hominum loquar et angelorum : et si distribuero omnes facultates meas in cibos pauperum, caritatem autem non habeam, nichil mihi prodest." "bauh ich kude," he seid, "alle monne ledene 7 englene: and bauh ich dude o mine bodie alle be pinen, 7 alle be passiuns bet bodi muhte bolien : and pauh ich zefde poure men al bet ich hefde : but zif ich hefde luue ber mide to God 7 to alle men, in him 7 for him, al were aspilled:" vor, ase be holi abbod Moises seide, "Al bet wo ? al bet herschipe bet we bolied of flesche, 7 al be god bet we euer dod, alle swuche binges ne beo'd buten ase lomen uorte tilien mide be heorte. Lif eax ne kurue, ne be spade a ne dulue, ne be suluh b ne erede, hwo kepte ham uorte holden?" Al so ase no mon ne luueð lomen uor ham suluen, auh ded for be binges bet me wurched mid ham, riht al so, no vlesshes derf nis forte luuien bute uordi bet God be raver loke bideward mid his grace, and makie be heorte schir 7 of brihte sihoe! bet non ne mei habben mid monglunge of undeauwes, ne mid eordlich luue of worldliche binges : uor bis mong

^{*} spitel staf. T. sputel stef. C.

And let us humbly acknowledge our own weakness, and love their merit, and thus it becomes our own. "For," as St. Gregory saith, "love is of so great power that it maketh the merit of others our own without labour." I think we are now come to the seventh part, which is all of love, which maketh a pure heart. Here beginneth

PART VII.—OF LOVE.

St. Paul witnesseth that all outward hardships, and all pains of the flesh, and all bodily labours, are as nothing when compared with love, which purifieth and brighteneth the heart, "Exercitatio corporis ad modicum valet; pietas autem valet ad omnia; "a that is, "Bodily diligence is of little profit; but a sweet and clean heart is profitable to all things." "Si tradidero corpus meum ita ut ardeam; si linguis hominum loquar et angelorum; et si distribuero omnes facultates meas in cibos pauperum, caritatem autem non habeam, nihil mihi prodest." b "Though I know," saith he, "all the tongues of men and angels; and though I inflicted upon my body all the pains, and all the sufferings that a body could endure; and though I gave poor men all that I had; unless I had therewith love to God and to all men, in him and for him, it were all lost." For, as the holy abbot Moyses saith, "All the pain and all the hardships that we suffer in the flesh, and all the good we do—all such things are but as tools with which to cultivate the heart. If the axe did not cut, nor the spade delve, nor the ploughshare plough, who would care to have them?" In like manner, as no man loveth tools for themselves, but for the things which are done with them, so, no pain of the flesh is to be loved, unless on this account, that God may the sooner regard this with his grace, and make the heart pure and of clear sight; which none can have with an intermixture of vices, nor with earthly affection towards the things of the world; for this mixing so

wore 8 a so be eien of be heorte bet heo ne mei iknowen God, ne gledien of his sihoe. "Schir heorte," ase Seint Bernard seio, "maked two binges:' bet tu, al bet bu dest, do hit oder uor luue Folio 106 b. one of God, oder uor odres god, I for his biheue." Haue, in al pet tu dest, on of peos two ententes, over bo togederes : uor pe latere ualled into be uorme. Haue euer schir heorte bus, 7 do al bet tu wilt. Haue wori b heorte 7 al pe sit vuele. "Omnia munda mundis, coinquinatis uero nichil est mundum." Apostolus. St Augustinus: "Habe caritatem et fac quicquid uis: uoluntate, uidelicet, rationis." Vordi, mine leoue sustren, ouer alle bing beod bisie uorte habben schir heorte. Hwat is schir heorte? Ich hit habbe iseid er: bet is, bet ze no bing ne wilnen, ne ne luuien bute God one, and beo ilke binges, uor God, bet helped ou touward him. Uor God, ich sigge, luuien ham, 7 nout for ham suluen-ase mete, 7 cloo, and mon o'der wummon bet ze beo'd of igoded. Uor, ase Seint Austin seið, 7 spekeð þus to ure Louerd. "Minus te amat qui preter te aliquid amat quod non propter te amat:" bet is, "Louerd, lesse heo luuied be bet luuied out bute be, bute zif heo luuien hit for be." Schirnesse of heorte is Godes luue one. I bissen is al be strencee of alle religiuns, and be ende of alle ordres. "Plenitudo legis est dilectio." "Luue fulled be lawe," he seid, Seinte Powel. "Quicquid precipitur in sola caritate solidatur." "Alle Godes hesten," ase Seint Gregorie seid, "beod ine luue iroted." Luue one schal beon ileid ine Seinte Miheles weie. peo pet mest luuied, peo schullen beon mest iblisced ! nout peo pet lede'd herdest lif ! uor luue ouerweið hit. Luue is heouene stiward, uor hire muchele ureoschipe.c uor heo ne ethalt no bing, auh heo ziued al bet heo haued, 7 ec hire suluen: elles Goo ne kepte nout of al bet hire were.

Folio 107. God haue's of-gon ure luue on alle kunne wisen. He haue's muchel idon us, 7 more bihoten. Muchel zeoue of-drawe's luue !

a þis luue weorreð. C. b weari. T. c freolaic. T. freolec C.

distorts the eyes of the heart that it cannot know God, nor be glad at his sight. "A pure heart," as St. Bernard saith, "doth two things, it maketh thee to do whatever thou doest, either for the love of God only, or for the good or benefit of another." In all that thou doest, have one of these two intents, or both together, for the latter coincides with the former. Keep thy heart always thus pure, and do all that thou wilt. Have a perverse heart, and every thing is evil with thee. The apostle saith, "Unto the pure all things are pure, but unto them that are defiled is nothing pure." And St. Austin, "Have charity and do whatsoever thou wilt, that is, by the will of reason." Wherefore, my dear sisters, endeavour, above all things; to have a pure heart. What is a pure heart? I have told you before: it is that ye neither desire nor love any thing but God only, and those things, for God, that assist you to come to him. I say ye are to love them for God, and not for themselves-as food and clothing, and man or woman from whom ye receive benefits; for, as St. Austin saith, and speaketh thus to our Lord, "Minus te amat qui præter te aliquid amat quod non propter te amat:" that is, "Lord, she loveth thee less who loveth any thing but thee, unless she love it for thee." Pureness of heart is the love of God only. In this is the whole strength of all religious professions, and the end of all religious orders. "Plenitudo legis est dilectio." b "Love fulfilleth the law," saith St. Paul. "Quicquid præcipitur in sola caritate solidatur." "All God's commands," as St. Gregory saith, "are rooted in love." Love alone shall be laid in St. Michael's balance. They who love most shall be most blessed, not they who lead the most austere life, for love outweighth this. Love is heaven's steward, on account of her great liberality, for she retains nothing for herself, but giveth all that she hath, and even herself. otherwise God would not esteem any of the things that were hers.

God hath deserved our love in every way. He hath done much for us, and hath promised more. A great gift attacts love, and he

⁴ Titus, i. 15.

b Romans, xiii, 10.

me muchel zef he us. Al pene world he zef us in Adam ure Ueder ! and al bet is i've worlde he werp under ure uet-bestes ? fueles, ear we weren uorgulte. "Omnia subjecisti sub pedibus ejus, oues et boues uniuersas, insuper et pecora campi, volucres celi et pisces maris," 7c. And zet al bet is, ase is beruppe iseid, serued be gode, to be soule biheue: zete be vuele serued eord, seea, 7 sunne [viz. sol]. Let he dude more: he zef us nout one of his, auh dude al him suluen. So heih zeoue nes neuer iziuen to so louwe wrecches. Apostolus: "Christus dilexit ecclesiam et dedit semetipsum pro ea." Seinte Powel seid, "Crist luuede so his leofmon bet he zef for hire be pris of him suluen." Nime's god zeme, mine leoue sustren, uor hwi we ouh him to luuien. Erest, ase a mon bet wowed a-ase a king pet luuede one lefdi of feorrene londe, and sende hire his sondesmen biforen, bet weren be patriarkes 7 be prophetes of be Olde Testament, mid lettres is ealed. A last he com him suluen, and brouhte bet gospel ase lettres iopened, and wrot mid his owune blode saluz to his leofmon, of luue gretunge uorte wowen hire mide, 7 forte welden hire luue. Herto ualle a tale, and on iwrien b norbisne.

A lefdi was bet was mid hire uoan obiset al abuten, and hire lond al destrued, 7 heo al poure, widinnen one eordene castle. On mihti kinges luue was bauh biturnd upon hire, so vnimete swude bet he uor wouhlecchunge d sende hire his sonden, on efter o'er, and ofte somed monie: 7 sende hire beaubelet bode ueole 7 feire, and Folio 107 b. sukurs of liuene's, 7 help of his heie hird to holden hire castel. Heo underueng al ase on unrecheleas bing bet was so herd iheorted bet hire luue ne mihte he neuer beon be neorre. Hwat wult tu more? He com himsulf a last, and scheawede hire his feire neb, ase be bet was of alle men ueirest to biholden, and spec swude sweteliche 7 so

a wohes. T.

c fan. T. C.

e beawbelez. T. beaubelez. C.

b hulet. T.

d wohlae. T. woehlee, C.

gave us much. He gave us the whole world in our father Adam. And all that is in the world he cast under our feet—beasts and fowls, before we had sinned. "Thou hast put all things under his feet: all sheep and oxen, moreover the beasts also of the field, the birds of the air, and the fishes of the sea," &c.a And besides, as has been already said, all that is serveth the good, to the profit of the soul: moreover, the earth, the sea, and the sun serve the evil. He did yet more: he gave us not only of his own things, but he gave us himself. So noble a gift was never given to such abject wretches. The apostle St. Paul saith, "Christus dilexit ecclesiam et dedit semetipsum pro ea." b "Christ so loved his spouse that he gave for her the price of himself." Observe carefully, my dear sisters, why we ought to love him. First, as a man that wooethas a king that loved a lady of a distant land, and sent before him his ambassadors to her, which were the patriarchs and the prophets of the Old Testament, with sealed letters. At last he came himself, and brought the Gospel, as letters opened, and wrote with his own blood salvation to his beloved as a love greeting, to woo her with, and to obtain her love. To this belongs a tale, and a lesson under the cover of a similitude.

There was a lady who was besieged by her foes within an earthen castle, and her land all destroyed, and herself quite poor. The love of a powerful king was, however, fixed upon her with such boundless affection, that to solicit her love he sent his ambassadors, one after another, and often many together, and sent her jewels both many and fair, and supplies of victuals, and the aid of his noble army to keep her castle. She received them all as a careless creature, that was so hard-hearted that he could never get any nearer to her love. What wouldest thou more? He came himself at last and shewed her his fair face, as one who was of all men the most beautiful to behold; and spoke most sweetly, and such pleasant

murie wordes pet heo muhten pe deade arearen urom deade to liue. And wrouhte ueole wundres, and dude ueole meistries biuoren hire eihsih'de: '7 scheawede hire his mihten: tolde hire of his kinedome: and bead for to makien hire cwene of al bet he ouhte. Al bis ne help nout. Nes bis wunderlich hoker? Vor heo nes neuer wurde uorte beon his schelchine. Auh so, puruh his debonerté, luue hefde ouerkumen hine bet he seide on ende, "Dame, bu ert iweorred, I bine uon beo'd so stronge bet tu ne meiht nonesweis, widuten sukurs of me, etfleon hore honden, bet heo ne don be to scheomefule dead. Ich chulle uor pe luue of pe nimen pis fiht upon me, and aredden pe of ham pet scheched pine dead. Ich wot pauh for sode pet ich schal bitweonen ham underuongen b deades wunde: and ich hit wulle heorteliche uorto of-gon c bine heorte. Nu, beonne, biseche ich be, uor be luue bet ich kude be, bet tu luuie me, hure 7 hure,d efter ben ilke dead deade, hwon bu noldes liues." pes king dude al bus: aredde hire of alle hire uon, and was himsulf to wundre ituked, and isleien on ende. puruh miracle, pauh, he aros from deade to liue. Nere peos ilke lefdi of vuele kunnes kunde, zif heo ouer alle bing ne luue him her efter?

Folio 108.

pes king is Iesu Crist, Godes sune, pet al o pisse wise wowude ure soule, bet be deoflen heueden biset. And he, ase noble woware efter monie messagers, 7 feole god deden, com uorto preouen his luue, and scheawede buruh knihtschipe bet he was luue-wurde: ase weren sumewhule knihtes iwuned for to donne. He dude him ine turnement, 7 hefde uor his leofmonnes luue, his schelde ine uihte, ase kene kniht, on eueriche half i-burled. pis scheld bet wreih his Godhed was his leoue licome pet was ispred o rode, brod ase scheld buuen in his i-streiht earmes, and neruh bineogen, ase be on uot, efter bet me wene's, sete upon be oder uote. Det bis scheld naue's e

a buftin. T. C.

c ouerga. T. edgan. C.

e efter monnes wene. T.

b nime. T. neome. C.

d hure. T. lanhure. C.

words, that they might have raised the dead from death to life. And he wrought many miracles, and did many wondrous works before her eyes, and shewed her his power, told her of his kingdom, and offered to make her queen of all that belonged to him. All this availed nothing. Was not this disdain a marvellous thing? For she was never worthy to be his scullion. But, through his goodness and gentleness, love so overmastered him that he at last said, "Lady, thou art attacked, and thy enemies are so strong that, without help of me, thou canst not by any means escape their hands, so that they may not put thee to a shameful death. I will, for the love of thee, take upon me this fight, and deliver thee from those who seek thy death, yet I know assuredly that among them I shall receive a mortal wound, and I will gladly receive it to win thy heart. Now then, I beseech thee, for the love that I shew thee, that thou love me, at least after being thus done to death, since thou wouldst not in my life-time." This king did so in every point. He delivered her from all her enemics, and was himself grievously maltreated, and at last slain. But, by a miracle, he arose from death to life. Would not this lady be of a most perverse nature, if she did not love him, after this, above all things?

This king is Jesus Christ, the Son of God, who in this manner wooed our soul, which the devils had besieged. And he, as a noble wooer, after many messengers, and many good deeds, came to prove his love, and shewed by his knightly prowess that he was worthy of love, as knights were sometimes wont to do. He engaged in a tournament, and had, for his lady's love, his shield every where pierced in battle, like a valorous knight. This shield which covered his godhead was his dear body, that was extended on the cross, broad as a shield above, in his outstretched arms, and narrow beneath, because, as men suppose, the one foot was placed upon the other foot. That this shield had no sides is to signify that his disciples, who ought to have stood by him and be his sides, all fled

none siden is forto bitocnen bet his deciples, bet schulden stonden bi him, and i-beon his siden, vluwen alle urom him 7 bilefden him ase ureomede : ase be gospel seid, "Relicto eo, omnes fugerunt." pis scheld is i-ziuen us azean alle temptaciuns, ase Jeremie witned: "Dabis scutum cordis, laborem tuum," 7 Psalmista, "Scuto bone uoluntatis tue coronasti nos." pis scheld ne schilt us nout one urom alle vueles: auh ded zet more: hit kruned us in heouene. "Scuto bone uoluntatis tue," Louerd, he scio, Dauid, mid be scheld of bine gode wille. Vor, willes he polede al pet he polede. Ysaias. "Oblatus est quia uoluit." Me, Louerd, bu seist, hwarto? Ne muhte he mid lesse gref habben ared us? a Le siker, b ful lihtliche: auh he nolde. Hwareuore? Vorte binimen us euerich bitellunge Folio 108 b. agean him of ure luue, pet he so deore bouhte. Me bud lihtliche a bing bet me luue'd lutel. He bouhte us mid his heorte blode! deorre pris nes neuer, uorte of-drawen of us ure luue touward him bet kostnede him so deorre. Ine schelde beo'd preo pinges, bet treo, and bet leder, 7 be peintunge.c Al so was idisse schelde-bet treo of be rode, 7 bet leder of Godes licome, and be peintunge of be reade blode bet heowede hire so ueire. Eft, be bridde reisun. Efter kene knihtes deade me honged heie ine chirche his scheld on his munegunge. Al so is bis scheld, bet is, bet crucifix iset ine chirche, ine swuche stude bet me hit sonest iseo, vorto benchen berbi o Jesu Cristes knihtschipe þet he dude o rode. His leofmon biholde beron hu he bouhte hire luue and lette purlen his scheld: ' bet is, lette openen his side uorte scheawen hire his heorte, and forto scheawen hire openliche hwu inwardliche he luuede hire, and forto of-drawen hire heorte.

> Uour heaued luuen me iuint idisse worlde-bitweonen gode iueren be uormeste is: bitweonen mon 7 wummon be oder is: bitweonen wif 7 hire child be bridde is : bitweonen licome 7 soule.

a irud us fram helle. T.

b guse I wis. T. ges I wis. C.

c litinge. T.

from him and forsook him as an alien, as the Gospel saith, "They all forsook him and fled." a This shield is given us against all temptations, as Jeremiah testifieth, "Thou shall give them a buckler of heart, thy labour." And the Psalmist, "Thou hast crowned us as with a shield of thy good will.".c This shield defends us not only from all evils, but doth yet more, it crowneth us in heaven, "Scuto bonæ voluntatis tuæ." "O Lord," saith David, "with the shield of thy good will." For, willingly did he suffer all that he suffered. Isaiah saith, "He was offered because it was his own will." d But, "O Lord," thou sayest, "why?" Could he not have delivered us with less trouble? Yes, indeed, full easily, but he would not. Wherefore? To take away from us every excuse for not loving him who redeemed us at so dear a price. Men buy for an easy price a thing for which they care little. He bought us with his heart's blood, a dearer price there never was, that he might draw out of us our love toward him which cost him so dear. There are three things in a shield, the wood, the leather, and the painting. So was there in this shield; the wood of the cross, the leather of God's body, and the painting of the red blood which stained it so fully. Again, the third reason. After the death of a valiant knight, men hang up his shield high in the church, to his memory. So is this shield, that is the crucifix, set up in the church, in such a place in which it may be soonest seen, thereby to remind us of Jesus Christ's knighthood, which he practised on the cross. His spouse beholdeth thereon how he bought her love, and let his shield be pierced, that is, let his side be opened to shew her his heart, and to shew her openly how deeply he loved her, and to draw her heart to him.

Four principal kinds of love are found in this world. The first is between virtuous friends; the second is between man and woman; the third, between a woman and her child; [the fourth,] between

a Matt. xxvi. 56.

^c Psalm v. 13. Tr. of Vulgate.

Lament. iii. 65. Trans. of Vulgate.
 Isaiah, liii. 7. Vulgate.

³ E

peo luue bet Jesu Crist haued to his deore leofmon ouerged ham alle uoure, 7 passed ham alle. Ne telled me him god feolawe bet leið his wed ine Giwerie uorto acwiten ut his fere? God Almihti leide himsulf uor us ine Giwerie, and dude his deorewurde bodi norto acwiten ut his leofmon of Giwene honden. Neuer uere swuch Folio 109. fordede a ne dude uor his owune uere. Muchel luue is ofte bitweenen mon 7 wummon. Auh pauh hee were iwedded him hee muhte i-wurden so unwrest, 7 so longe heo muhte uorhoren hire mid over men, bet, tauh heo wolde kumen azean, he ne kepte hire nout. And fordi Crist luued more: uor paul pe soule his spuse uorhorie hire mid be ueond of helle, under heaued sunne ueole zeres 7 dawes, his merci is hire euer zeruh hwonse heo wule kumen to him 7 bileauen b bene deouel. Al bis he seit himsulf buruh Jeremie, "Si dimiserit uir uxorem suam," 7c. "Tu autem fornicata es cum multis amatoribus, tamen reuertere ad me dicit Dominus." Let he seið, al dei, " þu þet hauest so unwresteliche idon, biturn þe and cum azean: wilkume schaltu beon me." "Immo, et occurrit prodigo uenienti." Let he eorne's, hit sei's, azean hire zan-kume, and worpe's earmes anon abuten hire sweore. Hwat is more milce? Let her is gledfulure wunder: Ne beo neuer his leofmon uorhored mid so monie de liche sunnen, so sone so heo kume azean to him, he maked hire neouwe meiden. Vor, ase Seint Austin seid, "So muchel is bitweonen Godes neihlechunge 7 monnes to wummon bet monnes neihlechunge maked of meiden wif, and God maked of wif meiden." "Restituit," inquid Job, "in integrum." Gode werkes ? treowe bileaue, beos two binges beo's meidehod ine soule. Nu of be bridde luue: Child bet heued swuche vuel bet him bihouede bed of blode er hit were iheled, muchel luuede be moder hit bet wolde him bis bed makien. Dis dude ure Louerd us bet weren so sike of

body and soul. The love which Jesus Christ hath to his dear spouse surpasseth them all four, and excelleth them all. Do not men account him a good friend who layeth his pledge in Jewry to release his companion? God Almighty laid himself in Jewry for us, and gave up his precious body to release his spouse out of the hands of the Jews. Never did friend give such a surety for his own friend. There is much love often between man and woman. But, although she were married to him, she might become so depraved, and might so long be unfaithful to him with other men, that though she were willing to return to him, he would not receive her. And therefore Christ loveth more; for though the soul, his spouse, should be unfaithful to him with the fiend of hell, in mortal sin many years and days, his mercy is ever ready for her, whensoever she will come to him, and renounce the devil. All this he saith himself by Jeremiah, "If a man put away his wife and she go from him, and become another man's, shall he return unto her again? But thou hast played the harlot with many lovers, yet return again to me saith the Lord." a He still saith all the day, "Thou who hast done so wickedly, turn thee and come again, welcome shalt thou be to me." "Immo, et occurrit prodigo venienti." He even runneth to meet her returning, and immediately throweth his arms about her neck. What greater mercy can there be? Yet here is a more joyful wonder. Though his spouse were polluted with so many deadly sins, as soon as she cometh to him again, he maketh her again a virgin. "For," as St. Austin saith, "so great a difference is there between God's communion with the soul, and man's with woman, that man's communion maketh of a maiden a wife, and God maketh of a wife a maiden." "He hath given me again," saith. Job, "all that I had before." These two things, good works and true faith, are maidenhood in the soul. Now, concerning the third kind of love: If a child had a disease of such a nature, that a bath of blood were required for him before he could be healed, that

sunne, 7 so isuled per mide pet no ping ne muhten helen us ne Folio 109 b. clensen us bute his blod one: uor so he hit wolde: his luue makede us beð þerof: iblesced beo he euere! preo beðes he greiðede to his deore leofmon uorto wasshen hire in ham so hwit ? so ueir bet heo were wurde his clene cluppunges. pet erest bed is fuluht. pet over beov teares, inre over uttre, efter be uorme bev, zif heo hire fuled. Det bridde bed is Jesu Cristes blod bet halewed a bod beos oore, ase Seint Johan seid ide Apocalipse, "Qui dilexit nos et lauit nos in sanguine suo:" pet is, he luued us more pen eni moder ded hire child. He hit seid himsulf puruh Isaie: "Nunquid potest mater obliuisci filii uteri sui?" 7c. "Mei moder uorziten hire child?" he seid, "and tauh heo do, ich ne mei be uorziten neuer:" and seid be reisun efter, hwareuore, "In manibus meis descripsi te." "Ich habbe," he seid, "depeint be ib mine honden." So he dude mid reade blode up o'e rode. Mon knut his kurtel o uorte habben bouht of one binge! auh ure Louerd, uor he nolde neuer uorziten us, he dude merke of burlunge ine bo two his honden. Nu of be ueorde luue. pe soule luued pet bodi swude mid alle! I pet is edcene ide twinnunge: vor, leoue ureond beo's sorie hwon heo schulen twinnen. Auh ure Louerd willeliche to-tweamede d his soule urom his bodie vorto ueien ure bode togederes, world a buten ende, ide blisse of heouene. pus, lo! Jesu Cristes luue touward his deore spuse, bet is, holi chirche, over be cleane soule, passed alle, 7 ouerkumed be nour meste luuen bet me ivint on eorde! Mid al bisse luue zet he wowed hire o bisse wise.

Folio 110. pi luue, he seið, urre Louerd, oðer heo is forto ziuen allunge, oðer heo is forto sullen, oðer heo is forto reauen 7 to nimen mid

a halded. C.

c girdel. T. gurdel. C.

b inwid. T.

d to-twinnede. T. to-tweinde. C.

mother must love him greatly who would make this bath for him [with her own blood]. Our Lord did this for us who were so sick with sin, and so defiled with it, that nothing could heal us or cleanse us but his blood only; for so he would have it; his love made us a bath thereof; blessed may be be for ever! He prepared three baths for his dear spouse, in which to wash herself so white and so fair that she might be worthy of his pure embraces. The first bath is baptism; the second is tears, inward and outward, after the nature of the first bath, if she defile herself [with sin]; the third bath is the blood of Jesus Christ, that sanctifieth both the other two, as St. John saith in the Apocalypse, "Who loved us and washed us in his own blood; " a that is, he loved us more than any mother doth her child. He saith this himself by Isaiah, "Nunquid potest mater oblivisci filii uteri sui?" &c.b "Can a mother forget her child?" he saith, "and though she do, I can never forget thee:" and he then telleth the reason why, "In manibus meis descripsi te." c "I have painted thee," saith he, "in my hands." He did so with red blood upon the cross. A man ties a knot upon his belt, that he may be reminded of any thing; but our Lord, that he might never forget us, made a mark of piercing in both his hands. Now concerning the fourth love. The soul loveth the body very greatly, and that is easily seen in their separation; for dear friends are sorry when they must separate. But our Lord, of his own accord, separated his soul from his body, that he might join our body and soul together, world without end, in the blessedness of heaven. Thus, behold how the love of Jesus Christ toward his dear spouse, that is, holy church, or the pure soul, surpasseth and excelleth the four greatest loves that are found on earth! With all this love he still wooeth her in this manner.

Thy love, saith our Lord, is either to be altogether freely given, or it is to be sold, or it is to be stolen and taken by force. If it is to be given, where couldst thou bestow it better than upon me?

strencoe. Lif heo is forto ziuen, hwar meiht tu biteon a hire betere ben upon me? Nam ich binge ueirest? Nam ich kinge richest? Nam ich heixst i-kunned? Nam ich weolie b wisest? Nam ich monne hendest? Nam ich monne ureoest? Vor so me seið bi large monne bet he ne con nout etholden. Det he haue's be honden, ase mine beo'd, idurled. Nam ich alre binge swotest? swetest? pus, alle pe reisuns hwui me ouh forto ziuen luue pu meiht i-vinden in me : nomeliche, zif þu luuest chaste clennesse : vor non ne mei luuen me bute heo holden hire. Lif bi luue nis nout forto ziuen, auh wult allegate bet me bugge hire : do seie hwui.º O'er mid over luue, over mid sumhwat elles? Me sullev wel luue uor luue: and so me ouh forto sullen luue, 7 for none binge elles. Lif bin luue is so to sullen, ich habbe ibouht hire mid luue ouer alle orre. Vor, of be uour meste luuen ich habbe ikud toward be be meste of ham alle. And zif bu seist bet tu nult nout leten beron so liht cheap: auh wultu zet more: nem hwat hit schule beon. Sete feor o dine luue. Du ne schalt siggen so muchel bet ich nulle ziuen be, uor bine luue, muchele more. Wultu kastles and kinedomes? Wultu welden al bene world? Ich chulle don be betere: ich chulle makien be, mid al bis, cwene of heouene. bu schalt been sequeuold brihtre ben be sunne: non vuel ne schal Folio 110 b. hermien be: no bing ne schal sweamen be: no wunne ne schal wonten be : al bi wille schal beon i-wrouht in heouene 7 in eoroe! ze, and zet ine helle. Ne schal neuer heorte benchen swuch seluh de, bet ich nulle ziuen more uor bine luue, vnimeteliche and vnendliche more-al Kresules weole! and Absalones schene wlite, bet ase ofte ase me euesede him me solde his euesunge-peo her pe me kerf of—uor two hundred sicles d of seolure: Asaeles swiftschipe. bet strof wid heortes ouervrn: e Samsones strencee, bet slouh a busend of his fon al et one time, 7 one, bute uere : Cesares ureoschipe: Alisaundres hereword: Moiseses heale. Nolde a mon, uor on of peos, ziuen al pet he ouhte? And alle peos pinges somed,

a [settin:] C.

b weore. T.

c hu. C.

d schillinges. C.

e of-urn. T.

Am not I the fairest thing? Am not I the richest king? Am not I of the noblest birth? Am not I the wisest of the wealthy? Am not I the most courteous of men? Am not I the most liberal of men? For it is commonly said of a liberal man that he cannot withhold any thing—that he hath his hands, as mine are, perforated. Am not I of all things the sweetest and most gentle? Thus, thou mayest find in me all the reasons for which love ought to be given, especially if thou lovest chaste purity; for no one can love me except she retain that. If thy love is not to be given, but thou wilt by all means that it be bought, do say how. Either with other love, or with somewhat else? Love is rightly sold for love; and so love ought to be sold, and for nothing else. If thy love is thus to be sold, I have bought it with love that surpasseth all other love. For, of the four principal kinds of love I have manifested toward thee the chiefest of them all. And if thou sayest that thou wilt not set so light a value upon it, but thou wilt have yet more, name what it shall be. Set a price upon thy love. Thou shalt not say so much that I will not give thee for thy love much more. Wouldest thou have castles and kingdoms? Wouldest thou govern the whole world? I will do better for thee. In addition to all this, I will make thee queen of heaven. Thou shalt be sevenfold brighter than the sun; no disease shall harm thee; nothing shall vex thee; no joy shall be wanting to thee; all thy will shall be done in heaven and in earth; yea, and even in hell. Heart shall never think of such great felicity, that I will not give more for thy love, immeasurably and infinitely more—all the wealth of Crossus; and the fair beauty of Absalom, who, as often as his hair was polled the clippings were sold—the hair that was cut off—for two hundred shekels of silver; the swiftness of Asahel, who strove in speed with a hart; the strength of Samson, who slew a thousand of his enemies at one time, and alone, without a companion; Cæsar's liberality; Alexander's renown; the dignity b of Moses. Would not a man, for one of

a Qu. "of men." weor, A.-S. a man.

b "Sanctitas." MS. Oxon.

azean mine bode, ne beoð nout wurð a nelde. And, zif þu ert so swuðe onwil, a 7 so ut of þine witte þet tu, þurul nout to uorleosen, uorsakest swuch bizeate mid alle kunnes seluhðe, lo! ich holde her hetel sweord ouer þin heaued, uor to dealen lif 7 soule, and to bisenchen bo two into þe fur of helle, uorto beon þer deofles hore, schendfulliche 7 seoruhfulliche world wiðuten ende. Onswere nu : 7 were þe, zif þu konst, azean me : oðer zette me þine luue þet ich zirne so swuðe : nout for mine, auh for þin owune muchele biheue.

Lo! pus ure Louerd wowed: nis heo to herd i-heorted pet a swuch woware ne mei turnen hire luue to him :' and nomeliche zif heo benche's peos preo pinges—hwat he is : and hwat heo is : ? Folio 111. hwu muchel is be luue of so heih ase he is touward so louh ase heo is. Vordi, seid be psalm-wuruhte, "Non est qui se abschondat a calore ejus:" nis non bet muwe etlutien b bet heo ne mot him luujen. pe sobe sunne ide undertid was fordi istien on heih ode heie rode uorto spreden ouer al hote luue gleames : pus neodful he was, 7 is uort c tisse deie, to ontenden his luue in his leoues heorte, and seid ide gospelle, "Ignem ueni mittere in terram, et quid volo nisi ut ardeat?" Ich com, he seid, uorto bringen fur into eorde, bet is. berninde lune into eoroliche heorten, 7 hwat zirne ich elles but bet hit blasie? Wlech luue d is him loo, ase he seid puruh Sein Johan ide Apocalipse, "Vtinam frigidus esses aut calidus! sed quia tepidus es, incipiam te euomere de ore meo." Ich wolde, he seið to his leofmon, bet tu were, i mine luue, oder allunge cold, oder hot mid alle! auh fordi bet tu ert ase wlech e bitweonen two, nouder cold ne hot, bu makest me uorto wlatien: and ich chulle speouwen be ut, bute zif bu i-wurde hattre.

a wod. T. anwil. C.

c aget. T.

b [auuey sculkin.] C.

d heorte. T.

e wleach. T.

these, give all that he possessed? And all these things together, compared with my offer, are not worth a needle. And, if thou art so obstinately self-willed and void of understanding, that thou, without losing any thing, refusest such gain, with every kind of felicity, Lo! I hold here a sharp sword over thy head, to divide life and soul, and to plunge both into the fire of hell, to be there the devil's paramour, disgracefully and sorrowfully, world without end. Now answer me, and defend thyself against me if thou canst, or grant me thy love, which I so earnestly desire, not for my own, but for thy own great behoof.

Lo! thus doth our Lord woo: and is not she too hard-hearted that such a wooer cannot turn her love to him, and especially if she reflect upon these three things: what he is, and what she is, and how great is the love of one so exalted as he is toward one so low as she is. Wherefore, the Psalmist saith, "Non est qui se abscondat a calore ejus." a "There is no one who may withdraw herself so that she may not love him." The true sun in the morning tide ascended up on the high cross for the purpose of diffusing the warm rays of his love over all; so earnestly solicitous was he, and is to this day, to kindle his love in the heart of his beloved; and he saith in the Gospel, "Ignem veni mittere in terram, et quid volo nisi ut ardeat?" b I came, saith he, to bring fire into the earth, that is, burning love into earthly hearts, and what else do I desire but that it blaze? Lukewarm love is loathsome to him, as he saith by St. John in the Apocalypse, "Utinam frigidus esses aut calidus; sed quia tepidus es, incipiam te evomere de ore meo." c I would, saith he to his beloved, that thou wert, in my love, either altogether cold, or hot withal; but because thou art as if lukewarm, between the two, neither cold nor hot, thou makest me to loathe, and I will vomit thee out, except thou become hotter.

Nu ze habbe i-herd, mine leoue sustren, hu, I for hwi, God is swude to luuien. And, forto ontenden ou wel, gedered wude perto, mid pe poure wummon of Sarepte, pe buruh, pet speled ontendunge: "En, inquid, colligo duo ligna." "Louerd," cwed heo to Elie, pe holie prophete, "lo! ich geder two treon." peos two treon bitocned pet o treou pet stod upriht, and tet oder ek pet eode pwartouer, of pe deore rode. Of peos two treon ze schulen ontenden fur of luue Folio 111 b. widinnen ower heorte. Biseod ofte touward ham. penched zif ze ne owen eade to luuien pene king of blisse pet to-spret so touward ou his ermes, and buhd ase uorto beoden cos aduneward his heaued. Sikerliche ich sigge hit, pet zif pe sode Elie, pet is, God Almihti, i-uint ou peos two treon bisiliche gederinde, he wule gistnen mid ou, and moniuolden in ou his deorewurde grace: ase Elie dude pe poure wummone, liuened and gistnede mid hire pet he iuond pe two treon gederinde i Sarepte.

Grickischs fur a is imaked of reades monnes blode and tet ne mei noting bute migge, and sond, and eisil, ase me seit, acwenchen. pis Grickische fur is pe luue of ure Lourde and ze hit schulen makien of reades monnes blode, pet is, Jesu Crist i-readed mid his owune blode ote rode. And was in-read hundeliche also, ase me wenet. pis blod, for ou i-sched upo pe herde two treon, schal makien ou Sarepciens pet jet is, ontenden ou mid tis Grickische fure, pet, ase Salemon seit, none wateres, pet beot worldliche temptaciuns ne tribulaciuns, nouter inre ne uttre, ne muwen peos luue acwenchen. Nu, nis per, peonne, on ende, buten witen ou warliche

a Greek fire "seems to be a composition belonging to the Arabian chemistry; and was very much used in the wars of the middle ages, both by sea and land. It was a sort of wild-fire, said to be inextinguishable by water, and chiefly used for burning ships, against which it was thrown in pots or phials by the hand. Anna Comnena has given an account of its ingredients, which were bitumen, sulphur, and naphtha. It is called *feu gregois* in the French chronicles and romances."—Warton's Hist, of English Poetry, vol. i. p. 169. Ed. 1824.

b rubeus. MS. Oxon.

My dear sisters, ye have now heard how, and for what reason, God is greatly to be loved. To kindle this love in you rightly, gather wood for that purpose, with the poor woman of Sarepta, the town the name whereof signifieth kindling, "En, inquit, colligo duo ligna." a "Lord," saith she to Elijah the holy prophet, "behold I am gathering two sticks." These two sticks betoken that one stick which stood upright, and that other also of the precious cross, which went athwart it. With these two sticks ye ought to kindle the fire of love within your hearts. Look often upon them. Think whether ye ought not joyfully to love the King of Glory, who so stretches out his arms toward you, and bows down his head as if to offer you a kiss. Of a truth I say unto you that if the true Elijah, which is God Almighty, find you diligently gathering those two sticks, he will make his abode with you, and multiply in you his precious grace; as Elijah did to the poor woman whom he found gathering two sticks at Sarepta, who supplied her with food, and became her guest.

Greek fire is made of the blood of a red man, and it is said that nothing can quench it but urine, and sand, and vinegar. This Greek fire is the love of our Lord, and ye shall make it of the blood of a red man, which is, Jesus Christ reddened with his own blood on the cross. And he was ruddy also naturally, as it is believed. This blood, shed for you on the painful two sticks, shall make you Sareptians; that is, inflame you with this Greek fire, that, as Solomon saith, no waters, which are worldly temptations, nor tribulations, neither internal nor external, can quench this love. Now, then, nothing remains, but to keep yourselves cautiously from every thing that quenches it, namely urine, and sand, and vinegar. Urine is stench of sin. On sand nothing good groweth, and it betokeneth idleness; and idleness cooleth and quencheth this fire. Be always active and alive to good works, and this will warm you

urom alle peo ping pet hit acwencheð, pet beoð migge, 7 sond, 7 eisil. Migge is stench of sunne. O sond ne groweð no god, and bitocneð idel: and idel acoaldeð 7 acwencheð pis fur. Sturieð ou

euer cwicliche ine Gode werkes, 7 þet schal heaten ou 7 ontenden Folio 112. Þis fur agean þe brune of sunne. Vor, al so as on neil driueð ut þen oðerne, al so þe brune of Godes lnue driueð brune of ful luue ut of þe heorte. Þet þridde þing is eisil: Þet is sur heorte, of nið 7 of onde. Vnderstondeð þis word. Þo þeo niðfule Giws offreden ure Louerde þis sure present o rode, þo seide he þet reouðfule word, "Consummatum est!" Cweð he, "Neuer er nu nes ich ful pined:" nout þuruh þet eisil, auh þuruh hore ontfule nið, þet tet eisil bitocnede, þet heo him makeden å drincken. And is iliche ase þauh a mon þet heuede longe i-swunken and failede efter his sore swinke, a last, of his hure. Al so, ure Louerd, more þen two and þritti ger, tiled efter hore luue, and, for all his sore swinke, ne wilnede he no þing bute luue to hure: auh he iðen ende of al his liue, þet was ase iðen euentid, hwon me gelt werc-men hore deies hure, loke hwu heo gulden him! uor piment of swete huni luue, eisil of sur nið, and galle

hwose hit bereð ine breoste touward mon, oðer touward wummon, Folio 112 b. heo is Giwes make. Heo offreð zet God þis eisil, and þuruh fulleð, onont hire, Godes pine o rode. Mon worpeð Grickischs fur upon his fomen, 7 so me ouerkumeð ham: and ze schulen don al so, hwon God areareð ou of eni uo eni weorre. Salomon techeð ou hwu ze hit schulen weorpen. "Si esurierit inimicus, ciba illum: si sitierit, potum da: sic enim carbones ardentes congeres super caput ejus." Þet is, zif þi uo is offingred, zif him uode: and zif he is of

of bitter onde. O! cweð ure Louerd þo, "Consummatum est!" Al mi swinc on eorðe, 7 al mi pine o rode ne sweameð, ne ne derueð me nowiht azean þis—þet ich þus biteo b al þet ich idon habbe. Þis eisil þet ze beodeð me—þis sure hure, þuruh fulleð mine pine. Þis eisil of sur heorte, and of bitter þonc o ouer alle oðer þinges acwencheð Grickischs fur: þet is, þe luue of ure Louerd: and

a diden. T. bude. C.

b bite. C.

c [mede.] C.

and kindle this fire in opposition to the flame of sin. For, as one nail driveth out another, so doth the flame of the love of God drive the fire of foul desire out of the heart. The third thing is vinegar, that is, a heart sour with malice and hatred. Understand this saying: when the malicious Jews offered our Lord this sour present on the cross, then said he that sorrowful word, "It is finished!" "Never till now," said he, "were my sufferings complete;" not through the vinegar, but through their hateful malice, which that vinegar betokened, which they made him drink. And this is as if a man who had laboured long, and, after his painful toil, had been at last disappointed of his hire. Thus, our Lord, more than two-andthirty years, toiled for their love, and for all his painful labour desired nothing but love as hire; yet, at the end of his life, which was, as it were, in the evening, when men pay workmen their day's hire, behold how they paid him! instead of balm of sweet honey-love, vinegar of sour malice, and gall of bitter hatred. Oh, said our Lord then, "It is finished!" All my toil on earth, and all my pain on the cross, does not at all grieve nor distress me in comparison of this-that for this I have done all that I have done. This vinegar that ye offer me, this sour requital, completell my sufferings. This vinegar of a sour heart and of bitter thanks, more than all other things, quencheth Greek fire, that is, the love of our Lord; and she who beareth it in her breast toward man or toward woman is the Jew's mate. She is still offering to God this vinegar, and completing, for her part, his sufferings on the cross. Men cast Greek fire upon their foemen, and thus conquer them; and ye should do the same when God raiseth up any war against you from any enemy. Solomon teacheth you how ye ought to throw it, "Si esurierit inimicus tuus, ciba illum; si sitierit, potum da: sic enim carbones ardentes congeres super caput ejus." a That is, "If thy foe is hungry, give him food; and if he is athirst, give him to drink;" which meaneth that if, after having done thee harm,

a Prov. xxv. 21, 22.

purst, zif him drincken: pet is to understonden, zif he efter pine herme haue's hunger oder purst, zif him uode of pine beoden pet God do him ore: and zif him drunch of teares. Weop for his sunnen. pus pu schalt, seid Salomon, rukelen on his heaued bearninde gleden. Det is to siggen, bus bu schalt ontenden his heorte uorto luuien pe : vor heorte is, ine holie write, bi heaued understonden. O swuche wise wule God siggen a domesdei: "Hwi luuedest pene mon over peo wummon?" "Sire, uor heo luueden me." "Le," he wule siggen, "bu zulde bet tu ouhtest: her nabbe ich a nout mucheles to zelden be." Auh, zif bu meih b onswerien 7 siggen: "Sire, ich luuede ham for bine luue"-beo luue he ouh be: uor heo c was i-ziuen him, 7 he hire d wule zelden be.

Migge, ase ich er seide, bet acwenched Grickishe fur, is stinckinde ulesshes luue, bet acwenched gostlich luue bet Grickishe fur Hwat fleschs was on eorde so swete 7 so holie ase Jesu Cristes fleschs. And, paul he seide, himsulf, to his Folio 113. deorewurde deciples, "Nisi ego abiero Paracletus non ueniet ad uos:" bet is, bute zif ich parti urom ou, be Holi Gost, bet is, min and mines Federes luue, ne mei nout kumen to ou: auh hwon ich beo urom ou, ich chulle senden hine ou. Hwon Jesu Cristes owune deciples, peo hwile pet heo uleschsliche luuede hine, neih ham, uor-eoden be swetnesse of be Holi Goste, 7 ne muhten nout habben bode togederes-Demed ou suluen, nis he wod, oder heo, bet luued to swude hire owene ulesshs, oder eni mon ulesshliche, so bet heo zirne to swude his sihde oder his speche? Ne punche hire neuer wunder pauh hire wontie pe Holi Gostes froure. Cheose, nu, euerichon of eor liche elne 7 of heouenlich, to hweder heo wule holden! uor bet oder heo mot forleten! vor, i bisse tweire monglunge, ne mei heo neuermore habben schirnesse of heorte! bet is, ase we seiden er, bet god and be strence of alle religiuns, 7 in euerich ordre. Luue maked hire schir and gridful and cleane. Luue haue's one meistrie biuoren alle o'ore binges:

a ne ah I. T.

b maht. T. macht. C.

c hit. T. C.

d hit. T. C.

he is hungry or thirsty, give him the food of thy prayers that God may have mercy upon him; and give him the drink of tears. Weep for his sins. Thus thou shalt, saith Solomon, heap on his head burning coals: that is to say, thus thou shalt enkindle his heart that he shall love thec; for, in Holy Scripture, by head we are to understand heart. In this manner will God say, in the day of judgment, "Why lovedst thou that man or that woman?" "Lord, because they loved me." "Yea," he will say, "thou didst pay what thou owedst: in this case I have not much to repay thee." But, if thou canst answer and say, "Lord, I loved them for thy sake;" he owes thee that love, because it was given to him, and he will repay it thee.

Urine, which, as I said before, quencheth Greek fire, is stinking carnal love that quencheth spiritual love, which Greek fire betokeneth. What flesh on earth was so sweet and so holy as that of Jesus Christ? And yet, he said himself to his dear disciples, "Nisi ego abiero Paracletus non veniet ad vos:" that is, "Unless I depart from you, the Holy Ghost, which is mine and my Father's love, cannot come to you; but, when I am gone from you, I will send him unto you." Since Jesus Christ's own disciples, while they loved him in the flesh, being nigh him, did not possess the sweetness of the Holy Ghost, and could not have both together—judge yourselves, is not he or she mad who loveth too much her own flesh, or any man carnally, so that she desire too fondly to see him, or to speak with him? Let her never wonder though she have not the consolation of the Holy Spirit. Let every one choose now between earthly and heavenly comfort, to which of the two she will keep; for she must relinquish one of them, because in the mingling of these two she can never have pureness of heart; which is, as we said before, the goodness and the strength of all professions, and of every religious order. Love maketh her sincere, and peaceful, and pure. Love hath the superiority over all other things, for all the things that she toucheth she turns to her, and maketh them all her own. "Whatsoever place your foot shall tread upon," that is to say, the

heo make's hire owene. "Quemcunque locum calcauerit pes uester"

-pes uidelicet amoris-"uester erit." Deore wolde moni mon buggen a swuch bing bet al bet he arinede bere-mide, al were his owene. And, ne seide ich er peruppe, one buruh bet tu luuest bet god bet is in on oder monne-mid be rinunge of bine luue-bu makest, wid [uten] oder swincke, his god pin owene god, ase Seint Gregorie witned? Loke nu, hwu muche god peo ontfule uorleosed. Folio 113b. Strik a pine luue to Iesu Criste, 7 pu hauest i-wunnen him. Rin b him mid ase muchele luue ase bu hauest summe mon sume cherre,c and he is bin, uorto don al bet bu wilnest. Auh hwo luued bing ? loued hit uor lesse pen hit is wurd? Nis God betere uneuenliche [vniliche] pen al pet is ide worlde? Cherité—pet is cherté of leoue pinge 7 of deore. Vndeore he maked God, 7 to unwurd mid alle, bet for eni worldliche luue his luue trukie: e vor no bing ne con luuien ariht bute he one. So ouerswude he luued luue bet he maked hire his efning: and zet ich der siggen more-he maked hire his meister, 7 deg al bet heo hat, ase bauh he moste nede. Mei ich preouen ou pis? Le, ich [mei] sikerliche, puruh his owene wordes. Vor bus he speked to Moyses, bet monne mest him luuede, in Numeri: "Dimisi juxta uerbum tuum." Non dicit "preces." "Ich heuede imunt," cwed he to Moyses, "uorto awreken mine wredde o bisse uolke, auh bu seist bet ich ne schal nout: bi word beo iuorded." Me seid bet luue binded. Sikerliche, luue bint so ure Louerd bet he ne mei don no bing bute buruh luue f leaue. Nu preoue perof: uor hit bunche's wunder. "Domine, non est qui consurgat et teneat te:" Ysaye. "Louerd, wultu smiten?" sei'd Isaiah. "Welawei! bu meiht wel! uor nis non bet te holde." Ase bauh he seide, zif eni luuede pe ariht, he muhte holden pe, 7 wearnen pe to smiten. In Genesi, ad Loth: "Festina," &c. "non potero ibi facere

a strech. T. streche. C.

c sum mon over wummon sum char. T.

e manges, T.

b Run. T.

d leaues, T. leaues, C.

f luues, T. C.

foot of love, "shall be yours." Many a man would buy at a great price a thing of such a nature that whatever he touched with it became his own. And, said I not before, that merely by loving the good that is in another man—with the touching of thy love—thou makest, without other labour, his good thy own good, as St. Gregory sheweth? Consider now, how much good the envious lose. Extend thy love to Jesus Christ, and thou hast gained him. Touch him with as much love as thou, sometimes, hast for some man, and he is thine, to do all that thou desirest. But who loveth a thing, and yet parteth with it for less than it is worth? Is not God incomparably better than all that is in the world? Charity—that is the love of a thing which is dear and precious. He hath little love to God, and feels not how precious he is, who, for any worldly love, bartereth his love; because nothing can love rightly but he alone. So exceedingly doth he delight in love that he maketh her his equal, and I dare to say still more—he maketh her his master, and doth whatever she commands, as if he must needs do it. Can I prove this? Yes, indeed I can, from his own words. For thus he speaketh to Moses, the man who loved him most, in the Book of Numbers; b "I have pardoned according to thy word;" he saith not "according to thy prayers." "I had intended," said he to Moses, "to wreak my anger upon this people, but thou sayest that I must not: be it according to thy word." It is said that love bindeth. In truth, love so bindeth our Lord that he can do nothing but by the permission of love. Now, [1] prove it, for it seems wonderful: "Lord, there is none that riseth up and taketh hold of thee." Isaiah.c "Lord, wilt thou smite?" saith Isaiah, "ah! thou well mayest; for there is none that may hold thee." As if he said, "If any one loved thee truly, he might hold thee, and hinder thee from smiting." In Genesis, to Lot, "Make haste, &c. for I cannot do any thing till thou go out from thence:" that is, when our Lord would have destroyed

a Deuteronomy, xi. 24.

c Isaiah, lxiv. 7.

b xiv. 20.

d Genesis, xix. 22.

quicquam donec egressus fueris illinc:" bet is, bo ure Louerd wolde Folio 114. bisenchen Sodome per Loth his freond wunede inne, "Hie a pe," cwe'd ure Louerd, "utward ! uor be hwule bet tu ert among ham, ne mei ich nowiht don ham." Nes bes mid luue i-bunden? Hwat wultu more? Luue is his chaumberling, 7 his kunsiler, 7 his spuse bet he ne mei nout helien wid, and telled hire al bet he benched. In Genesi: "Num celare potero Abraham quæ gesturus sum?" "Mei ich," cwed ure Louerd, "helien Abraham bing bet ich benche uorto donne?" Nei, cwed he, o none wise. Ne con pes luuien ariht, bet bus speked, and bus ded to alle men bet him inwardliche i-leued ? luuied? peo blisse bet he zerked ham, al so ase heo is unefenlich to alle worldes blissen, al so heo is untalelich to alle worldliche tungen. Ysaias: "Oculus non vidit, Deus, absque te," [7c.] Le habbed of peos blissen i-writen on oder stude, d mine leoue sustren. peos luue is pe riwle pet rihted pe heorte. "Confitebor tibi in directione," id est in regulatione, "cordis." Exprobatio malorum: "generatio quæ non direxit cor suum: et non est creditus." pis is be lefdi riwle. Alle be orre seruer hire! and one uor hire sake me ham ouh forto luuien. Lutel strenc'e ich makie of ham, vor hwon bet beos been deoruwurdliche i-wust.e Habbed ham, bauh, scheortliche, ide einteode dole.f

Biuoren, on erest, ich seide þet ze ne schulen nout, ase unwise, bihoten uorto holden none of þeo uttre riwlen. Þet ilke ich sigge zete: ne non ne write ich ham, buten ou one. Ich sigge þis forði Folio 114 b. þet oðre ancren ne sigge nout þet ich, þuruh mine meistrie, makie

a wend. T. Hich. C.

b treoweliche, T.

c greided. C.

d elleshwer. T.

e i-loket. T.

¹ Habeatis tamen illas in octava parte.—Explicit Liber septimus de vita Solitaria. Octavus omnino taceatur. MS, Oxon.

Sodom, wherein Lot his friend dwelt, our Lord said, "Hasten thee away out, for while thou art among them, nothing can be done to them." Was not this being bound with love? What wouldest thou more? Love is his chamberlain, his counsellor, and his bride, from whom he can conceal nothing, but telleth her all his thoughts. In Genesis, "Num celare potero Abraham quæ gesturus sum?" a "Can I," said our Lord, "hide from Abraham the thing that I purpose to do?" No, said he, in no wise. Doth not he know how to love rightly who thus speaketh, and thus doth to all men who in their hearts believe and love him? As the joy which he is preparing for them is not to be compared to all worldly joys, so is it not to be described by all worldly tongues. Isaiah, "Neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." b Concerning those joys ye have something written in another place, my dear sisters. This love is the rule which regulates the heart. "I will praise thee with uprightness of heart: "c that is, in the regulation of my heart. The reproach of the wicked is, that they are "a generation that set not their heart aright, and whose spirit was not faithful to God." d This rule is the lady or mistress. All the others serve her, and for her sake alone they ought to be loved. I make little account of them provided this be worthily kept. Ye have them briefly, however, in the eighth part.

PART VIII.—OF DOMESTIC MATTERS.

I said before, at the commencement, that ye ought not, like unwise people, to promise to keep any of the external rules. I say the same still; nor do I write them for any but you alone. I say this in order that other anchoresses may not say that I, by my own

a Genesis, xviii. 17.

c Psalm exix. 7.

b lxiv. 4.

d Psalm lxxviii. 8.

ham neowe riwlen. Ne bidde ich nout þet heo holden ham and ze zet moten chaungen ham, hwonse ze euer willeð, þeos for betere. Azean þinges þet beoð binoren, of ham is lutel strencðe.

Of sih'de and of speche, and of pe o'de wittes is inouh i-seid. Nu is peos laste dole, ase ich bihet ou on erest, to-deled and i-sundred o lutle seoue stucchenes.

Me let lesse deinté to pinge pet me haue ofte ! and for in schule ze beon, bute ase ure leawude bre ren beo ; i-huseled widinnen tweolf mone of, bute viftene siden—a mide-winteres dei ! condelmesse dei ! tweolfte dei ! a sune dei midwei bitweonen pet and ester, oder ure lefdi dei, zif he is neih pene sunendei, uor pe heihnesse ! ester dei ! pene pridde sunendei perefter ! holi purs dei ! hwitesune dei ! and sumers dei ! seinte Marie dei Magdaleine ! pe assumciun ! pe natiuité ! seinte Mihaeles dei ! alre halewune dei ! seinte Andrewes dei. And azean alle peos dawes, loke of pet ze beon clenliche i-schriuen and nime disceplines ! neuer pauh of none monne, buten of ou suluen. And forgo of enne dei our pitaunce. And zif out limpe of misliche pet ze beon nout i-huseled i peos i-sette termes, ze muwen akoueren hit pene nexte sunendei perefter ! oder zif pe oder terme is neih, abiden uort peonne.

Le schulen eten urom ester uort pet pe holi rode dei, pe latere, Folio 115. pet is ine heruest, eueriche deie twie, bute uridawes and umbridawes and zoing dawes, and uigiles. I peos dawes, ne in pe aduent ne schulen ze[eten] nout hwit, bute zif neode hit makie. Pet ober halue zer ze schulen uesten, al bute sunendawes one.

Le ne schulen eten vleschs ne seim buten ine muchele secnesse ? o'der hwoso is euer feble eted potage blideliche ! and wunied ou to lutel drunch. Nodeleas, leoue sustren, ower mete and ower drunch haued ipuht me lesse pen ich wolde. Ne ueste ze nenne dei to bread ? to watere, bute ze habben leaue. Sum ancre maked hire

authority, make new rules for them. Nor do I command that they observe them, and ye may even change them, whenever ye will, for better ones. In regard to things of this kind that have been in use before, it matters little.

Of sight, and of speech, and of the other senses enough was said. Now this last part, as I promised you at the commencement, is divided and separated into seven small sections.

Men esteem a thing as less dainty when they have it often, and therefore ye should be, as lay brethren are, partakers of the holy communion only fifteen times a-year: at Mid-winter; Candlemas; Twelfth-day; on Sunday half-way between that and Easter, or our Lady's day, if it is near the Sunday, because of its being a holiday; Easter-day; the third Sunday thereafter; Holy Thursday; Whitsunday; and Midsummer day; St. Mary Magdalen's day; the Assumption; the Nativity; a St. Michael's day; All Saints' day; St. Andrew's day. And before all these days, see that ye make a full confession and undergo discipline; but never from any man, only from yourselves. And forego your pittance for one day. And if any thing happens out of the usual order, so that ye may not have received the sacrament at these set times, ye may make up for it the Sunday next following, or if the other set time is near, ye may wait till then.

Ye shall eat twice every day from Easter until the Holyrood day, the later, b which is in harvest, except on Fridays, and Ember days, and procession days and vigils. In those days, and in the Advent, ye shall not eat any thing white, except necessity require it. The other half year ye shall fast always, except only on Sundays.

Ye shall eat no flesh nor lard except in great sickness; or whosoever is infirm may eat potage without scruple; and accustom your-

^a The Nativity of the Virgin Mary, Sept. 8.

^b The Exaltation of the Cross, Sept. 14, called the later, to distinguish it from the Invention of the Cross, May 3.

bord mid hire gistes wiðuten. Þet is to muche ureondschipe, uor, of alle ordres þeonne is hit unkuindelukest a 7 mest azean ancre ordre, þet is al dead to þe worlde. Me haueð i-herd ofte siggen þet deade men speken mid cwike men a uh þet heo eten mid cwike men ne uond ich neuer zete. Ne makie ze none gistninges a ne tulle ze to þe zete none unkuðe harloz a þauh þer nere non oðer vuel of bute hore meðlease muð, hit wolde oðer hwule letten heouenliche þouhtes.

Hit ne limped nout to ancre of oder monne elmesse uorto makien hire large. Nolde me lauhwen ane beggare lude to bisemare bet bede b men to feste? Marie 7 Marthe, bode heo weren sustren: auh hore lif sundrede. Le ancren habbed i-numen ou to Marie Folio 115 b. dole, bet ure Louerd sulf herede. "Maria optimam partem elegit." "Marthe, Marthe," cwe'd he, "bu ert ine muchele baret. Marie haue i-chosen betere, and ne schal hire no bing binimen hire dole." Husewifschipe is Marthe dole : and Marie dole is stilnesse and reste of alle worldes noise: bet noting ne lette hire uorto i-heren Godes stefne. And loke's hwat God sei's—bet no'sing ne schal binimen ou beos dole. Marthe haue'd hire mester: lete'd hire i-wurden, and sitte ze mid Marie ston-stille ed Godes fet, and hercne's him one. Marthe mester is uorto ueden 7 schruden poure men, ase huselefdi. Marie ne ouh nout uorto entremeten hire perof: and zif ei blame's hire, God sulf oueral were'd hire perof, ase holi writ witned. An over half, non ancre ne ouh forto nimen bute gnedeliche d bet hire to neode's. Hwarof peonne mei heo makien hire large? schal libben bi elmesse ase neruhliche d ase heo euer mei d'and nout

a uncumelukest, T. C.

c i-core. C.

b la Sede. T. C.

d medfulliche. C.

selves to little drink. Nevertheless, dear sisters, your meat and your drink have seemed to me less than I would have it. Fast no day upon bread and water, except ye have leave. There are anchoresses who make their meals with their friends outside the convent. That is too much friendship, because, of all orders, then is it most ungenial, and most contrary to the order of an anchoress, who is quite dead to the world. We have often heard it said that dead men speak with living men; but that they eat with living men, I have never yet found. Make ye no banquetings, nor encourage any strange vagabond fellows to come to the gate; though no other evil come of it but their immoderate talking, it might sometimes prevent heavenly thoughts.

It is not fit that an anchoress should be liberal of other men's alms. Would we not laugh loud to scorn a beggar who should invite men to a feast? Mary and Martha were two sisters, but their lives were different. Ye anchorites have taken to yourselves Mary's part, whom our Lord himself commended. "Mary, hath chosen the best part. Martha, Martha," said he, "thou art much cumbered. Mary hath chosen better, and nothing shall take her part from her." a Housewifery is Martha's part, and Mary's part is quietness and rest from all the world's din, that nothing may hinder her from hearing the voice of God. And observe what God saith, "that nothing shall take away this part from you." Martha hath her office; let her alone, and sit ye with Mary stone-still at God's feet, and listen to him alone. Martha's office is to feed and clothe poor men, as the mistress of a house. Mary ought not to intermeddle in it, and if any one blame her, God himself supreme defendeth her for it, as holy writ beareth witness. On the other hand, an anchoress ought to take sparingly only that which is necessary for her. Whereof, then, may she make herself liberal? She must live upon alms, as frugally as ever she can, and not gather

a Luke, x. 42.

gederen uorto ziuen hit eft. Heo nis nout husewif! auh is a chirche ancre. Lif heo mei sparien eni poure schreaden, sende ham al derneliche ut of hire woanes. Vnder semblaunt of gode is ofte i-heled sunne. And hwu schulen peos riche ancren pet beoö eoröe tilien, oöer habbed rentes i-sette, don to poure neiheboures derneliche hore elmesse? Ne wilnen nout forto habben word of one large ancre! ne uorto ziuen muchel ne beo non pe grediure uorto habben more. Peo gredinesse rote of hire bitternesse! alle beoö pe bowes bittre pet of hire springeo. Bidden hit, uorto ziuen hit nis nout ancre rihte. Of ancre kurtesie, and of ancre largesse, is i-kumen ofte sunne? scheome on ende.

Wummen f 7 children þet habbeð i-swunken uor ou, hwatse ze sparieð on ou makieð ham to etene,—nenne mon biuoren ou, bute zif he habbe neode i ne laðe ze to drinken g nout. Ne zirne ich þet me telle ou hendi ancren. Et gode ureond nimeð al þet ze habbeð neode hwon heo beodeð hit ou i auh, for none bode, ne nime ze nout wiðuten neode, leste ze kecchen þene nome of gederinde ancren. Of mon þet ze misleueð i ne nime ze nouðer lesse ne more—nout so much þet beo a rote gingiure. Muchel neode schal driuen ou uorte bidden out i þauh, edmodliche scheaweð to ower leoueste ureond ower meseise.

Le, mine leoue sustren, ne schulen habben no best, bute kat one. Ancre pet haue's eihte punche's bet husewif, ase Marthe was, pen ancre: ne none wise ne mei heo beon Marie, mid gri'sfulnesse of heorte. Vor peonne mot heo penchen of pe kues foddre, and of

Folio 116.

a schiue. T. schraden. C.

c And swa schuden. T. hu schule. C.

e Beo. T. C.

b wanes. T. C.

d wilne. T. wilni. C.

f Wepmen. T.

g [Ne nane ne eoten biuoren ow bute bi ower meistres read 7 bi his leaue.] C.

h [I hwer þah 7 euer gemið ow p nan from ow ne parti wið scandle: ne wrah, ne mispaiet, ase forð as ge mahen wið riht, wiðute sunne.] C.

i [burh his fol semblaunt, offer bi his wake wordes.] C.

that she may give it away afterwards. She is not a housewife, but a church anchoress. If she can spare any fragments for the poor, let her send them quite privately out of her dwelling. Sin is oft concealed under the semblance of goodness. And how shall those rich anchoresses that are tillers of the ground, or have fixed rents, do their alms privately to poor neighbours? Desire not to have the reputation of bountiful anchoresses, nor, in order to give much, be too eager to possess more. Greediness is the root of bitterness: all the boughs that spring from it are bitter. To beg in order to give away is not the part of an anchoress. From the courtesy of an anchoress, and from her liberality, sin and shame have often come in the end.

Make women and children who have laboured for you to eat whatever food you can spare from your own meals; but let no man eat in your presence, except he be in great need; nor invite him to drink any thing. Nor do I desire that ye should be told that ye are courteous anchoresses. From a good friend take whatever ye have need of when she offereth it to you; but for no invitation take any thing without need, lest ye get the name of gathering anchoresses. Of a man whom ye distrust, receive ye neither less nor more—not so much as a race of ginger. It must be great need that shall drive you to ask any thing; yet humbly shew your distress to your dearest friend.

Ye shall not possess any beast, my dear sisters, except only a cat. An anchoress that hath cattle appears as Martha was, a better housewife than anchoress; nor can she in any wise be Mary, with peacefulness of heart. For then she must think of the cow's fodder, and of the herdsman's hire, flatter the heyward, defend herself when her cattle is shut up in the pinfold, and moreover pay the damage. Christ knoweth, it is an odious thing when people in the

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^{* &}quot;The heyward was the keeper of cattle in a common field, who prevented trespass on the cultivated ground." Note, in Promptorium Parvulorum, by Albert Way, Esq.

heorde-monne huire, oluhnen bene heiward, warien hwon me punt * hire, 7 zelden, pauh, pe hermes. Wat Crist, pis is lodlich ping Folio 116 b. hwon me maked mone in tune of ancre eihte. Pauh, zif eni mot nede habben ku, loke bet heo none monne ne eilie, ne ne hermie :' ne bet hire bouht ne beo nout peron i-uestned. Ancre ne ouh nout to habben no bing bet drawe utward hire heorte. None cheffare ne driue ze. Ancre bet is cheapild, heo cheaped hire soule be chepmon of helle.b Ne wite ze nout in oure huse of over monnes pinges, ne eihte, ne clodes :' ne nout ne underuo ze be chirche uestimenz, ne bene caliz, bute zif strenc'de hit makie, o'der muchel eie: vor of swuche witunge is i-kumen muchel vuel oftesiden. Widinnen ower woanes c ne lete ze nenne mon slepen. Lif muchel neode mid alle maked breken ower hus, be hwule bet hit euer is i-broken, loke bet ze habben perinne mid ou one wummon of clene liue deies 7 nihtes.

> U ordi bet no mon ne i-sihd ou, ne ze i-seod nenne mon, wel mei don d of ower clodes, been hee hwite, been hee blake? bute bet hee beon unorne 7 warme, 7 wel i-wrouhte—uelles wel i-tauwed: 7 habbed ase monie ase ou to-neoded, to bedde and eke to rugge.

Nexst fleshe ne schal mon werien no linene cloo, bute zif hit beo of herde and of greate heorden. Stamin habbe hwose wule: and hwose wule mei beon buten.e Le schulen liggen in on heater, and Folio 117. i-gurd. Ne bere ze non iren, ne here, ne irspiles h felles : ne ne beate ou i per mide, ne mid schurge i-levered ne i-leaded :/k ne mid holie, ne mid breres ne ne biblodge hire sulf widuten schriftes n

a puindes. T.

b [bing, bauh, b ha wurched ha mei wel, burh hire meistres read, for hire neode sullen, bah swa derneliche as ha mei, for misliche monne wordes.] C.

e wahes. T. wanes. C.

d duhen. T.

e widuten. T.

f hatter J gurd. T. hetter J i-gurd. C.

g Ne were nan irn. T. Ne beore nan iren. C.

h yleslipes. T. ylespilles. C. i hire. T. k ne wid schurge ileadet. T.

holin, T.

m blodeke. T. n schirches. T.

town complain of anchoresses' cattle. If, however, any one must needs have a cow, let her take care that she neither annoy nor harm any one, and that her own thoughts be not fixed thereon. An anchoress ought not to have any thing that draweth her heart outward. Carry ye on no traffic. An anchoress that is a buyer and seller selleth her soul to the chapman of hell. Do not take charge of other men's property in your house, nor of their cattle, nor their clothes, neither receive under your care the church vestments, nor the chalice, unless force compel you, or great fear, for oftentimes much harm has come from such care-taking. Let no man sleep within your walls. If, however, great necessity should cause your house to be used, see that, as long as it is used, ye have therein with you a woman of unspotted life day and night.

Because no man seeth you, nor do ye see any man, ye may be well content with your clothes, be they white, be they black; only see that they be plain, and warm, and well made—skins well tawed; and have as many as you need, for bed and also for back.

Next your flesh ye shall wear no flaxen cloth, except it be of hards and of coarse canvass. Whoso will may have a stamin, and whoso will may be without it. Ye shall sleep in a garment and girt. Wear no iron, nor haircloth, nor hedgehog-skins; b and do not beat yourselves therewith, nor with a scourge of leather thongs, nor leaded; and do not with holly nor with briars cause yourselves to

Hericius, Herinaceus, Gall. Herisson. Histor. Monast. Villariensis, lib. iii. apud Marten. tom. iii. anecdot. col. 1361. 'Pelles videlicet hericii, quibus usque ad largam effusionem sanguinis scipsum cædebat, et urticarum aculeos quibus scse involvebat."—Du Cange.

a Stamin, a shirt made of woollen and linen, used instead of a penitentiary hair shirt.— Fosbrooke.

b ylespilles, as it is in C., is probably the true reading, from igil, A.-S. a hedge-hog, and pile, *i.e. poil*, Fr. hair, fur. We learn from the following passage that the skin of the hedge-hog was used as an instrument of discipline:—

leaue :' ne ne nime, et enes, to ueole disceplines. Ower schone beon greate and warme. Ine sumer ze habbeð leaue uorto gou and sitten baruot :' and hosen wiðuten uaumpez :' and ligge ine ham hwoso likeð. Sum wummon inouhreaðe wereð þe brech of heare ful wel i-knotted, and þe strapeles adun to hire uet, i-laced ful ueste. Lif ze muwen beon wimpel-leas, beoð bi warme keppen and þeruppon blake ueiles. Hwose wule beon i-seien, þauh heo atiffe hire nis nout muchel wunder :' auh to Godes eien heo is lufsumere, þet is, uor þe luue of him, untiffed wiðuten. Ring, ne broche nabbe ze :' ne gurdel i-menbred, ne glouen, ne no swuch þing þet ou ne deih forto habben.

Euer me is leouere so ze don gretture werkes. Ne makie none purses, uorte ureonden ou mide ?'g ne blodbendes of seolke ?'h auh schepieð, and seouweð, and amendeð chirche cloðes, and poure monne cloðes.' No þing h ne schule ze ziuen wiðuten schriftes leaue. Helpeð mid ower owune swinke, so uorð so ze muwen, to

d i-membret. T. C.

a [Ancren, sume sungið in hare wimlunge na lesse þene lefdi. Sum seið þ hit limpeð to ene wummon cundeliche forte were wimpel. Nai: wimpel ne hefde, nouðer ne nemned hali write; ah wriheles of heuet: Ad. Corinth. "Mulier uelet caput suum." Wummon, seið þe Apostel, schal wrihen hire heauet. Wrihen, he seið, naut wimplin. Wrihen ha schal hire scheome, as sunfule Eue dohter; i munegunge of þe sune þ shede us erst alle, J naut drah þ wriheles to tiffung J te prude. Eft wule Seint Pauel þ wumon wreo i chirche hire neb zette, leste vuel þoht arise þurh hire on sihðe, J hoc est propter angelos. Hwi, þenne, þu chirche ancre, al beo þu i-wimplet, openest þah þi neb to weopmones ehe? Te zemes þe. þe isist men, spekeð Seinte Pauel. Ah, zef ei þing wriheð þi neb from monnes ehe—beo hit wah, beo hit clað iði parlures þurl, wel mei duhen ancre of oðer wimlumpe.] C.

c atiffen. T. atifi. C.

e deah. T. i-burg. C.

f [Understondeð p of alle þeese þinges nis nan hest ne forbot; for alle ha beoð of þe uttere riwle, p is lute strencðe of. For hwon p te inre beo wel i-wist, as ic seide iðe frumðe, n mei beon i-changet hwerse euer ei neod oðer eni skile hit askeð, efter p ha mei, ase þuften, best seruin þe leafdi riwle.] C.

g [bute to beo p ower meistre zeued ow his leaue.] C.

h [ne laz bute leaue.] C.

i hettren. C.

k nan swut bing. C.

bleed without leave of your confessor; and do not, at one time, use too many flagellations. Let your shoes be thick and warm. In summer ye are at liberty to go and to sit barefoot, and to wear hose without vamps, and whoso liketh may lie in them. A woman may well enough wear drawers of haircloth very well tied, with the strapples a reaching down to her feet, laced tightly. If ye would dispense with wimples, have warm capes, and over them black veils. She who wishes to be seen, it is no great wonder though she adorn herself; but, in the eyes of God, she is more lovely who is unadorned outwardly for his sake. Have neither ring, nor broach, nor ornamented girdle, nor gloves, nor any such thing that is not proper for you to have.

I am always the more gratified, the coarser the works are that ye do. Make no purses, to gain friends therewith, nor blodbendes of silk; but shape, and sew, and mend church vestments, and poor people's clothes. Ye shall give nothing away without leave from your father confessor. Assist with your own labour, as far as ye are able, to clothe yourselves and your domestics, as St. Jerome teacheth. Be never idle; for the fiend immediately offers his work to her who is not diligent in God's work; and he beginneth directly

a Strapples, the legs of the drawers?

b Anchoresses err in their head-dress no less than ladies. They say that it belongs naturally to a woman to wear a wimple. Nay: the Holy Scriptures neither had, nor do they speak of wimple; but of coverings for the head. The apostle saith to the Corinthians, "A woman shall cover her head." Cover, he saith, not wimple. She shall cover her shame as a sinful daughter of Eve, in memory of the sin that first hurt us all; and not convert the covering into finery and pride. Again St. Paul desires further that a woman cover her face in church, lest evil thoughts should arise merely from seeing her, and this is, "because of the angels." Why, then, dost thou, an anchoress, although thou art wimpled, shew thy face in sight of men? Take heed. Thou seest men, St. Paul saith. But if any thing conceal thy face from men's sight—be it a wall, be it the parlour window-cloth,—a recluse may well dispense with other wimpling.

c Observe that none of all these things is commanded or forbidden; for they are all of the external rule, which is of little consequence. For when the inward is well kept, as I said at first, and that may be altered wherever need or any reason require it, so as that it may, as a domestic, best serve the lady rule.

schruden ou suluen a and peo pet ou serue, ase Seint Jerome lere. Ne beo ze neuer b idel i uor anonrihtes pe ueond beot hire his werc pet ine Godes werke ne wurche i and he tutele anonrihtes folio 117 b. touward hire. Uor, peo hwule pet he isih hire bisi, penche pus: vor nout ich schulde nu kumen neih hire i ne mei heo nout i-hwulen uorto hercnen mine lore. Of idelnesse awakene muchel flesshes fondunge. Iniquitas Sodome saturitas panis et ocium: pet is, al Sodomes cweadschipe com of idelnesse fon ful wombe. Iren pet lid stille gedered sone rust: and water pet ne stured nout readliche stinked. Ancre ne schal nout forwurden scolmeistre, ne turnen hire ancre hus to childrene scole. Hire meiden mei, pauh, techen sum lutel meiden, pet were dute of forto leornen among gromes: auh ancre ne ouh forto zemen bute God one.

Le ne schulen senden lettres, ne underuon lettres, ne writen buten leaue. Le schulen beon i-dodded four k siden ide zere, uorto lihten ower heaued?¹ and ase ofte i-leten blod?' and oftere zif neod is and hwoso mei beon per widuten, ich hit mei wel i-dolien. Hwon ze beod i-leten blod, ze ne schulen don no ping, peo preo dawes, pet ou greue?' auh talked mid ouer meidenes and mid peaufule talen schurted ou to-gederes. Le muwen don so ofte hwon ou punched heuie, oder beod uor sume worldliche pinge sorie oder seke. So wisliche wited ou in our blod-letunge?' and holded ou ine swuche reste pet ze longe perefter muwen ine Godes seruise pe monluker swinken?' and also hwon ze i-ueled eni secnesse?' vor muchel sot-

a [7 feden zef neod is.] C.

b [allunge.] C.

c bedes. T.

d swinkes. T. C.

e he, þe swike, þenches tus. T. he þencheð þus. C.

f ne mai ho nawt zeme to lustnen mi lare. T.

g rabliche. T.

h mei learen. C.

i [bah, bi hire meistres read, ha mei sum rihten 7 helpe to leren.] C.

k fiftene. T.

¹ [oŏer χef χe wulleŏ i-schauen, hwase wulc ievesct. Ah ha mot oftere weschen τ kemben hire holuet.] C.

to talk to her. For, while he seeth her busy, he thinketh thus: It would avail nothing if I were now to accost her, nor would she take time to listen to my teaching. From idleness ariseth much temptation of the flesh, "Iniquitas Sodomæ saturitas panis et otium:" that is, "All the wickedness of Sodom came of idleness, and of a full belly." Iron that lieth still soon gathereth rust; and water that is not stirred soon stinketh. An anchoress must not become a schoolmistress, nor turn her anchoress-house into a school for children. Her maiden may, however, teach any little girl concerning whom it might be doubtful whether she should learn among boys, but an anchoress ought to give her thoughts to God only.

Ye shall not send, nor receive, nor write letters without leave. Ye shall have your hair cut four times a-year to disburden your head; and be let blood as oft, and oftener if it is necessary; but if any one can dispense with this, I may well suffer it. When ye are let blood, ye ought to do nothing that may be irksome to you for three days; but talk with your maidens, and divert yourselves together with instructive tales. Ye may often do so when ye feel dispirited, or are grieved about some worldly matter, or sick. Thus wisely take care of yourselves when you are let blood, and keep yourselves in such rest that long thereafter ye may labour the more vigorously in God's service, and also when ye feel any sickness, for it is great folly, for the sake of one day, to lose ten or twelve. Wash yourselves wheresoever it is necessary, as often as ye please.

Ancre pet naue's nout neih hond hire uode, beo's bisie two wummen: one pet bileaue euer et hom, on o'ser pet wende ut hwon hit is neod: and peo beo ful unorne, o'ser of feir elde: and bi pe weie ase heo ge's go singinde hire beoden: ne ne holde heo nout non tale

Folio 118. schipe hit is uorto uorleosen, uor one deie, tene ober tweolue. Wascheb ou hwarse ze habbeb neode, ase ofte ase ze wulleb.

mid mon ne mid wummon : ne ne sitte ne ne stonde, bute bet leste bet heo mei, er ben heo kume hom. Nouhwuder elles ne go heo bute bider ase me sent hire. Widute leaue ne ete heo ne ne drinke ute. pe over beo euer inne, ne widute pe zeate ne go heo widute leaue. Bobe been obedient to hore dame in alle binges, bute ine sunne one. No bing nabben heo bet hore dame hit nute: ne ne underuon no bing, ne ne ziuen widuten hire leaue. Nenne mon ne leten heo in ! ne be Tungre ne speke mid none monne bute leaue : ne ne go nout ut of tune widuten siker uere : ne ne ligge ute. Lif heo ne con o boke. sigge bi Paternostres and bi auez hire vres :' and wurche bet me hat hire widuten grucchunge. Habbe euer hire earen opene touward hire dame. Nouder of be wummen ne beren urom hore dame, ne ne bringed to hire none idele talen, ne neowe tidinges: ne bitweonen hamsulf ne singen: ne ne speken none worldliche spechen: ne Folio 118 b. lauhwen, ne ne pleien so bet ei mon bet hit iseie muhte hit to vuel turnen. Ouer alle bing leasunge and ludere wordes hatien. Hore her beo i-koruen: hore heued clos sitte lowe. Eider ligge one. Hore hesmel beo heie istihd: al wioute broche. No mon ne i-seo ham unweawed, b ne open heaued.c Louh lokunge habben. Heo ne schulen cussen nenne mon, ne uor luue cluppen ne kuð ne unkuð: ne wasshen hore heaued : ne loken ueste o none monne : ne toggend mid him, ne pleien. Hore weaden been of swuche scheape, ? alle

a Hare cop beo heege i-sticched. C. b unlepped. C.

c [Inwid be wanes ha muhe werie scapeloris hwen mantel ham heuegeö; vte, gan i-mantlet; be heaued i-hudeket.] C.

d toggle. T. toggi. C.

When an anchoress hath not her food at hand, let two women be employed, one who stays always at home, another who goes out when necessary; and let her be very plain, or of sufficient age; and, by the way, as she goeth let her go singing her prayers; and hold no conversation with man or with woman; nor sit, nor stand, except the least possible, until she come home. Let her go nowhere else, but to the place whither she is sent. Without leave, let her neither eat nor drink abroad. Let the other be always within, and never go out of the gate without leave. Let both be obedient to their dame in all things, sin only excepted. Let them possess nothing unknown to their mistress, nor accept nor give any thing without her permission. They must not let any man in; nor must the younger speak with any man without leave; nor go out of town a without a trusty companion, nor sleep out. If she cannot read her hours in a book, let her say them with Paternosters and Ave Marias; and do the work that she is commanded to do, without grudging. Let her have her ears always open to her mistress. Let neither of the women either carry to her mistress or bring from her any idle tales, or new tidings, nor sing to one another, nor speak any worldly speeches, nor laugh, nor play, so that any man who saw it might turn it to evil. Above all things, they ought to hate lying and ribaldry. Let their hair be cut short, their headcloth sit low. Let each lie alone. Let their hesmel be high pointed: none to wear a broach. Let no man see them unveiled, nor without a hood. Let them look low. They ought not to kiss, nor lovingly embrace any man, neither of their acquaintance nor a stranger, nor to wash their head, nor to look fixedly on any man, nor to romp nor frolic with Their garments should be of such a shape and all their attire such that it may be easily seen to what [life] they are dedicated. Let them observe cautiously their manners, so that nobody may find fault with them, neither in the house nor out of the house. Let

^{*} tune, signifies not only town, but also a place enclosed or fenced round.

CAMD. SOC.

3 I

hore aturn swuch bet hit beo edcene hwarto heo beod i-turnde. Hore lates loken warliche, bet non ne edwite ham ne ine huse, ne ut of huse. On alle wise uorberen to wredden hore dame: and ase ofte ase heo hit do's, er heo drinken o'er eten, makien hore uenie akneon adun to ber eoroe biuoren hire, 7 sigge "Mea culpa:" and underuon be penitence bet heo leid upon hire, lutende hire louwe. be ancre neuer more ber efter bene ilke gult ne upbreide hire, uor none wredde, bute zif heo eft sone ualle idet ilke: auh do hit allunge ut of hire heorte. And zif eni strif arised bitweonen be wummen, be ancre makie eider of ham to makien oder venie akneon to ber eorge, and eiger rihte up oger, & kussen ham on ende : and be ancre legge on eider sum penitence: more upon be ilke bet gretluker haued agult. Dis is o bing, wute ze wel to sod, bet is Folio 119. God leouest—seihnesse 7 some a-7 be ueonde lovest: and fordi he is euer umbe to arearen sume wredde.b Nu isihd be deouel wel bet hwon bet fur is wel o brune, 7 me wule bet hit go ut, me sundred be brondes: and he ded al so onond e bet ilke. Lune is Jesu Cristes fur bet he wule bet blasie in vre heorte: and be deouel d blowed forto puffen hit ut : and hwon his blowinge ne geine's nout, beonne bringed he up sum luder word, oder sum nouhtunge hwar buruh heo to-hurted e eider urommard oder : and be Holi Gostes fur acwenched, hwon be brondes, buruh wredde, beod i-sundred. And fordi, holden ham ine luue ueste to-gederes, and ne beo ham nout of hwon be usend blowe: and nomeliche, zif monie beod i-usied somed, and wel mid luue ontende.

pauh pe ancre on hire meidenes uor openliche gultes legge penitence, neuer pe later to pe preoste schriuen ham ofte: auh euer pauh mid leaue. And zif heo ne kunnen nout pe mete graces, siggen in hore stude Pater noster 7 Aue Maria biuoren mete, and efter mete also, 7 Credo moare: and siggen pus on ende, "Veder 7 Sune 7

^{*} sachtnesse j somentale. T.

b lavve. T. C.

c he dos hond to bet ilke. T.

d swike. T. sweoke. C.

e he bringes up sum word, oder sum oder hwat, hwer burh ho to hurren. T.

f i-fest to-gedere. T.

them, by all means, forbear to vex their mistress; and, whenever they do so, let them before they either eat or drink make obeisance on their knees bending to the earth before her and say, "Mea culpa;" and accept the penance that she layeth upon them, bowing low. And let not the anchoress ever again thereafter upbraid her with the same fault, when vexed, except she soon afterwards fall into the same, but drive it entirely out of her heart. And if any strife ariseth between the women, let the anchoress cause them to make obeisance to each other kneeling to the earth, and the one to raise up the other, and finally to kiss each other; and let the anchoress impose some penance on both, but more upon her who is most in fault. Be ye well assured, this is a thing most pleasing to God-peace and concord-and most hateful to the fiend; and therefore, he is always endeavouring to stir up some strife. Now the devil seeth well that when the fire is fairly blazing, and men wish it to go out, they separate the brands: and he doth, in regard to this, just the same thing. Love is Jesus Christ's fire, which he would have to burn in our hearts, and the devil bloweth that he may puff it out; and when his blowing is of no avail, he then bringeth up some insulting word, or some other mark of contempt, whereby they are repelled from each other, and the flame of the Holy Spirit is quenched, when the brands, through anger, are sundered. And therefore, keep them firmly united in love, and be not away from them when the fiend may blow; and especially, if there be many joined together, and well kindled with love.

Though the anchoress impose penance on her maidens for open faults, let them nevertheless confess often to the priest; but always, however, with permission. And if they cannot say the graces at meals, let them say, instead of them, Paternoster and Ave Maria, before and also after meat, and the Creed over and above; and in conclusion say thus, "May the Father, Son, and Holy Ghost, one God Almighty, give our mistress his grace, always more and more, and grant to her and us both to have a good ending, and reward all who do us good, and be merciful to the souls of them who have

Holi Gost 7, on Almihti God, he ziue ure dame his grace, so lengre so more ? I leue hire I us bode nimen god endinge ? I forzelde alle bet us god dod, ? milce hore soulen bet us god i-don habbed-hore soulen 7 alle cristene soulen. Amen." Bitweonen mele ne gruselie a Folio 119 b. Ze nout nouder frut, ne oderhwat! ne ne drinken widuten leaue! auh be leaue beo liht in alle beo binges ber nis sunne. Ette mete no word, ofer lut, 7 beo beon stille. Al so efter be ancre cumplie uort mid-morwen e ne don no bing, ne ne siggen, hware buruh hire silence muwe been i-sturbed. Non ancre seruant ne-ouhte, mid rihte, uorto asken i-sette huire, bute mete 7 clo8 pet heo mei vluttend bi, 7 Godes milce. Ne misleue non god, hwat so bitide, of be ancre, bet he hire trukie. * De meidenes widuten, zif heo serued be ancre al so ase heo owen, hore hure schal beon be eche blisse of heouene. Hwoso haued eie hope touward so heie hure, gledliche wule heo seruen, 7 lihtliche alle wo and alle teone polien. Mid eise ne mid este ne kumeð me nout to þer heouene.f

Le ancren owen pis lutle laste stucchen reden to our wummen eueriche wike enes, uort pet heo hit kunnen. And muche neod is ou beoöe pet ze nimen to ham gode zeme ' vor ze muwen muchel puruh ham beon i-goded, and i-wursed on oöer halue. Lif heo sunegeð puruh ower zemeleaste, ze schulen beon bicleoped perof biuoren pe heie demare 'h and forði, ase ou is muche neod, ham is zete more, zeorneliche techeð ham to holden hore riulen, boðe uor ou f for ham suluen 'liðeliche pauh, luueliche ' uor swuch ouh wummone lore to beon—luuelich liðe, and seldhwonne sturne. Boðe hit is riht pet heo ou dreden luuien: auh per beo more euer of luue pen of drede. Peonne schal hit wel uaren. Me schal helden eoli and win beoðe ine wunden, eftere godere lore: auh more of pe softe eolie pen of pe bitinde wine: pet is, more of liðe wordes pen of suwinde: vor perof kumeð pinge best—pet is luue-eie. Liht-

gruse. T. gruuesi. C.

e adet prime. T. C.

c [feale.] C.

g wursnet. T.

i Godes. T. C.

b 7 ta stille. T. 7 beo stille. C.

d flutte. T. C.

f ne bued mon nawt blisse. T. C.

h deme. T. dom. C.

k suhiende. T. sturne. C.

done us good-to the souls of them and of all Christians. Amen." Between meals, do not munch either fruit or any thing else; and drink not without leave; but let the leave be easily granted in all those matters where there is no sin. At meat let there be no talking, or little, and then be still. Also, neither do nor say any thing after the anchoress compline, until prime next morning, whereby her silence might be disturbed. No servant of an anchoress ought, properly, to ask stated wages, except food and clothing, with which, and with God's mercy, she may do well enough. Let her not disbelieve any good of the anchoress, whatever betide, as that she may deceive her. The maidens out of doors, if they serve the anchoress in such a manner as they ought, shall have their reward in the eternal blessedness of heaven. Whoso hath. any hope of so high a reward will gladly serve, and easily endure all grief and all pain. With ease and abundance men do not arrive at heaven.

Ye anchoresses ought to read these little concluding parts to your women once every week until they know it well. And it is very necessary for you both that ye take much care of them, for ye may be much benefited by them; and, on the other hand, made worse. If they sin through your negligence, ye shall be called to give account of it before the Supreme Judge; and therefore, it is very necessary for you, and still more for them, that ye diligently teach them to keep their rule, both for your sake and for themselves; in a gentle manner, however, and affectionately; for such ought the instructing of women to be-affectionate and gentle, and seldom stern. It is right that they should both fear and love you; but that there should be always more of love than of fear. Then it shall go well. Both wine and oil should be poured into the wounds, according to divine instruction; but more of the soft oil than of the biting wine; that is, more of gentle than of vehement words; for thereof cometh that which is best —love-fear. Mildly and kindly forgive them their faults when they acknowledge them and promise amendment.

liche 7 sweteliche uorziue 3 ham hore gultes hwon heo ham i-knowe 3 and bihote 3 bote.

Se uoro ase ze muwen of drunch and of mete and of cloo, and of over pinges pet neode of flesche askeo, beod large touward ham, pauh ze pe neruwure been and te herdure to ou suluen: vor so ded he pe wel blowed—went pe neruwe ende of pe horne to his owune mude, i utward pene wide. And ze don al so, ase ze wulled pet ower beoden bemen i dreamen wel ine Drihtenes a earen: and nout one to ower ones, auh to alle uolkes heale: ase ure Louerd leue, puruh pe grace of himsulf, pet hit so mote beon. Amen!

O pisse boc redeð eueriche deie hwon ze beoð eise—eueriche deie lesse oðer more. Uor ich hopie þet hit schal beon ou, zif se ze redeð ofte, swuðe biheue þuruh Godes grace! and elles ich heuede vuele bitowen muchel of mine hwule. God hit wot,° me were leouere uorto don me touward Rome þen uorto biginnen hit eft forto donne. And zif ze iuindeð þet ze doð al so ase ze redeð, þonkeð Folio 120. God zeorne! and zif ze ne doð nout, biddeð Godes ore, and beoð umbe þer abuten þet ze hit bet hol holden,d efter ower mihte. Veder and Sune and Holi Gost, and on Almihti God, he wite ou in his warde! He gledie ou, and froure ou, mine leoue sustren! and, for al þet ze uor him drieð and suffreð, he ne ziue ou neuer lesse huire þen al-togedere him suluen! He beo euer i-heied from worlde to worlde, euer on ecchenesse! Amen.

Ase ofte ase ze reade's out of pisse boc, grete's pe lefdi mid one Aue Marie, uor him pet maked peos riwle, and for him pet hire wrot and swonc of her abuten. Inouh me'sful ich am, pet bidde so lutel.

a [Godes.] C.

c Deu le set. T. C.

e Godd wite, T. C.

g swanc. T. swong. C.

b anres. T.

d betere halden. T. halden. C.

f oht. T. eawet. C.

As far as ye can, in regard to drink, and food, and clothing, and other things which the wants of the flesh require, be liberal to them, though ye be the more strict and severe to yourselves; for so doth he that bloweth well: He turneth the narrow end of the horn to his own mouth, and the wide end outward. And do ye the like, as ye would that your prayers may resound like a trumpet, and make a sweet noise in the ears of the Lord; and not to your own salvation only, but to that of all people; which may our Lord grant through the grace of himself, that so it may be. Amen.

In this book read every day, when ye are at leisure—every day, less or more; for I hope that, if ye read it often, it will be very beneficial to you, through the grace of God, or else I shall have ill employed much of my time. God knows, it would be more agreeable to me to set out on a journey to Rome, than to begin to do it again. And, if ye find that ye do according to what ye read, thank God earnestly; and if ye do not, pray for the grace of God, and diligently endeavour that ye may keep it better, in every point, according to your ability. May the Father, and the Son, and the Holy Ghost, the one Almighty God, keep you under his protection! May he give you joy and comfort, my dear sisters, and for all that ye endure and suffer for him may he never give you a less reward than his entire self. May he be ever exalted from world to world, for ever and ever. Amen.

As often as ye read any thing in this book, greet the Lady with an Ave Mary for him who made this rule, and for him who wrote it, and took pains about it. Moderate enough I am, who ask so little.



GLOSSARIAL INDEX.

ABBREVIATIONS.

A.S. Anglo-Saxon. — Teut. Teutonic.—Isl. Islandic.—G. German. — O.G. Old German.—Fr. French. — O.Fr. Old French. — D. Dutch. — Sw. Swedish. — Sc. Scotish. — Lat. Latin. — Ital. Italian.—P.E. Provincial English.—O.E. Old English.—Ch. Chaucer.—Laz. The glossary to Lazamon's Brut, by Sir F. Madden.—id. the same.—q.v. quod vide.—v. vide. g. genitive case.—sub. subjunctive mood.—imp. imperative mood.—pr. present tense.—im. imperfect tense.-p. perfect tense.-pr.p. present participle.-p.p. perfect participle.-pl. plural.—s. singular.—adj. adjective.—adv. adverb.—sup. superlative degree.—com. comparative degree .- l. lege .- i.e. id est .- n. noun .- v. r. various reading .- Words beginning with the participial prefix i will generally be found under the letter next following. The numbers refer to the pages where the words occur. A point of interrogation (?) marks any doubtful meaning or derivation.

a, 396, for ever, aye; A.S. a, aa.

abereo, 158, beareth; A.S. aberan.

abit, 338, 358, abides, awaits.

ablended, 86, pr. blindeth; imp. ablinde, pp. ablend, 62; A.S. blindan.

aboutie, 62, look out.

abbod, 314, abbot.

abreiden, 214, abreid, 238; A.S. abregdan, to awake, startle.

abuggen, 188, pr. sub. abugge, 306; A.S. abycgan, to pay for.

abuten, 234, 344, about.

accidie, 208, indolence.

acemen, 360 a. A.S. cweman? to please.

achate, 134, agate.

acolen, 118, pr. acoalded, 404; A.S. acolian, to

acorien, 60, to bear, pro alterius crimine puniri; MS. Oxon. "acorede, sorrowed, acorye, corrected." Hearne's Glossary to Robert of Gloucester.

acneon, oknon, 16, akneon, 44, on knees, kneeling; A.S. cneow, knee,

acwellen, 334, kill: A.S. acwellan.

acwenchen, to quench, 224, 296, pr. acwenche's, 426; p. acweinte, 124, 288, quenched; A.S. acwencan, id.

acwikien, pr. acwiked, 118, 96; A.S. acwician to quicken.

acwiten 124, 394, to free, release; Fr. acquitter. acsed, 8, asketh; A.S. acsian.

adeaden 112, 150, to deaden, pr. adeadev, 150; A.S. adeadan.

adotede, 222, 272, silly, doting, infatuated, adotie, 50, i. D. doten, Fr. radoter.

adrenchen, 230, to drown, be drowned; pr. adrenches, 74, 314; p. adreinte, 220, 334, pp. 244; A.S. adrencan, to drown.

adruwien, 150 to dry, dry up; pr. adruwed, adruwied; p. adruwede, 220; adruweden, 156, p.p. adruwed, 150; A.S. adruwian, to dry

adunriht 60, downright; A.S. adun, down, riht,

æstat, æstaz, 178 v. astaz.

afallen, 122, d. cast down.

afeited, 284, affected, inclined, formed; O.Fr. affruht, 362, frightened; A.S. frihtan. ageliche, 56, b. awfully; A.S. ege, awe. agest, 372, spiritual; A.S. gast, spirit. agesten, 212, to frighten; A.S. egesian, id. age8, 184, 208, 288, 356, passeth away; A.S. agangan. aginne, pr. sub. 74, begin; A.S. aginnan. agrisen, 306, to dread greatly, pr. agrised, 294, it terrifieth, pr. sub. agrise, 296; A.S. agrisan, agrupie, 92, pr. sub. be filled with horror; A.S. oga; MS. Oxon, terrentes; Sc. groo, to shudder. agultes, 186, pr. offendeth; pr. sub. agulte, 184, 188, 346, 426, offend; p. agulten, 336, were guilty, offended; A.S. agyltan, gylt. akest, 318, overcome. akointed, 218, acquainted. akoueren, 364, 412, to recover; A.S. acofran, id. akursede, 234, accursed; A.S. cursian, to curse. aleosen, 118, a. to lose; A.S. leosan, id. allegate, 58, 314, 398, by all means, 84, always, 68 b, at all events, 350, although; MS. Oxon. alesen, 124, to release; A.S. alysan, id. alihte, 248, alighted, descended; A.S. alihtan, to come down. alio, 246, 252, allayeth; A.S. alecgan, to lay. alles, 64, at all events. allelunge, 86, allunge, 164, 228, 232, 234, 270. 340, 344, 348, 396, altogether, wholly, entirely; A.S. allunga. alre, 94, 136, 234, 314, of all; A.S. al. gen. pl. alrerest, 314, first of all. alriht, A.S. 92, 100, just, quite so. alsnesien, 212, to pierce, strike; A.S. asnæsan, id. alto wundre, 380, strangely, sharply. amased, 270, 284, 288, bewildered, infatuated. ameistren, 140, 282, 382, to master, govern, subdue; O.Fr. maistrer. amed, 324, mad; A.S. gemæd, id. amended, 420, mend; Fr. amender, to mend. amidden, 106, 270, amid; A.S. midlest, id. amorwen, 122, on the morrow; A.S. on morgen, id. ampuiles, 226, phials; O.Fr. ampoule. anan, 346, c. immediately, anon. ancheisun, anchesun, 68, 158, 232, 234, 320, 330, reason, cause, blame; O.Fr. enchaison. i-ancred, 142, anchored; Fr. ancrer.

ancre-huse, 88, nunnery; A.S. ancer-hus.

angeonni, 346, e. pr. A.S. unnan, to grant.

andetted, 126, indebted; Fr. endetté.

angresful, ancreful, 370, 244, anxious, fervent, earnest; A.S. ange, trouble; G. ängstig. anguisuse, 112, 240, anxious, painful; O.Fr. angoissous. anhonged, 126, 284, 310, 352, 354, hanged, crucified, punished; A S. anhon, to hang. anonde, 164, in regard to; Sc. anent. anonriht, anonrihtes, 18, 226, 248, 252, 326, immediately. anui, O.Fr. 94, 374, annu, 94, g. 374, b. trouble, vexation, weariness. anrad, 228, a. A.S. anræd, one-minded. anres, g. 160, c. one's. anwille, 238, e. stubborn; A.S. anwil, id. apeware, 248, counterfeit ware; A.S. apa, an ape. aquiken, 58, to quicken, rouse, excite; A.S. acwician. arch, 202, a. unwilling; A.S. earg, idle, inert, G. arg, Sc. ergh, id. arche, 334, an ark: A.S. arc. id. arechen, 128, 166, to reach, attain, grasp, pr. areached, 200, A.S. aræcan, id. arearen, 398, 426, to raise, stir up, erect, pr. areare8, 104; p. arerede, 326; pr. sub. arere, 108; areare, 252; p.p. arered, 72; areared, 242; A.S. aræran. areawe, 198, 258, 302; arewe, 90, in a row, in order, in succession; A.S. hryg, back, ridge. aredden, 390, to rescue, deliver; p. aredde, 170; p.p. ared, 392, 300, delivered; A.S. areddan. areimen, 124, to enlarge; A.S. ryman; G. räumen. areowe, 66, pr. sub, have pity: A.S. hreowan, to pity. arepen, 128, to snatch; A.S. gereafan; Lat. arripere. arewen, A.S. 98, b. arrows. ariht, 132, 410, truly, indeed. arineo, 408, pr. toucheth; p. arinede, 408, pr. sub. arine, 164; A.S. ahrynan, to touch, hit, strike against. ariste, 38, 250, 360, resurrection; A.S. arist. aros, p. 234, arose; A.S. arisan. armliche, 328, a; A.S. earmlic, wretched, poor. aromaz, 152, 276, 372, 376, spices; Fr. aromates. arre, 10, a. 86, l. former. arued, 108, b. difficult; A.S. earfed. asaumple, 112, 284, example; Fr. exemple. ascur, 296, imp. drive away; MS. Oxon, abige; Sc. scour, shore; A.S. ascyrian, to divide. aseinen, asonien, 64, f. v. asunien. askebadie, 214, askebades, 214, d. ash gatherer, enjus officium est cineres congregare; A.S. asca, asce, dust, ashes. asken, 214, ashes. asnese's, 200, butteth; A.S. asnæsan.

aspielen, 196, lay in wait; O.Fr. espier. aspillen, 148, pr. pl. destroy, pp. aspilled, 384; A.S. spillan, to spoil, lose.

asquint, 212, askance.

assailen, 362, to assail, attack; pr. assaileð, 246; pp. asailed, 242; O.Fr. assailler.

assauz, 196, assaults.

astaz, 160, states, dignities. O.Fr. estat. asteoruen, 326, to die; pr. astorueð, 178; pp. astoruen, 310; A.S. steorfan, to die.

astudie⁸, 200, imp.; A.S. astudian, to meditate. a-stunten, 42, to stand; A.S. astandan.

astunten, 72, to stop, stint, stay; pr. sub. astunte, 80; pp. astunt, 270; A.S. astintan, to stop. asunien, 64, to shun; A.S. ascunian.

aswelte, pr. sub. 216, die; A.S. asweltan, to die. atelich, 6, 52, 116, 118, 148, 184, 310, ateliche,

212,328, hateful, foul, loathsome, ugly, corrupt; A S. atelic.

attente, 252, endeavour, n.

atter, 80; A.S. attor, poison.

atterlooe, 274, antidote. atterluche, 212, d, malignant.

atternesse, 196, malignity.
atiffen, 360, 420, c, to adorn; pr. sub. atiffe,
420, atifi, 120, c; A.S. atifran, to paint?

i-attred, 208, 238, envenomed, poisoned. attrest, 282, poisonest, attret, 84, poisoneth. attri, 82, 134, 188, 190, 364, attrie, 274, 288,

attri, 82, 134, 188, 190, 364, attrie, 274, 288, poisonous, venomous, bitter. atlupes, 48, f. leaps away; A.S. hleapan, to leap.

aturn, 426, attire; Fr. atourner.

aturned, 284, changed, converted. analleth, 246, is laid, assuaged; A.S. afeallan, to

auellen, 122, to cause to fall; A.S. afælan, to fell.

auenture, 340, occurrence. augrim, 214, arithmetic.

aules, 212, awls; AS. æl, an awl.

auoreward, 142, covenant; A.S. foreward. autonomatice, 1, properly or rightly named.

a-vleied, 248, 258, driven away, banished, avleieð, 136, driveth away; A.S. afligan.

awaitie, pr. sub. 174, lie in wait; O.Fr. aguetter; Ital. aguatare.

awakien, 238, to awaken; A.S. awacian.

awarien, 284, to curse, pp. awariede, 206, 306, accursed; A.S. awyrian.

awed, A.S. 96, unreasonable, mad.

awelde's, 144, subdueth, awold, subjected; A.S. wealdan, to rule, govern.

awileged, 276, 282, distorteth, dazzleth; MS. Oxon. disgregat; A.S. awylian? to roll. awiligen, 176, to grow wild, rebel; awiliged, 136,

138, groweth wild, frolicsome; A.S. awildan.

aworpen, 122, 278, to cast, throw, overcome; p. awerp, overthrew; A.S. aworpan.

awreken, 334, 408, to inflict vengeance; awrekeð, 286, avengeth; p. awrec, 334, avenged.

awundreð, pr. 146, 218, imp. awundri, 342; A.S. wundrian, to wonder, to be amazed.

awuried, 252, worried; awurieð, 202, 324, worrieth; G. würgen.

awur ded, 200, pr. there are; A.S. aweordan, to be, become.

ageanward, 274, away from.

ageines, 12, goods, property; A.S. agan, to possess, own.

ageines, 14, against; A.S. ongean, id.

axinde, pr. p. 172, axunge, n. 338, asking: A.S. acsian, to ask.

adat, 152, c. adet, 134, d, until.

a Trusemen, 40, to imprison; A.S. a Trysemian, id.

baban, 234, baby.

babelinde, 100, gossipping; Fr. babiller.

bac, AS. 290, back.

bacbitare, 84, backbiter.

baldeliche, 62, 292, 354, 364, boldly; A.S. baldlice.

bal-pleowe, 218, ball-play: A.S. plega, play. baluhful, 114, baleful; A.S. bealu, evil.

bame, 164, basme, 276, b. balm, balsam; Fr. baume.

banere, 300, banner.

baret, 172, 154, 414, turmoil, cumber, bustle; O.Fr. barat.

baruot, 420, barefoot.

baundune, 338, discretion; O.Fr. bandon.

baðe, 10, g. both.

bead, v. beoden.

bealder, 162, c. belder, 162, emboldeneth; A.S. beald, bold.

bearn, A.S. 82, a child; pl. bearnes, 272.

beaten, 364, to beat; p. beot, 366; im. sub. beote, 364; imp. beate, 418; pp. i-beaten; A.S. beatan, id.

beatunge, 366, a beating.

beaubelet, 388, beaubelez, jewels, trinkets, baubles. bed, bede, v. bidden.

beggen, 356, to beg.

beggilde, 168, b, of a beggar.

beied, beih, v. buwen.

bekeš, 84, 102, peckeš, pr. sub. bekie; Fr. bequeter, to peck.

belami, O.Fr. 306, 338, friend.

beli, 296, belies, 284, bellows; A.S. bælig. bemare, 210, a trumpeter.

bemen, 214, 430, to sound a trumpet, sounding, resounding, A.S. byman.

bendes, 382, bands.

Benediht, 162, Benedict.

beodemon, 356, a bedesman, one who begs or

prays for the benefit of others. beoden, 114, 156, 402, to offer, present; pr. beoded,

208; beot, 194, 208, 238, 422; p. bead, 230, 390; A.S. beodan, v. bidden.

beoden, 8, 140, 162, 264, 406, 424, prayers. beon, AS. 416, to be; pr. beod, bid, 252; pp. i-beon.

beore, 198, a bear.

beore-kunnes, 296, of bear's kind.

beouste, 162, consorting with; MS. Oxon. cohabitatio; beo wust? Sc. "he is in a good buist," he is in a good situation, where he lives in ease and abundance; A.S. bewitan.

berebarde, 112, a disease?

beren, 230, 256, to bear, carry, suffer; pr. bered, 332; berð, 84; p. ber, 368, carried; bereð, 382, weareth [as in Fr. porter]; A.S. beran.

berien, 274, d. berries.

berkest, 122, A.S. beorcan, to bark.

berme, 212, lap, bosom.

bernen, 306, to burn; im. sub. bernde, 242, 368; pr. p. berninde, 122, 310; A.S. byrnan.

best, A.S. 416, beast.

bestliche, 58, like a beast.

bet, 416, 430, better.

beten, 92, to amend, correct, grow better; imp. beteð, pp. ibet, 322, ibette, 144; A.S. betan. beð, 394, 396, a bath.

bettles, 188, mallets; A.S. bytl; S.C. bittill, a beetle.

bewiste, 160. a, v. beouste.

bi-barred, 170, imprisoned; Fr. barré.

bi-bled, 118, c. bleeding,

bi-blodege, 292, bi-blodge, 418, sprinkle with blood. biburien, 216, to bury; A.S. bebyrgean.

bicherren, 368, to deceive, outwit; pr. bicherred, deceiveth, 92; pp. bickerd, 224, 280; A.S. becyrran, id.

bicleopien, 244, to accuse, to call to account; pr. sub. bicleope, 306; pp. bicleoped, 428; A.S. clypian, to call.

bicluppe, 90, to embrace: imp. bicluppe 8, 34; p. biclipte, 122; pp. biclupped, 240, comprehended; A.S. beclyppan.

biclused, 378, confined; biclusinge, 108, shutting in; A.S. beclysan.

biclute, 316, clout, patch; A.S. clut.

bicom, 316, became.

bidden, 228, 286, 416, to ask, offer, bid, command, pray, pray for; pr. bit, 156, 164, 196, 288, bidde, 412, bids; imp. ibidded, 144; bidded, 430; im. sub. bede, 222, 242, 414; bade, p.

bed, 156, 234, 366, prayed; A.S. beodan, biddan, ge-biddan, id.

biddunge, 108, asking.

bidon, 130, 216, to befoul.

bidweolied, 128, 196, deceiveth; A.S. dwolian, to deceive, err.

biflutten, 102, 102, a, to suffice; MS. Oxon. sufficere; A.S. fullan? befyllan? to fill.

bifor's, 20, e. before the.

bifulen, 128, 130, a. 272, 216, to defile, pollute, corrupt; A.S. befulan.

bigileo, pr. 330, pp. bigiled, 270; A.S. begalian, to beguile.

bigurdel, 124, purse, 126; A.S. bigyrdel, id. bigurt, 378, pr. begird, fence round; A.S. be-

gyrdan, id.

bigeate, 166, 174, 202, 238, 320, 360, 400, bigete, 96, a, 154, gain, profit, advantage; pl. bizeaten, 160.

bigiten, 142, 166, 339, to get, gain, obtain; pr. bigit, 66, 142; bigited, 196, 286; p. biget, 160, 302; A.S. begitan, to get, redeem.

bixuled, 268, beguiled; A.S. begalian, to enchant. bihalt, 214, 222, 248, 258, beholds; A.S. beheal-

bihaten, 6, f. bihoten, 6. 410, to vow, promise, command, call; pr. bibat, 6; biboted, 430; p. bihet, 176, 226, 298, 310, 342, 412; pp. bihoten, 182, 196, 198; A.S. behatan, behatian, id.

bihefdunge, 184, beheading; A.S. beheafdung.

biheste, 208, a command.

biheue, 106, 124, 158, 176, 230, 386, 400, 430, behoof, profit, advantageous; biheuest, 298, most serviceable: A.S. behefe, id.

bihoue, 70, 90, 134, 342, v. biheue.

bihouede, 394, it behoved, was necessary: A.S. behofan.

bihud, 100, concealed; A.S. behyd, hydan. bikumen, 350, pr. pl. become; p.p. bicumen, 340. bile, AS. 84, 118, beak, bill.

bileaue, faith, belief; A.S. leafan, to believe. bileaue, 424, may remain, bileaues, 360, re-

maineth; A.S. belifan, to remain.

bileauen, 340, to leave, leave off, forsake; pr. bileaue, 232; sub. pr. bileaue, 240; p. bileaued, 250; bilefde, 372, 232; bilefden, 392; bileueden, 106; pp. bileaued, 168, 314; i-leaued, 168; imp. bileaued, 166; bilef, 102, 232, 356; A.S. læfan, to leave.

bileone, 168, food; A.S. bigleofa, id. bilepped, 100, lapped, wrapped up.

bilime's, 360, dismembereth; A.S. lim, a limb. biloke's, 132, looketh, bilokin, 132, h. to look; A.S. locian, id.

biloken, 160, bilokene, 104, 210, 226, shut up, included; A.S. belucan, id.

bilowen, 68, falsely accused; A.S. belogen, belied.

bimased, 270, bewildered.

bilurd, bilurt, 280, c, deceived; A.S. belyrted, id. bineoðen, 304, 390, beneath; A.S. beneoðan, id. binimen, 194, 414, to deprive, take away, pr. binimeð, 120, 132, 324; A.S. beniman, id.

bint, 6, 408, bindeth; A.S. bindan, to bind. bipenned, 94, confined; A.S. pyndan, to shut in. bipiled, 148, peeled; Fr. peler, bipiliunge, 150, peeling.

bireafde, 102, e. bereaved; pr. bireaueo, 120; A.S. bereafian.

bireined, 344, wet with rain; A.S. reniau, to rain. bireaunesse, 66, compassion; A.S. berywan, to be sorry.

bireousunge, 164, 208, 306, 368, 372, repentance, compunction, contrition; A.S. bereowsung.

birlen, 114, to pour out, ply with drink; pr. birleö, 226; A.S. birlian, id.; Sc. to birl, id. bisaumpleö, 88, p.p. bisaumpled, 316, moralize, excuse, palliate.

bisawe, 88, common saying, proverb; A.S. sægan, to say.

bisechen, 234, to beseech; bisouht, 234; bisouhten, 230; A.S. gesecan.

bisemare, 132, 248, 270, 414, scorn, disgrace, contempt; A.S. bismer.

bisemede, 148, seemed; Fr. sembler.

bisenchen, 400, to sink, pp. bisencte, sunk; A.S. besencan.

biseon, A.S. 132, 202, 344, to look to, look after; pr. biseoð.

biset, 58, 300, 306, 378, 390, beset, besieged, guarded, fenced; A.S. besettan.

bisie, 84, 252, 386, bisi, 142, 258, assiduous, busy; A.S. bisig.

bisegure, 182, busier; bisischipe, 384, activity, diligence.

bisiliche, 146, busily.

bismeoruwed, 214, besmeared; A.S. smeoru, grease.

bismitted, 214, bismuddet, bismudeled, 214, g. besmutted; A.S. besmitan, to soil.

bismurlet, 214, h. v. bismeoruwed.

bisocne, 78, c. 376, request, intreaty, prayer; A.S. gesecan.

bisparre'd, 94, l. v. sperren.

bista\(\forall ed., 264\), circumstanced, situated; Sc. bested. bisteken, 62, v. steken.

bistepped, 174, stepped; A.S. bestæpan, to step. bistonden, 264, beset.

bispeted, 288, pr. bespitteth; bispet, 122, spit upon; A.S. spætan, to spit.

biswiken, 224, to deceive, betray, seduce; pr. biswike, 194, 208; sub. pr. biswike, 174; pp. biswiken; A.S. beswican, id.

biswincfule, 188, toilsome.

bit, v. bidden.

bitechen, 300, to deliver up, give in charge, intrust; pp. biteiht, 166, 310, biteih, 208; A.S. betæcan.

bitellunge, 392, excuse; A.S. teallan.

biten, 364, 376, 380, to bite, taste; pr. bit, 166; A.S. bitan.

biteon, 398, to commit, bestow, employ, pr. sub. biteo, 404, Laz.; A.S. betæcan.

bitiden, 278, betide, befall, MS. Oxon. allocare. bitime 3, 324, 340, happeneth; A.S. getimian.

bitochen, 340, to signify, denote; pr. bitocnes, 170, 300, 326; p.p. bitocned, 300, 374; sub. pr. bitocnie; A.S. getacnian.

bitocnunge, 308, signification.

bitowen, 430, employed. v. biteon.

bitrappet, bitrappet, 174, d, stepped; G. trappe? a stair, steps.

bitrnfleð, 106, beguileth; O.Fr. trufler, medire, mentir.

bituneo, 176, appears to be an error in the MS. for bitimeo, in MS. Oxon. accidit, betideth.

bitterliche, 364, bitterly; A.S. biterlice.

bituned, 164, bituned, 76, 126, 140, 170, bituned, 94, an error for bituned, shut up, shut in; A.S. betynan.

biturn, 394, imp. turn; p.p. biturnd, 388, turned; A.S. betyrnan.

betweenen, 366, bitwhwe, 204, bitwhen, 358, between, among; A.S. betwynan.

bið, 252, is.

bidenched, 324, thinks, meditates; pp. bedouht, 342, sub. p. bidouhte, A.S. bedencan.

bidunched, 346, seemeth good.

biualleo, 296, 344; A.S. befeallan, to befal, happen. biuon, 76, to contain; A.S. befon, id.

biuoren, 190, 240, before.

biwenden, 306, to turn; pr. biwent, 132; AS. bewendan, id.

biwepen, 108, 156, to weep, lament; p. biweop, 278; A.S. bewepan, id.

biwesten, 232, in the west.

biwrabbet, 260, a, biwrabled, 260, swathed; MS. Oxon. involutus.

biwrencheö, 92, sub. pr. biwrenche, 224; A.S. bewrencan, to cheat.

biwrien, 262, covered, hidden; A.S. wrigan, to cover.
biwrixled, 310; biwrixlet, 262, c, transformed;
A.S. wrixlian, to change, transform.

biwunnen, 228, won, taken.

biwust, 104, guarded; A.S. bewitan.

blac, A.S. 234, blake, 282, black.

blase, 254, brand.

blasie, 296, 400, 426, blaze; A.S. blæse.

ibleched, 324, bleached; A.S. blæcan.

bledde, 258, bled; A.S. bledan. bleddre, 282, bladder; A.S. blædr.

blenchen, 276, to shrink, start aside; pr. blencheo,

bles, 82, 242, 296, a blast, storm; A.S. blæst.

bliscen, 360, blescien, 354, to rejoice, glory, be happy; imp. blesce, 290, blescieð, 358; A.S. blissian.

blikien, 362, shine; A.S. blikan.

blisse, 192, joy; A.S. blis.

blindfellede, 106, blindfolded; A.S. blind-feal-dan.

blindfellunge, 188, blindfolding.

blide, 348, blithe, glad.

bliveliche, 68, 100, 412, blively, gladly; A.S. blivelice.

bloamon, 236, negro.

bloawen, 210, to blow; blowed, 256, bloweth up; A.S. blawan, id.

bloc, 332, livid, pale; A.S. blæce.

blodbendes, 420?

blodeke, 418, m, draw blood; A.S. blodgeotan, to shed blood.

blod-letene, 260, bleeded; blodletunge, 114, blood-betting

blostme, 192, bloom, blossom; pl. blostmen, 276; A.S. blostma.

i-bocked, recorded, foretold; A.S. gebocod, id.; gebocian, to record.

bo, 396, boa, 212, both. boc, A.S. 172, 376, a book.

bode, 400, an offer.

bodie's, 212, to declare, foretell; A.S. bodian.

boistes, O.Fr. 226, a. boxes.

boluweð, 214, bolegeð, bolhes, 214, e. disquieteth, vexeth: A.S. bolgan, belgan, indignari.

bone, 222, bane, ruin; A.S. bana.

bone, 1, 170, 376, a prayer, request, boon; pl. bonen, 142, 152, 170; A.S. ben, bene, a petition.

i-boren, 158, born; A.S. beran, to bear.

i-borenesse, 158, time of birth, being born.

i-boruwen, 8, 162, i-boruwun, 314, saved, redeemed; A.S. geborgen.

bote, 88, 430, amendment, remedy; pl. boten, 120, 364, b. A.S. bót.

botte, 366, a staff; A.S. batt.

bouh, bowe, 150, bough, branch, pl. bowes, 336, 416; A.S. boga, boh.

breade, 102, breadth, extent; A.S. bræd. brech, 420, drawers; A.S. broc, pl. bræc.

breden, 222, to thrust forcibly; MS. Oxon. prosternere.

bref, 122, g. a writing.

breid up, 280, catch hold of, throw up; breided up, 252; Sc. to braid up, to toss, or carry the head high, as a high-mettled horse does.—
Jamieson.

breiden, to braid, plait, 124, 270, pr. breide\(\), 236; A.S. bredan.

i-breinde, 92, b, spread out, dispersed; A.S. gebredan.

breken, 418, to use, be used; pp. i-broken; A.S. brucan, id.

breoste, 230, the breast.

breres, 276, breares, 418, briars.

brerde, 324, brink; A.S. brerd.

bret, 200, breeds; A.S. bredan, to breed. brihte, 384, brighteneth; A.S. beorhtian.

brihtliche, 154, clearly; A.S. brihtlice.

briddes, 66, birds; A.S. bird, brid. broche, 420, a broach.

brod, 102, open; A.S. brad.

brokes, 258, streams; A.S. broca, rivulus.

brondes, 368, 426, brands, fuel; A.S. brand. ibroult, 144, brought; p. bronhten, 114; A.S. bringan, to bring.

bruch, 164, bruche, 6, 378, breach, breaking; A.S. bryce.

bruchele, com. bruchelure, 164, brittle; A.S. brecan, to break.

brugge, 242, a bridge.

bruken, 202, 302, to use, enjoy; A.S. brucan. bruch, 38, use, fruits, pl. bruchen, 28; A.S. broce. brude, 164, a bride; A.S. bryd.

brune, 104, 182, 206, 254, 268, fire, flame; o brune, 296, 426, on fire.

brunie, 382, a cuirass; A.S. byrna; Teut. brunia. buc, 134, e. body. v. buke.

buffeteden, 106, gave blows; O.Fr. buffe, a blow. buggen, 208, 362, 376, to buy; pr. buð, 148, 150, 374, buggeð, 190; p. bouhten, 376;

pr. sub. bugge, 248, 398; p.p. i-bouht, 398; A.S. bycgan.

buggung, 362, bune, 362, b. buying.

buhsum, 356, obedient; A.S. boesam; G. beugsam, buxom.

buine, 368, bought; MS. Oxon. munditia non ematur.

buke, 132, 134, body; Sc. bouk; A.S. buce, the belly; pl. buken, Lag.; Germ. bauch; Isl. bukr; Sw. buk.

bulen, bulten, 366, d, bultes, c. rebounds, bolts. i-bunden, 254, 310, bound.

bunsen, 188, buncin, 188, c, to beat, punch; in the Lancashire dialect, puns.

buwen, to bow, incline, bend, yield; pr. buh'd, 130, 198, 288, 402, beie'd, 266, p, beih, 78, 304; imp. buh; pr. p. buinde; A.S. bugan, id.

bur, A.S. 34, 102, bower.

burde, 158, burðe, 158, b, birth; A.S. gebyrd. buruh, 54, 246, 300, a city, town; pl. buruhwes, 246; A.S. burh.

buruhmen, 350, citizens.

buruwen, 336, protect, give security or bail; A.S. borgian.

bustes, 225, boxes; A.S. buxa pl.; O.Fr. boistes. bute, 140, 230, 398, 412; buten, 238, 418, without, except, only.

buuen, 156, 244, 304, 362, 390, above.

caft, v. keft.

cader, 82, h, a cradle.

cakeleð, 88. v. kakelen.

caliz, 284, 418, chalice; Lat. calix.

cang, 62, 270; kang, 56, 196, 358; canh, 56, n; cangun, chang, 62, a; chanh, 358, a, foolish, forward, rash, inconsiderate; pl. canges, 196, d. 214; kanges, 362.

cangede, foolish; changes, 362, c. fools.

cangliche, 56. frowardly; kangschipe, 338, kanhschipe, 338, h. folly, absurdity; G. kuhn, bold; O.G. kuin, wanton.

cancre, 330, cauncre, 98, a rankling sore; Lat. cancer.

celles, 152, cellars, storehouses; A.S. cellas; O.Fr. celles.

charoines, 84, flesh, carrion; O.Fr. caroigne.

chasten, 218, 268, to chastise, correct, rebuke; pr. chasteŏ, 184; imp. chasti, 70; O. Fr. chastier. chaumberling, 410, chamberlain.

cheafle, 72, 90, chefle, 76, cheuelunge, 100, idle or triffing talk.

chefleð, 128, cheofleð, chattereth, talketh idly; A.S. ceaf, chaff; ceafl, the jaw or cheek. To chaff, is still used in Lincolnshire in the same sense.

cheape of, pr. 190, 290, 418; pr. sub. cheape; A.S. ceapian, to buy or sell, to cheapen.

cheapild, 418, a trafficker.

cheaste, 200, strife, contention; A.S. ceast, id. cheateren, 152, to chatter; pr. cheatereo, 152, pr. p. cheaterinde, 152.

chef, 270, 272, chaff; A.S. ceaf, id.

cheffare, 310, 418, bargaining, traffic; A.S. ceap cheoken, 70, 106, 156, cheeks; A.S. ceoca.

cheorl, 86, a churl; A.S. ceorl; Sc. carle. cheosen, 370, to choose; imp. cheose, 406; pp. i-chosen; A.S. ceosan.

cheouwet, 80, 84, cheveth; A.S. ceowan. cheping, 88, 206, a market; A.S. ceapung. chepmon, 418, chapman.

chetel, 224, chattels, goods.

chere, 344, a face, countenance, wry face; pl. cheres, 210.

cherité, cherté, 408, Fr. charité, love, charity. cherre, 36, 84, 324, a time, a turn; summecherre, sometimes; one cherre, 314, once; A.S. cyrre, cerre.

childene, 242, f. childish, like children.

chirche, 418, 420, church; chircheie, 318, churchyard; MS. Oxon. cimeterium; A.S. cyricea. chirmen, 150, to chirp; pr. chirme8, 150; A.S.

cyrman; Sc. to chirm.

chulde, 186, i. e. ich schulde, I should.

chulle, 1, 12, 256, ich wule.

claurede, 102, clachte, clahte, 102, b. seized, clutched. v. cleafres.

cleafres, 102, claws, cliuers, v. r. cleures;

Ich habbe bile stef an stronge, An gode cliuers, scharpe an longe.

Owl and Nightingale, 270.

cleches, 176, d. v. clokes. clene, 154, clean, pure; A.S. cleme.

clengi, 120, d; A.S. clænsian, to cleanse.

clennesse, 164, purity; A.S. clennes.

clenseð, 236, purifieth; clensing, 228, purifying. cleopien, 260, to call, invite; pr. cleopeð, 58, 102, 132, 306, clepeð, 98; pl. cleopieð, 372; p. cleopede, 208; p. sub. cleopie; A.S. cleopan.

cleppe, 70, clapper; A.S. clappan, to clap. cleppe, 72, noisy and unreasonable talking; A.S.

cleopan.

clokes, 102, 130, 176, d. hooks, clutches; Sc. cleiks. climben, 140, 162, to climb, mount up; pr. climbeð, 354; im. pl. clumben, 244; p. clomb, 354; p.p. i-clumben, 216, 276; A.S. climban.

clou de gilofre, 370, clores.

clotte, 254, a clod.

clovinde, 16, pr. p. clothing; A.S. clav, cloth. cluppen, 424, to embrace; pr. cluppev, 230; pr. sub. cluppe, 288; A.S. clyppan.

cluppunge, 324, an embrace; pl. cluppunges, 396.

clut, 256, a clout, a patch; pl. clutes, 260, clouts; A.S. clut.

clutie, 256, pr. sub. may patch.

cneoles, 18, imp. kneel; cneolinde, 122, kneeling. cnoulechunge, 92, knowledge.

i-cnowen, 232, 250, 276, to know; pr. i-cnower, 204, knoweth; pp. i-cnowen, 64, known; A.S. cnawan, to know.

enowinge, 280, knowing, consciousness.

con, 18, 24, 206, knows, is able; A.S. cunnan.

cop, 424, a, cope, 56, a cap, a cope; A.S. cop; coppe, 228, coping; A.S. cop, top. corbin, 84, a raven; Fr. corbeau; Sc. corby. i-coren, 160, i-corene, 28, 160, 182, 198, 234, 282, 348, elect, chosen; i-cured, 56, b.; p. cure; p.p. gecoren; A.S. ceosan, to choose. cos v. cus. cos, cosse, 102, 194, a kiss; pl. cosses, 102, 256, v. kussen. costnede, 290, cost; G. kosten, to cost. coue, 66, chough; A.S. ceo; Isl. kofa. couer, 140, e. valiant, v. cwiuer. cradel, 82, 260, a cradle; A.S. cradel. i-craued, 2, a, asked, craved; A.S. crafian, to crave. creaunt, 288, cravent, an acknowledgment of defeat. crecche, 260, manger; Fr. creche. creoiz, 18, creoix, 346, a cross; a creoix, in form of a cross. i-creoiced, 18, having made the sign of the cross. creop, 292, imp. creep; AS. creopan. crie, 136, imp. cry; Fr. crier. crochieö, 146, g.? crocke, 214, a pitcher, a pot; A.S. crocca. crokes, 102, d. 174, 268, hooks, clutches, stratagems; Fr. eroc, a hook. cropped, 86, pr. prune, crop; D. krappen, to cut off. i-crucket, 18, d. crossed. crume, 342, crumb. crune, 196, a crown; i-cruned, 234, crowned. cubbel, 140, a cobble? cueard, 288, f. a coward; Fr. couard. cul, 128, a stroke. culle, 126, pr. sub. strike. culcheo, culches, 88, a. v. gulcheo. culed, 56, l. culled, chosen. culuert, O.Fr. perfidious. cumpelie, 22, 24, 428, compline. cunde, 120, 126, 140, 156, kind, sort, nature; A.S. evnd, cund. cunne, 358, kind, sort, kindred; A S. cynne. cunnen, 280, to know; p. cunnede, 114; cudest, 280; kuden, 72; pr. sub. cunne, 280; kunne, 108; pp. icud, 64; cuddet, i-cuddet, 64, i.; A.S. cunnan, to know. curnles, 260, grains of corn. cus v. kussen. custel, 140, b. a clog? cuố v. kuố. cubredne, 170, a. intimacy. cuddinge, 68, a. acquaintance, intimacy.

cuueiten, 60, to desire, covet; pp. i-cuueited, 60,

g : Fr. convoiter.

cwaer, 248, a book.

cwakien, 116, to quake; A S. cwacian. cwalm huse, 140, prison; A.S. cwealm, death. cwalmsteou, 106, place of execution; A.S. cwealmstow. cweade, 72, 336, evil, filth, wickedness; A.S. cwead. eweadschipe, 310, 422, wickednes, iniquity; pl. cweadschipes, 128, 322, 298. eweise, 328, a sore, wound; A.S. ewysan, to crush, bruise; Swed. qvása, to wound. ewemen, 138, 192, to please, gratify, pr. cwemed, 338, 360; A.S. cweman. icweme, 120, 146, 370, pleasing; A.S. gecweme. cwene, A.S. 88, 170, 296, 336, a woman, an old woman, a queen. cweb, 122, 234, 338, spoke, said; A.S. cwiban, to speak, say. cwic, AS. 112, 310; cwike, 170, 332, n. cwikes, alive, living, lively, fervent; com. cwickure, 112, more sensitive. ewicliche, 246, quickly, actively; com. cwicluker. cwide, A.S. 208, a legacy. cwidded, 147, saith; A.S. cwiddigan, to speak. cwint, ewoint, v. kointe. ewitaunce, 126, payment; Fr. quittance. cwite, 6, 46, 192, freed, excused, acquitted; Fr. quite. cwiver, 140, bold, valiant; O.Fr. cuivers, cruel. dachge, dasche, 118, b. dash, strike? dangerus, 108, domineering; O.Fr. dangereux, dedaigneux. daunger, 356, 380, arrogance, insolence, dangerium, id. Du Cange. dawes, 190, 342, 394, days; A.S. dah, dag, a day, dawed, 352, dawneth. dawunge, 20, dawn; A.S. dagung. deale, 276, 286, 362, dele, 276, c.? dealen, v. delen. deales, 282, dales. dearneschipe, 152, e. privacy. deadlieness, 382, likeness of death. debonere, O.Fr. 186, kind, good, amiable. debonerté, 390, kindness, cheerfulness. dedbote; 206, 348, 372, penance, amendment; A.S. dæd, deed, bote, betan, to amend. devliche, 394, deadly. deien, 38, 342, to die; p. deigede, 110, deieden, deih, 260, 420, ought, must; A.S. digian, dugan. deinté, 412, dainty; O.Fr. dain. del, 276, a part, share.

delen, 28, 38, 248, dealen, 224, 400, to divide,

share, impart; pr. deleg, 368; p. dealede,

248; imp. dele, 302; pp. i-deled, 204; A.S. dælan, id.

delices, Fr. 368, pleasures.

delit, 102, 272, 288, delight, fondness, desire; O.Fr. delit, joie, plaisir. demare, 286, 428, 306, a judge.

demen, 118, 120, 346, to judge; pr. demes, 304; p. demde, 306, 332; pr. sub. deme, 306; imp. dem, 290; pp. i-demed, 170, 314, condemned; A.S. deman.

demeore, 242, imp. tarry; Fr. demeurer. deofle, 84, devil; pl. deoflen, 232; A.S. deofl.

deope's, 288, penetrateth.

deopliche, 154, deeply; A.S. deoplice.

deores, 196, deer's.

deore, 392, 408; deorre, 392, dear; com. deorre, 190, 392, dearer.

deorling, A.S. 56, 336, deorlinge, 230, darling; A.S. derling.

deoruwurde, 38, 112, 250, precious.

deoruwurdliche, 410, worthily.

deosc, 24, deosk, 148, dim, obscure; A.S. beostre, obscure

depeint, 396, painted.

der, 306, 346, dare.

derf, 80, 106, 180, 384, pain, hardship; A.S. daru, hurt.

derfe, 38, d. 112, c painful. derfliche, painfully, sorely.

derful, 348, strict, hard; A.S. deorfan.

derne, 90, 94, 96, 154, 220, 250, 330, secret, hidden, unseen, retired; A.S. dearnunga, secretly.

derneliche, 146, 282, 416, privately, secretly, invisibly.

derneluker, 128, more secretly.

deruen, 382, to inflict pain, distress; pr. derue8, 112, 223, 404; pr. sub. derue, 232; pp. i-doruen, 106, i-derued, 106, 192, hurt; A.S. deorfan.

despuiled, 260, spoiled, stripped.

dettes, 126, debts; dettur, 312, a debtor. deu le set, 268, 382; dewleset, 258, a.

dich, 246, ditch; A.S. dic.

diete, 112, diet.

dimluker, 210, less distinctly, less loudly.

discepline, 294, flagellation.

disches, 214, dishes.

ditten, 82, e. stop up; A.S. dyttan; Sc. to ditt, id.

doddunge, 14, 14, c. tonsure.

i-dodded, 422, cropped, shorn, clipped.

dole, 10, 112, 116, 342, 414, part, division, deal; pl. dolen, 10, 276; A.S. dæl. dolk, 1, a scar, wound-mark; A.S. dolg.

CAMD. SOC.

doluene, i-doluene, 292, delved, dug into; A.S. delfan, to dig.

dom, A.S. 118, 306, doom, judgment; pl, domes, decrees, counsels.

domesdei, 188, doomsday, day of judgment.

domesmon, 156, judge.

dom-stol, 306, seat of judgment.

don, A.S. 16, 128, 148, to do; pr. do, 200, doo, 426, dest, 124, deo, 174, 184, 236, 248; p. dude, 102, 110, 314, 370, dudest, 306, duden, 330; pp. i-don, 316, 320.

idoruen, 106, pained; A.S. gedyrfed, deorfan.

dote's, 120, c. Dut. doten, to dote.

dotie, 224, dotes, becomes foolish. v. adotede.

doubter, 258, daughter; A.S. dobter.

drake, 246, a dragon.

drauho, 118, 122, draweth, teareth, i. e. with the

plough; A.S. drægð, dragan, id.

drawen, 160, to draw; p. drouh, 102, drowen, 110, 112, drew, dragged; A.S. drog, drogon. dreame, 210, 214, sound; A.S. dream, melody.

dreamen, 430, to utter sweet sounds. dreaue, 264, f. drive, rout, imp.

drede, 428, dread; A.S. dræd. dreden, to dread; pr. dreded, 222; pr. sub. dreden, 428.

dredful, 302, with fear; dredliche, 58, terrible. dreori, 106, 274, dull, listless, dreary; A.S. dreorig; MS. Oxon. funestus.

drien, 80, 112, 134, to endure, suffer; pr. dried, 348, 358, 376, 430; driho, 356; p. dreih, 136, 354; pr. sub. drie, 80; A.S. dreogan; Sc. dree, id.

drif, 274, imp. drive; pr. driuest, 230; pr. p. drivende, 244, driving.

drihtenes, 430, the Lord's.

drinken, 238, to drink; pr. drinked; p. drone, 364; drinkares, 216, drunkards.

driwerie, 250, 330, a love-token, affection, gallantry.

dropmele, 282; A.S. drop-mælum, by drops. druie, 276, dry.

drunche, 342, drink; pl. drunches, 364; drunch, 114, 238, a drink.

druncnie, pr. sub. should drown; p. adrone, drowned; A.S. adrencan.

druncwile, drunkensome, 216, d, a drunkard.

drupie, 88, sad, melancholy; Dut. droevig. duc, 300, leader.

dulte, 292, dulle, 292, c. blunt.

dulue, 384, im. sub. did delve; p. duluen, 292, delved.

dune, 376, mountain, pl. dunes, 380; A.S. dun. dunt, 60, 200, 274, 284, 366, a blow, dint, stroke; pl. duntes, 284; A.S. dynt, id.

durren, 128, pr. sub. dare.

dusi, 208, dusie, 190, 222, foolish; A.S. dysig, dusig, id.

dusigest, 182, most foolish; dusischipe, 182, folly.

dysten, 212, to toss.

dusted, 314, is dusty.

dute, 220, 344, doubt, fear; duted, 244, doubteth, feareth.

dutten, 82, to stop up; p. pl. dutten, 106, 314; imp. dute, 106; A.S. dytan; Sc. ditt, id. duue's, 282, diveth; A.S. dippan, id.

dweole, 62, 204, 354, error, delusion; A.S.

dwola, id.

a-dweole &, 224, o-dweole, 224, c. having lost one's way; A.S. dwolian, to err.

eadi, 28, 146, 308, eadie, 142, 154, 156, 244, 356, blessed, pious, good, happy, A.S. eadig. eadiliche, 328, happily; A.S. eadiglic.

eadinesse, 28, blessedness. eadmodie 8, 278, a, imp. make humble. eadwiten, 212, to blame, find fault, twit. eaise, 114, satisfaction, taste; O.Fr. aaise.

eanes, 256. i, once.

ear, 268, 388, before; arre, 14, a. former; eareste, 48, b. erest, 380, 388, first.

earde, 358, earth, soil, land.

earen, 90, ears.

earewen, 60, 294, arrows; A.S. arewe. earm, 112, arm; pl. earmes, 394; A.S. earm.

earnes, A.S. 196, eagles. eart, 134, a. hard.

eastres, 296, c.

eaubruche, 204, adultery; A.S. æwbrece.

ead, 62, d. eade, 276, 402, easy, easily.

eax, A.S. 128, 384, axe.

ec, 230, ever, always; A.S. eca.

ec, 168, 236, 240, also; A.S. eac.

eche, 282, 326, 360, 370, aeke, 348, ache, pain; A.S. ece, ace.

eche, 108, 116, 196, 208, 216, 362, 428, eternal; A.S. ece, eca, id.

echen, 124, 260, 270, 346, to increase, add to; pr. eche8, 44, 236; pr. sub. echi; A.S. ecan,

echenesse, 144, 430, eternity; A.S. écenys, id.

echze, 98, c. axe? ed, 368, at, from.

eddre, 258, a vein.

edmode, 118, 158, 302, meek, humble, gentle; A.S. eadmod.

edmodie, humble, "be edmodies monnes bonen burled pe weolene," 246.

edmodliche, 94, 114, meekly, humbly, patiently; A.S. eadmodlice.

edmodnesse, 8, 158, 246, 268, meekness, humility; A.S. eadmodnes.

edwit, A.S. 108, reproach, blame, taunts.

edwite, pr. sub. 426, find fault with; A.S. edwitan.

edgan, 390, c. to win?

efne, 1, 372, even, level, equal, reasonable; A.S.

efne, 126, power, ability.

efned, pr. 132, 182, compareth; p. efnede, 126, 142; pp. i-efned, 142, 150, 298, 348, 372; A.S. æfen, equal.

efning, 408, efnunge, 334, an equal, equal. efter, 126, after, according to.

egede, 282, stupid; MS. Oxon. stolida.

eggen, 146, to incite, instigate; pr. egged, 168, 196, 222; pr. sub. eggi; A.S. eggian, id.

eggunge, 82, instigating, egging. ei, 64, 202, 382, eie, 202, 428, eni, 202, 382, any; A.S. eni.

eie, 62, the eye; pl. eien, 64; A.S. eag.

eie, fear, terror; A.S. ege.

eiffule, 190, awful; A.S. ege-ful.

eihte, 202, 204, 214, 222, 274, 324, 416, property, possessions, goods, wealth, sheep, cattle; A.S. æht.

eihteoðe, 236, eighth.

eil, 62, eile, 50, evil, harm; pl. eilen, 270, worthless refuse; A.S. egle, yfel.

eilen, 276, to hurt, cause pain, suffer; pr. eiled, 180, 352, 356; pr. sub. eilie; A.S. adlian, to

eil-Surles, 62, evil-windows.

eiren, 66, eggs; A.S. æg, an egg; pl. ægeru; Germ. ey; pl. eyer.

eise, 20, 108, 128, 180, 192, 288, 430, ease, abundance, leisure, easy, at leisure; Fr. aise,

eisihőe, 118, 306, eye-sight.

eisil, 402, vinegar.

eidurles, 62, 80, eyes; A.S. eag-dyrl, eye-window. ek, eke, 240, also, v. ec.

eke, 360, pr. sub. ache; ekinde, 360, aching. el, 324, an awl; A.S. æle.

elde, 342, 318, old age, age.

elles, A.S. 256, otherwise, not as it should be, im-

elmesse, 222, 224, 414, alms; A.S. ælmesse.

elne, 106, 108, 180, 228, 230, 406, comfort, encouragement, support; A.S. ellen.

elnen, 10, to comfort; A.S. elnian.

elpi, 116, 296, 324, single; A.S. ælpig.

el Scodi, beodi, 348, b. foreigners; A.S. ell Scodig.

embreued, 344, recorded. empti, 156, empty, vacant; A.S. æmtig.

endeleas, A.S. 146, endless.

enden, 102, to end; pr. sub. endie, 146, should terminate; A.S. endian.

enes, 70, 234, 344, 428, once; A.S. æne, id. engles, 102, angels; g. pl. englene, 30, 92, 384; A.S. engel.

enigmatice, 34, mysteriously. eniunge, 346, e. v. angeonni.

enne, 236, a, one.

ennui, 94, g. annoyance, trouble; O.Fr. anoi, id. entremeten, 414, to intermeddle; pr. entermeteð, 172, 174, entremeteð, 198; O.Fr. entremetre, id.

eode, 52, 152, 260, 318; pl. eoden, 128, 220, 370, went; p. of gon, to go; A.S. gan; p. eode, id.

eoli, 320, 428, oil; A.S. æl.

eorne, 44, earnestly; A.S. georne.

eornen, 74, 86, to run; pr. eorneö, 42, 80, 332, 360; p. urnen, 112, 188, ran; A.S. yrnan, id.

eorre, A.S. 116, f. 304, angry; A.S. yrre, id. eorsene, 388, earthen.

eorde-tilien, 414, tillers of the ground.

eppele, 52, apple; A.S. æppel.

er, 370, before, rather. erede, 384, plowed.

erende, 38, b. ernde, 38; imp. earn, procure;
A.S. ærnian.

eresie, 82, heresy.

ereste, 8, erest, 220, 258, 294, first; A.S. ære, ærest.

erinde, 246, errand, message.

erinde-bere, 60, messenger; A.S. ærend, beran. erliche, 20, 204, early; A.S. ærlice.

erm, 258, an arm; pl. ermes, 402; A.S. earm. ermedliche, 328, with difficulty; A.S. erfe's. erne's, 108, 254, difficult; A.S. erfe's, id.

eruh, 274, 288, 296, weak, timid; A.S. earh.

ertu, 236, art thou. escusen, 304, a. to excuse.

eskebach, 214, b.; v. askebačie.

este, 220, 364, 368, abundance, self-indulgence, luxury; A.S. est, id.

esten, 232, the east.

estful, A.S. 108, 134, dainty, fastidious; com. estfulre, 108.

estliche, 204, daintily, fastidiously.

et, 416, at. from; ette, 304, 376, at the. etbreken, 172, to break loose; p. etbrec, 48; A.S. brecan, to break.

etene, 416, to eat; A.S. etan, id.

etfleon, 390, to escape, flee away; pr. etfliho;

pr. sub. etfleo, 50; p.p. etflowen, 48; etfluwen, 172; A.S. ætfleon, id.

etforen, 226, before.

etholden, 208, 278, 398, to retain, withhold; pr. ethalt, 246, 282, 374, 386; p.p. etholden; A.S. healdan, to hold.

etlutien, 400, to withdraw, lurk, hide; pr. etlute8, 316; A.S. lutian, id.

etrine⁸, 50, toucheth, applieth to; A.S. æthrinan. etslopen, p.p. 148, gone, glided away; A.S. slipan, aslupan.

etsterten, 184, 370, to escape; pr. etsterted, 332; p.p. etstert, 48; A.S. stært, stert, steort, the rump, tail; O.G. sterzen; D. steerten, to run

away.

etstondest, 236; etstondes, 350; etstont, 348; pr. etstondes, 248, 266; imp. A.S. ætstandan, to stand still, stop, resist.

euchon, 212, each. eueneö, 82, compareth.

euentid, 404, eventide.

euere, eauer, ever; euerich, efrich, euerichne, 4, 214, every.

euerichon, 252, each one.

euesede, 398; p. clipped, cropped; p.p. i-eveset, 422, l.; A.S. efsian, to shave, to cut off hair. euesunge, 398, clippings, 142, eaves. [Thatched

roofs are clipped, or shorn at the eaves. [Thatched

eð, A.S. 62, 194, 274, easy, easily.

edene, 116, 140, 154, 206, 396, apparent, manifest, easily known, or seen; edsene, 116, a.; A.S. ead, easy; cennan, to know; ge-seon, to see.

edele, 172, native; A.S. ædel, country.

edelich, 282, slight; edeliche, 148, d. 290, easily, cheaply.

etwited, 70, imp. reprove; pr. sub. etwit, 52; A.S. ætwitan, to reprove, chide.

ewarre, 66, aware.

ewt, eawicht, 124, a. any.

faille, pr. sub. 228, c. fail; p. failede, was disappointed.

fairhede, 302, a. adorned, beautified. falsie, 270, fail; 292, cause to fail.

faltre's, 222, c. flattereth,

fanches, 194, b. fawns; A.S. fægnian, to flatter. fantesme, 62, vain shew; O.Fr. fantosme.

fareð, 214, 218, goeth, fareth; A.S. faran. feale, 428, e. fail.

fearlac, 320, ferlac, 306, 322, fear; A.S. fær, id. feahes, feage 5, 58, d. belongs; p.p. i-feiget, 90, a. 128, b. joined; A.S. fegan, to join.

feblesce, 232, 380, feebleness.

fefre, 112, fever; A.S. fefer.

feh, fech, 224, d. feih, 326, cattle, goods, money; A.S. feoh, id.

feir, 206, fair, pure.

fel, 250, a. cruel. felde, 318, d. felt.

fele, 132, a. feole, 320, many.

feolauliche, 276, veolauliche, 38, social.

feolauredden, 114, veolauredden, 38, company; A.S. folgian, to follow.

feolawe, 284, a companion, follower; pl. feolawes, 238.

feoles, 288, e. feolle, 272, pr. falleth; p. feolle, 140, fell; A.S. feallan, to fall.

feoleuold, 180, manifold.

feoleware, 364, a follower; A.S. folgere.

feones, 272, fiends.

feor, 104, 250, far; feor, 398, a fixed price; O.Fr. feur; Sc. fiar, id.

feorreden, 108, h. a company.

feorredne, 30, f. fellowship, A.S. fera, a companion.

feorrene, 70, 388, distant, from a distance; A.S. feorran.

ferde, 264, 296, an army.

fere, 114, 152, 206, 284, 362, 394, a companion, friend, comrade; pl. feren, 278, 336; A.S. fera.

ferlich, 362, terrible.

feste, 222, a feast; O.Fr. feste; Lat. festum. festen, 6, 240, 308, to fast, fasting; p. feste, 160,

veste, 126, festede, 126, e.; A.S. fæstan, to fast. fet, 198, 200, pr. feedeth; p. fedde, 260; imp. fed, 104; A.S. fedan, to feed.

feð, v. foð.

federen, to feather [as an arrow]; p.p. ifedered, 204, b., i-ueddered, 204; A.S. fyder, fæder, a feather, fydered.

feori on, 200, to go on lightly, to glide along, figelunge, 194, flattering.

figer, 148, a fig tree; figes, 850, figs.

fikele, 268, fawning, flattering, crafty; A.S. ficol. fikelare, 86, vikelare, 84, 86, a flatterer; pl. fikelares, 84, uikelares, 86.

fikelunge, 82, 84, flattering.

fikeles, 84, b. vikeleo, 84, 198, flattereth; pr.p. fikelinde, flattering.

fikeo, 206, 290, fawneth, caresseth; pr.p. uikiinde, 256.

finker, 360, a finger; A.S. fincer.

firnes, 76, a. withdraws; A.S. firra, farther? fiveron, 132, a. ueveron, 132, feathers.

fleches, 6, flesch, 196, flesches, g. 180, fleschs, 112, flesh; A.S. flesc, id.

fleon, 146, fleogan, A.S. to fly, flee; vleon, 130,

132, 134; pr. fleoð, 132, 360, flihð, 132, 230, vleoð, 130, vlihð, 230; p. fleih, 374, fluwen, 154, fluen, 106, vluwen, 392; pr. sub. vleo, 132; im. sub. fluwe, 132; imp. fleoð, 130, vlih, 208, 292, 374; pr.p. fleoinde, 152, 288, vleinde, 244, vleoinde, 130; p.p. iflowe, 154, ivlowen, 168.

fleose, 66, a fleece.

fleotinde, 74, 174, floating, flitting; A.S. fleotan. fleoweden, 110, flowed; A.S. fleowan, to flow. flikere8, 290, flickereth, fluttereth, dangleth; A.S. fliccerian.

floc, A.S. 154, 162, vloc, 154, a flock, company. flod-zeten, 72, flood-gates.

fluhte, 248, 294, flight.

iflured, 340, flourished.

flutte, 428, d.; A.S. fleotan, to float, keep above water.

foan, 220, fon, 261, foes.

foddre, 416, fodder.

fode, 150, 216, food.

fol, 164, 316, fole, 344, foolish; fol, 250 [apparently an error for fel, cruel.

fo-men, 104, foe-men.

fondeð, 162, 182, tempteth, trieth; p.p. i-fonded, 228, tempted; fondunde, 266 [probably an error for fondunge], tempting, temptation; A.S. fandian, to tempt, try. fondunge, 232, 234, temptation; pl. fondunges,

180.

forbeode, 8, 256, pr. sub.; A.S. forbeodan, to forbid.

forbernd, 310, pp.; A.S. forbærnan, to burn. forbuwen, 206, to avoid; pr. forbuweð, 380; A.S. forbugan.

forcwiddares, 212, foretellers.

forewidinde, 306, a. reproving; A.S. forewedan, to rebuke.

fordeð, forðes, 364, a. A.S. fyrðrian, to further, support.

fordede, 394, forddede, 394, a. a surety; A.S. forddon, to put forth.

foreward, A.S. 126, 310, 360, an agreement, covenant.

forfares, 138, e. foruared, 138, forfard, 252, dieth, perisheth; p.p. fordfaren; A.S. fordfaran, to die, depart.

forfrete, forfretes, 138, a. 138, d. foruret, 222; A.S. fretan, to fret, gnaw.

forgelde, 428, pr. sub. reward.

forgeouere, 256, k. one who forgives.

forgiten, 320, to forget; pr. forgited, 186; p. forgeten, 330; p.p. uorgiten, 124; A.S. forgitan.

forgiued, 96, forgiveth; imp. forgif, 96; p.p. forgiuen, 124, forgiven.

forgon, 8, to forego, quit, abstain from; pr. forgoð, 94, 112; A.S. forgan.

forgnawed, 338, corrodes; A.S. gnagan, to gnaw. forgult, 174, b. guilty; A.S. forgyltan, to become guilty.

forhowien, 166, to despise; pr. sub. forhoge; A.S. forhogian, id.

forhubes, 380, e. [appears to be an error for forbubes, passes by.]

foridled, 116, of idle habit; A.S. idel.

forkesting, 278, rejecting.

forlessen, 108, 246, to lose, renounce; pr. forleose 7, 148, 364; p. forlure, uorlure, 310; p.p. forloren, 146, 300, forlorene, 382, lost souls: A.S. forleosan, id.

forletan, 406, to relinquish; A.S. forlætan, id. forrote's, 138, becometh putrid; A.S. forrotian, to

forsake's, 226, rejecteth; A.S. forsacan, to for-

forschalded, 246, scalded.

forschuppe 3, 120, transformeth; A.S. forsceoppan. forstoppe 8, 72, imp. restrain, check.

forswidande, 306, a; A.S. forswide, vehemently. forder, 204, b. further?

for Sinchinge, 110, f. pity, regret.

forði, forðui, 56, 234, because, wherefore; A.S. for by.

forworped, 150, casteth off.

forwreied, 172, d. discovered, betrayed.

forwurden, 422, to become, degenerate into, pr. forwurded, 64, h. p.p. forwurden; A.S. forwurden, to become nothing, to perish.

fostre 8, 296, nourisheth; A.S. fostrian, to nourish. fostrild, 72, fostir-moder, 72, g. a nurse.

for on, 88, 240, fer on, begins; A.S. anfon, to begin.

foure, 112, g. a fever.

frames, 126, b. dcth good to.

frechliche, 222, a; A.S. freclice, dangerously. freine's, 264, asketh, p.p. freinet, 338, d. asked; A.S. fregnan, to inquire.

fremde, 110, e. a stranger; Sc. fremd, strange, foreign.

freo, 370, free, noble.

freome, 124, b. freomes, 126, b. froemes, 186, doth good; A.S. fremman, to benefit.

freolac, 222, 240, 286, candour, liberality. fretewil, 128, d. ravenous; A.S. fretal.

fret, 128, 324, 326, gnaws, devours; A.S. fretan. frinacht, 122, b. v. uriniht.

frofred, 108, f. comforteth; A.S. frofrian, to comfort.

frommard, 112, 294, 376, 426, away from. frotunges, 284, rubbing, polishing; Fr. frotter. froure, 38, 100, 286, 406, 430, pl. frouren, 120, consolation, comfort; A.S. frofer.

frouren, to comfort; pr. froured, 150; imp. froured, 186; A.S. frofrian, id.

frum de, 8, 56, 104, beginning; A.S. frymd. fuel, 126, a fowl, pl. fueles, 388; A.S. fugel.

fuhten, 196, fought. ful, 344, 372, full, complete.

ful, A.S. 118, 276, fule, 216, 236, 334, 344, foul, corrupt; fulre, 84, fouler.

fulen, 124, to defile; pr. fuled, 396; p. fulde, 158; A.S. fulian, id.

fulliche, 124, 216, 272, 318, foully, indecently. fulliche, 124, 340, fully.

fulne, 316, foul; fuluste, 216, foulest.

ifuld, 156, ifulled, 276, filled; A.S. fyllan, to fill. fuldon, 372, to complete, perfect.

fulitowen, 108, 140, 176, 186, 244, 368, fulitogen, 108, b. undisciplined, unruly, rude, ill-instructed; A.S. ful, getogen, teon, to draw out, form, instruct.

fulde, 82, 128, 142, a. 272, 276, fulden, 316, filth, uncleanliness.

fuluht, A.S. baptism, 160, 322, 330, 396. fundles, findles, fundless, 6, 8, 206, f. 208, anything found, invention; A.S. findan, to find.

fur, 124, 150, 206, 228, 356, 368, fure, 236, fire; g. fures, furene, 356, fire, fiery; A.S. fyr. fur, 192, furder, 228, further; A.S. feor, far. furme, 138, form, image.

fursed, 76, 312, removeth, withdraweth; A.S. fyrsian.

furðerluker, 236, still further.

furðreð, 156, assists, furthers; A.S. fyrdrian.

fustes, 82, 106, fists; A.S. fyst. fuwelene, g. pl. 298, of fowls.

gabben, 200, to scoff; pr. gabbed, 198; A.S. gabban, id.

galied, 128, f. yells, yelps; A.S. giellan, to yell, shriek, "give tongue," Laz.

galcforke, galheforke, 174, e.: A.S. galga, a gallows, gibbet.

galle, 106, 238, gall; A.S. gealla, id.

galstres, 128, f. v. zelstred. ganh, 270, c. a fool, v. cang.

zan-kume, 394, return.

garcen, 258, garses, 258, d. gashes; O.Fr. garser, to cut, scarify; gaarce, scarification; P. Parv.

gare, 88, 240, 272, geare, 298, formerly, long ago, before, of yore; A.S. geara.

garsume, 126, 350, riches, treasure; A.S. gærsuma. id.

gate-herden, 100, herds of goats; A.S. get, gat,

gauel, 202, 326, tribute, rent, increase, tax; A.S. gafol, id.

ze, 136, yea.

geape, 66, e, greedy, hungry; Isl. gypa; Sc. yap, id.

zeape, 280, 362, wary, crafty; A.S. geap, id. geat, 100, 102, goats; A.S. gæt, geat, a goat.

zeate, 424, gate; A.S. geat, id.

geate's, 50, f. imp. watch, keep watch; O.Fr. gueter, id.

zeddes, zeddes, 312, e. yet doth.

gederen, 146, 222, to gather, collect; pr. gedered, 138; imp. gedere, 342; p.p. i-gedered, 76; pr.p. gederinde, 128; A.S. gaderian, id. gederunge, 370, gathering.

gedewal, 370, valerian, Nardus Celtica.

gelus, jealous; gelusie, 90, jealousy; O.Fr. gelosie, id.

zei, zur, 306, wailing.

zeien, 66, 288, to cry, call, proclaim; pr. zeied, 12, b. 126, 142; p. zeiede, 152, zeieden, 188, 310; imp. geie, 232; geieð, 264; p.p. i-zeied.

zeincume, 234, return.

geine's, 362, 426, availeth, profiteth; O.Fr. gaigner.

zeld, 58, 376, return, repayment.

zelden, 58, 58, b. 186, 266, 406, 418, to repay, make good, yield up, restore; pr. zelt, 232, 302, imp. geld, 364; p. gulde, 406; gulden, 404; A.S. gyldan, id.

zelpe, 210, boasting.

gelpen, 146, 330, to boast; pr. gelpes, 148, c.; zelpeő, 222, 330; pr. sub. zelpe, 148; A.S. gilpan, id.

zelpunge, 330, boast.

zelstred, 128, yelpeth, v. galied. gelsunge, 100, a. luxury; A.S. gelsa.

gelunge, 100, delight; O.Germ. geling, zeme, 32, 78, 344, care, heed, attention, devotion.

zemeleaschipe, 202, negligence. zemeleasliche, 92, negligently.

zemeleaste, 46, 172, 208, 234, 268, 428, negligence, carelessness; A.S. gemeleaslice.

gemen, 98, 344, to mind, attend to; pp. i-gemen, 44, c.; A.S. geman, id.; Sc. to gome.

genterise, 188, nobleness; O.Fr. gentieu. zeoluh, 88, yellow; A.S. geolu.

zeond, 72, 102, 110, 258, over.

geonien, 242, to yawn, gape; pr. p. geoniinde, 80, 304; A.S. geonian, id.

zeoi he, zeihe, 334, e. yea; A.S. gea, id.

zeor, 306, wailing, shrieking.

zeorne, 108, 124, 158, 234, 342, 430, earnestly, affectionately; A.S. georne.

zeorneluker, 234, more intently.

zeorniliche, 98, 100, 132, 286, 428, diligently, intently, cautiously; A.S. geornlice.

zeote's, 282, poureth; imp. zeot, 216, pour; A.S. geotan, to pour.

zeoue, 202, 368, gift; A.S. gifan, to give. zer, 218, 412, a year; pl. zeres, 190, 218.

zerd, 184, 186, 324, a rod; pl. zerden, 254; A.S. gerd, id.

zerked, 410, prepareth; i-zerked, 358, prepared; A.S. gearcian, to prepare.

gernere, 272, a garner.

zeruh, 394, ready; A.S. gearuw.

ges, 128, geese.

geste, 68, k, guest.

get, 74, gete, 334, gate; pl. geten, 104, 222, getes, 104.

zeteward, 270, gate-keeper.

zet, 298, zetteš, 170, granteth; pr. sub. zettie, 176, 246; p. zettede, 230; imp. zette, 400; A.S. geatan, to grant, permit.

zettunge, 204, 228, 288, 294, 346, consent, permission.

gibet, Fr. 116, a gibbet.

zichinge, 238, an itching; zicchinde, 80, pr. p. itching; A.S. gicenes, id.

xif, 294, if.

gigge, 204, giggling; A.S. geagl, id.

gile, 128, 202. guile, deceit; O.Fr. gile, giler. gilen, 128, to deceive; pr. gile8, 74, 128.

zimston, 134, 330, a precious stone, a jewel; pl. zimstones, 152, 330, 342.

gingiure, 370, 416, ginger.

girne, 400, 416, girned, pr. 204, girne, pr. sub. 406, p.p. igirned, 60, g. 192; A.S. gyrnan, to yearn, desire.

girnunge, 114, 139, a yearning, desiring; A.S. gyrning.

ziscare, 214, zissare, 202, a covetous person. giscen, 196, to covet; pr. gisced, 202, 260; A.S.

ziscunge, 194, 204, 208, 274, 286, zissunge, 258,

covetousness; pl. zissunges, 268; A.S. gytsung. gist, A.S. 68, a guest, friend, a giver or receiver of hospitality; pl. gistes, 414.

giste, 350, a lodging; O.Fr. giste.

gistnen, 402, to lodge; p. gistnede, 402; A.S. gystigan.

gistninges, 288, a. 414, banquetings, hospitalities. giuen, 68, 398, 416, giuene, 330, to give; pr. gine8, 80; giuest, 294; p. gef, 92, 92, f.; p. sub. zefde, 384; imp. zif, 294, 404; p.p.

i-giuen, 82; A.S. gifan, id.

86; goð, 10, 350; geð, 376; imp. goð, 188;

gong-huse, 84, a privy; A.S. geng, gong-men,

greate, 10, 194, 418, great, thick, coarse; gretture,

dirt-men; Sc. geng, ordure.

194, greater; A.S. great.

greaten, 128, to grow large.

gostlich, 194, spiritual.

i-graced, 366, thanked.

gost, 368, goste, 138, soul, spirit.

A.S. gan.

giuer, 84, giure, 214, greedy; A.S. gifr. ziuerliche, 240, greedily. giuernesse, 198, 204, 286, greediness; A.S. gifernes. giuegouen, 196, gewgaws; A.S. gegaf, trifles. Giws, 106, Jews. gladien, 68, gledien, 178, 386, to cheer, gladden; imp. gledieð, 358; pr. sub. gledie, 430; A.S. gladian. gleam, 170, a beam, ray of light. gled, 282, glede, 188, 380, glad. gledful, 242, 286, joyful. gledfulure, 394, more joyful. gledliche, 124, 126, gladly. gledluker, 188, more joyfully. glednesse, 126, gladness. gledschipe, 180, 286, joufulness. gledunge, 94, 342, joy; A.S. glæd. gleden, 122, 406, brands, burning-coals; A.S. gled; Sc. glede. gleo, 210, mirth; gleowede, was merry, singing; A.S. gleowian, to be merry, to sing. glese, gles, 164, glass; A.S. glæs. gliffen, 46, e. to hesitate, be afraid; Sc. gliff, fright. glokering, 100, a. mirthful pastime? A.S. gleo, mirth. glopnen, 212, e. to affright; Sc. to gliff; Isl. glúpna, tristari, animum demittere. glouen, 420, gloves: Isl. glofi, a glove. glucches, 240, a. gulps; Sc. glock, id. gluffed, 46, blunder? O. Germ. glypfen, cespitare; Isl. glop, incuria. glutun, 214, glutton; Fr. glouton. gnedeliche, 202, 350, 414, barely; A.S. gnedelice, gniden, 238, gnuddon, 238, g. to rub; p. gniden, 260; gnudeden, 260, c; A.S. gnidan, id. zoc, 156, yoke; A.S. geoc. i-goded, 386, 428, benefited; A.S. godian, to do good.godera lore, 428, divine instruction; godre, 194, better; comp. of god, good; A.S. godera. godleic, 136, 192, 284, goodness; A.S. godlec. godspellere, 94, c. evangelist.

joke, be merry.

A.S. gamen.

greatluker, 426, more greatly. greden, 236, 304, 366, to cry, roar; pr. gret, 330; p. gredde, 244, 326; imp. gred, 290, grede, 284; A.S. grædan, to cry, complain, call upon. grediure, 416, greedier; gredinesse, greediness. gredil, 122, 362, a gridiron. grege, 12, gray. greide, 16, 16, d. ready, dressed; A.S. geræd. greided, 256, pr. prepareth; p. greidede, 396; graidede, 302, a.; greided, 410, c.; p.p. i-greiðed, 354, 306; A.S. gerædian. gremed, 334, provoketh. grened, 150, putteth forth leaves. grennen, 212, to grin; A.S. grennian. grennunge, A.S. 212, grinning. greot, A.S. 70, 252, grit, sand. greste, A.S. 66, 314, greatest. grete's, 430, imp. greet; A.S. gretan, to greet, salute; gretunge, A.S. 250, greeting. greue, 422, pr. sub. may trouble, annoy. grices, 204, c. pigs. Grikischs, 402, Greek, Grecian. grim, A.S. 100, 234, grimme, 212, 240, 334, 344, angry, fierce, cruel, morose, sad; grimmest, 202, fiercest. grimme too, 218, a severe countenance. grimliche, 104, 268, 336, 366, wrathfully, terribly; A.S. grimlic, cruelly. grises, 366, a. dreads, feels horror. grisliche, 118, 184, 190, 194, 210, 242, grisly, ghastly, fearfully; A.S. grislic. grisbatede, 326, gnashed his teeth; A.S. grist bitan, id. grisung, 190, e. fear, dread. grið, A.S. 172, h. 174, 284, peace; chirche-griðe, golnesse, 198, 204, 206, 254, 274, 370, lust, an asylum, sanctuary. griðful, 406, peaceful. lasciviousness; A.S. galnes, id. zoing-dawes, 412, procession days. griðfulnesse, peacefulness, tranquillity. golhord, 150, 152, a. treasure; A.S. goldgrome, 100, 102, 116, 118, 180, 236, wrath. displeasure; A.S. grama, id. gomede, 368, jested, sported; A.S. gamenian, to gromes, 422, boys, young men. grone, 278, a snare; pl. gronen, 134, 270; A.S. gomen, 214, game, sport; pl. gomenes, 318, 348; grin, girn; Sc. girn, id. gronen, 336, to groan; pr. p. groninde, 330; gon, 10, 290, to go; pr. gas, gost, 86, e.; gest, A.S. granian; Sc. to grane, id.

gropies, 378, pr. handleth; pr. sub. gropie, 368, handle; A.S. grapian, to handle. gropunge, 314, handling, searching; pl. gro-

punges, 206.

grot, 260, grit, earth, dust.

gruccheo, 114, grumbleth; pr. sub. grucche, 262, grucehie, 108, grudge, grumble, bear resentment; p. grucchede, 114; pr. p. grucinde, 108, a.; imp. grucche, 186; O.Fr. grocer, id. grucchild, 108, grucchere, 108, b. a grumbler.

grucchunge, 202, 336, 370, 344, 424, murmuring. grumbling.

grulle's, 366, horrifieth; A.S. grillan.

grunde, 268, 280, 334, abyss, depth, bottom.

grunen, 278, b. snares.

grunten, 336, to grunt like a hog; G. gruntzen. grure, 112, dread, horror; A.S. gryre.

grure, 294, gory.

grureful, 210, 242, 304, terrible, awful.

grurefulliche, 320, terribly, awfully; A.S. gryrelic. gruselie, 428, gruse, gruuesi, 428, a. munch?

gruttene, 186, of grout; A.S. grut, grout. gugement, 118, sentence; O. Fr. jucement.

zuihe, 334, yea; A.S. gea, id.

gulches, 88, pr. vomiteth; itnp. gulche, 206; [at page 240 gulcheð means swalloweth.]

gulchecuppe, 216, a drunkard, toss-pot.

guldene, 336, golden.

gult, 284, 426, gulte, 184, h. 346, guilt, a fault; pl. gultes, 346, 426,

zulunges, 268, e. wiles, deceits, guile.

gunfaneur, 300, standard-bearer; O.Fr. gonfanier.

zunge, 70, young. zungre, 424, younger.

i-gurd, 380, 418, girt.

gurde, 106, struck; A.S. gyrd, a rod.

gurdel, 420, girdle; A.S. gyrdel. zus, zes, 392, b. yes.

gut, 356, yet; A.S. get.

gute-feastre, 328, f.; A.S. gyte, a dropping; Eng. to fester; A.S. geotan, to shed, pour out; O.Fr. goutent, drop by drop, flestre, putrified.

zuwede, 156, 192, 206, youth; A.S. geogud.

zuwedehode, 342, youth.

habben, 10, to have; pr. habbed, 2, 104, 188, 216, habbe, 220, 320, hauest, 236, haue 3, 186; p. hefde, 124, 196, 224, 234, hefdest, heuedest, 38, hefden, 112; pr. sub. habbe, 192; p. sub. hefde, 384; p.p. i-heued, 108; A.S. habban, id. hacked, 298, hacketh; A.S. haccan, to hack.

hades, 80, c. holds.

haher, hager, 52, g. clever; Isl. hagr. id. v. hawur.

halewen, 124, 166, 362, saints.

haluwene, 330, gen. pl. of saints.

halewed, 396, p. sanctifieth; p.p. i-halewed, 18; i-halezed, 18, f.; A.S. halgian; to hallow.

half, A.S. 106, a part, side.

halflunge, 354, in part. halhes, 186, e. saints.

halp, 88, e. helped; A.S. helpan, to help.

halt, 348, holds.

halue, 252, 412, half, side, part.

halse, 114, halsie, 348, halsed, 330, pr. intreats, beseeches; imp. halse, 292; A.S. halsian, to beseech, implore.

halsunge, 330, intreaty.

ham, 194, them.

hammes, 122, l. knees.

hamsuluen, 88, themselves.

handwhule, 146, a moment, an instant.

harlot, 356, a rogue, varlet, vagabond; pl. harloz, 328, 414; herloz, 328, e.

hat, pr. 6, 186, 246, 306, 408, 424, commands. orders; imp. hot, 290; pp. ihoten, 138, 332, commanded; 62, 192, 316, called; A.S. hatan, to call, to command.

hatien, 32, 88, 216, to hate; pr. hate8, 224, 316, hatest, 316, hatie's, 310; pr. sub. hatie, 176; A.S. hatian, to hate, to become hot.

hate, 118, e. hote, 246, hot; hatre, 400, hotter. hatunge, 200, 316, 364, hating, hatred.

haunche, 280, haunch.

hawur, 52, clever; Isl. hagr, id.

healden, 142, c. holden, 176, to hold; pr holded, 130; p. heold, 108, 148, 172, heolden, 152; pr. sub. holde, 88, 152, 172; imp. holded, 148, 192; p.p. i-holden, 148, 250; A.S. healden.

heale, 70, 180, 194, 330, 364, 370, 430, health, blessing, salvation; A.S. hæl, health.

heale, 398, dignity; A.S. heah, high, noble, or holiness; A.S. hælig, holy.

heale-water, 106, holy-water.

healewi, 94, 114, 164, 238, 276, 282, healthcup, medicine, balsam, sweet-drink; A.S. hæl, health, wegi, a cup.

healuwinde, 190, healing; A.S. hælinde.

hearden, 220, to harden, become strong, inured to hardships; A.S. heardian, id.

heare, 126, here, 130, haircloth; pl. hearen, 10 f. heren, 10; A.S. hæren, id., hær, hair.

heaten, 404, to warm.

heater, 418, hetter, hatter, 418, f. a garment, clothing; pl. hateren, 104, hattre, 104, g. hettren, 420, i.; A.S. hætero, hætron, id.

heaued, 10, 130, the head, chief; hefden, 188,

heads; A.S. heafod.

hebben, 156, 264, 290, to lift, heave, raise up; imp. hef. 290; p.p. i-houen, 282; A.S. hebban. hechen, hehen, 72, l. to mount up, rise; hæhuen, hæhgen, Lag.; A.S. hean, to raise, exalt.

hege, 10, b, heege, 424, a, high.

heggen, 216, hags; A.S. hæges, a hag, witch. hehschipe, 140, d. heischipe, 100, 358, high state, dignity; A.S. heah, high, noble.

heie, 86, heih, 400, high, exalted; A.S. heah. i-heied, 154, 174, 380, 430, elevated, exalted. heihliche, 56, heiliche, 190, honourably, highly;

A.S. healic.

heihnesse, 412, highness. heixte, 138, 140, highest.

heihte, 24, eight; A.S. eahta.

heiward, 418, heyward, town's herdsman. helden, 428, to pour; pr. helded, 246, 282. hele, 112, the heel; A.S. hel.

hele, 300, 312, health, medicine.

helen, 112, 326, 368, healen, 330, to heal; p. helede, 112; pr. sub. heale, 178; imp. hel, 288; pp. iheled, 288, 392, 394; A.S. hælan, to heal. heleueste, 244, f. apparently an error, v. hete-

helhewet, el i-hewed, 368, a. of a pale, or sallow complexion; A.S. yfel, heowed.

helidawene, 302, gen. pl. of holidays.

helien, 84, 410, to hide, conceal; pr. heled, 314; helied, 316; hules, 150, a.; imp. hele, 316; p.p. i-holen, 146, i-heled, 70, 72; hulet, 388, b.; A.S. helian, helan, id. helinde, 112, 360, the Saviour, the healer; A.S.

hælend.

heliunge, 150, a concealing.

helpen, 204, 222, to help; pr. helped, 196; p. help, 88, halp, 88, e. hulpe, 220, 320; pp. i-holpen, 242; A.S. helpan, id.

hendeliche, 316, gently, delicately.

hendi, 186, 416, courteous, dutiful, gentle; comp. hendure, 192; sup. hendest, 398; hende, Ch.

henhen, 128, hens.

heolen, 146, b. to conceal.

heonene, 230, hence.

heoneward, 248, turned away, averse.

heorde-monne, 100, 418, herdsmen's; A.S. heord, a herd.

heorden, 418, canvas; Sc. harden.

heorte-peauwes, 368, moral virtues.

heortes, 398, harts.

heorte, 418, the heart.

heodenward, 248, a. away from.

heouene, 94, 142, 242, heaven.

heouenriche, 150, heoueriche, 242, 358, kingdom of heaven.

heou, 320, 332, heouwe, 160, 262, colour, form; pl. heowes, 150; A.S. hiwe.

heowede, 392, iheouwed, 356, stained, coloured; A.S. gehiwod, id.

her, 236, here.

her, 398, 424, hair; A.S. hær, her.

here, 130, 382, 418, haircloth; pl. heren, 10, 138; A.S. hera.

i-heren, 78, to hear; pr. i-here's, 90, 170, 198, 226, 264; pr. sub. ihere, 348; pr.p. i-herinde, 172; p.p. iherd, 92; A.S. geheran, to hear.

heranont, 124, heranonden, 124, d. in respect of

herbaruede, 260, herbazede, 260, b. lodged. herbaruwe, 224, 340, lodging; O.Fr. herbergerie. herenen, 320, 422, to hearken; pr. herened, 82, 86; p, hercnede; A.S. heorenian.

hercwile, 100, a listener.

herd, 368, 418, hard, hards; A.S. heordan, heordas, cloth made of tow; Sc. hardan, id. herde, 332, 352, hard; herdure, 430, harder.

herdeliche, 290, smartly.

herdi, 240, 248, firm, steadfast.

herdschipe, 380, herschipe, 384, hardness, hardship; Sc. hership, id.

herien, 88, 340, to praise; pr. heried, 222; p. herede, 414; A.S. herian, id.

herinne, 288, herein.

herre, 6, 178, 198, 258, 348, 380, lord, superior, higher; A.S. hyrra.

herrure, 202, masterful.

herut, 290, hereout.

hereword, 86, b. 148, 180, 278, 330, 398, praise, applause, renown.

heriunge, 148, praise.

herrunge, 64, 80, hearing.

hermen, 196, 256, hermien, 398, to harm; pr. hermest, 124, hermed, 184, 284, i-hermed, 124; A.S. hearmian.

herme, 190, harm, damage, pl. hermes, 418.

hesmel, 424; a collar, or opening for the head to pass through, at the top of a garment made in the form of a shirt or blouse; Isl. háls mál. "foramen superne vestis pro exserendo capite."

heste, 8, 58, 186, 306, a command; pl. hestes, 6, hesten, 8, 386; A.S. hæs, hæse, a command.

Hester, 170, Esther.

hete, 238, 368, heat; A.S. hæte, id. hetefaste, 244, f. hetefeste, 34, a. heteueste, 306, 378, firm and fast, firmly.

hetel, 400, sharp; A.S. hetele.

hette, 134, 198, 204, is named.

hetterliche, 288, 290, 306, 308, sternly, imperiously.

iheuegeg, i.e. iheueged, loaded; A.S. hefigan, to make heavy.

heueged, 424, c. is burdensome; p.p. i-heueged, i-heueget, 332, e.

heui, 342, heavy.

heuischipe, 140 [l. hehschipe] q.v.

heue's, 86, extolleth; A.S. heafian.

hexte, 42, 380, highest; A.S. heah, herre, hext. hexte, 192, sorcerer; Germ. hexe; A.S. hæges.

hien, 72, mount up; imp. hige, 30; A.S. heah, hih, high.

hien, 92, 326, 368, hihen, 92, 1. to hasten, make haste, urge; pr. hied, 350; pr. sub. hie, 266; imp. hie, 98, 296; A.S. higan, id.

hihful, 302, speedy, quick; A.S. higan, to hasten. hihde, 20, 324, haste, speed, emergency; A.S.

higð.

himmere, 102, f.? [l. grimmere?]

hine, 86, him; hire, her; hise, 114, his.

hird, 94, 210, 388, family, company, army; A.S. hired.

hitted, 176, d. hit upon, come to.

hod, 56, hode, 318, hood, order; pl. hodes, 8, 26, persons, conditions; A S. hod, had, hood, state, degree, dignity.

hodlings, 280, b. unobserved; Sc. hidlings. hofleas, 108, inconsiderate, absurd; MS. Oxon. ridiculum; Isl. hóf, modus, medium; A.S.

leas, less. hoker, 100, 290, 390, derision, contempt, disdain; pl. hokeres, 188; A.S. hocer, id.

hokereð, 248, imp. mock.

hokerlich, 198, contemptuously.

hokerliche, 140, ridiculous.

hokerunge, 188, derision.

hol, 430, hole, 112, all, whole, wholly; A.S. hal, id.

hol, 190, 370, in health, wholesome; A.S. hæl, id. iholden, 250, kept, observed.

holi, 48, 160, holie, 350, holy.

holie, 418, holly.

holied, 130, diggeth; A.S. holian, to dig through. holiniht, 22, the eve of a festival

i-holpen, 242, helped.

hommen, 122, hams; A.S. ham, the back part of the knee.

homeres, 284, hammers; A.S. hamer.

hondlen, 378, to hande; p. hondlede, 318; pr. sub. hondle, 178; A.S. handlian.

honful, 254, handful.

hondhwule, 94, 144, 290, an instant, a very little while.

hongede, 106, p. hanged: p.p. ihongede, 348. hopien, 78, to hope; pr. opie, 148, 430; A.S. hopian.

hord, A.S. 224, a hoard, treasure; pl. hordes,

hore, 290, 400, a whore; A.S. hure.

hordom, 204, whoredom; A.S. huredom.

horel, 176, 210, 224, 282, pride; Fr. orgueil.

hors, 208, horses, g. 74.

hosen, 420, stockings; A.S. hosa.

hot, 190, hot.

hu, 402, how.

huckel, 88, a cloak; A.S. hacela.

hude, 120, skin; A.S. hyde; MS. Oxon, pellis.

hude, 288, a hood.

i-hudeket, 424, c. hooded.

huden, 130, 146, 292, to hide; pr. hudes, 258; hut, 130, 208, 230; huides, 130, b. hudet, 328; p. hudde, 148; imp. hud, 292; pp. ihud, 146, 174, i-hudde, 172; A.S. hydan, id. hudles, 146, 292, d. hiding places; ine hudles,

secretly.

hudunge, 174, concealment. huire, 418, 428, 430, hure, 208, 354, 404, 428, hire, wages, recompense; A.S. hyre.

hul, A.S. 178, 282, a hill; pl. hulles, 196. hulen, 100, huts, tents; A.S. hule, a den, cabin.

hulpe, 320, helped.

hund, A.S. 324, a dog; pl. hundes, 122, 324. hungre, 260, hunger.

hungren, 214, to hunger; p. hungrede, 162, hungered; A.S. hungrian.

hunten, 204, to hunt; p. huntede, 344, hunted; A.S. huntian.

hupe, 280, hip; A.S. hup, hipe.

hure, 7 hure, 114, 136, 260, 294, 326, 380, 390, at least, however, especially.

hure, 38, her; A.S. hire.

huren, 126, to hire.

hurled, 166, pr. jostle; hurlunge, 166, hurtlinge, 166, c. jostling.

hurtley, 220, a. hurten, Laz. hurtelen, Chauc. to dash against.

hurnen, 314, corners, nooks, recesses; A.S. hyrne. hurren, 426, e. to repel, alienate; A.S. hwyrfan? hurten, 8, to hurt, grieve, dash against, hit upon;

pr. hurted, 176, 186; pr. sub. hurte, 346; p.p. i-hurt, 98, 126; O.Fr. hurter.

hurtes, 282, wounds; A.S. hyrt, wounded. hurtunge, 344, damaging; A.S. hyrt, hurt.

husel, A.S. 208, the host, consecrated bread. i-huseled, 16, 412, having partaken of the holy

sacrament of the Eucharist.

huselefdi, 414, husewif, 416, the mistress of a house, house-wife.

hwamso, 184, whomsoever.

hwardurh, 210, whereby.

hwarto, 392, for what end.

hwatse, 370, 416, whatever.

hweate, 270, 312, hwete, 70, wheat; A.S. hweete.

hwederes, 284, of which, gen.

hweol, 322, a wheel; pl. hweoles, 356; A.S. hweol, hweogul.

hweolinde, 356, rolling.

hweolp, 198, a whelp; pl. hweolpes, 198, whelps.

hwilinde, 182, h. temporary.

hwingen, 130, 132, wings; A.S. gehwing.

hwite, 98, 100, white, countenance; hwitture, whiter, fairer; A.S. hwit.

hwited, 150, whiteneth.

hwoa, 220, who.

hwonne, 144, when.

hwonse, 412, whenever.

hwu, 256, how.

hwuc, 112, 196, of what sort, which; A.S. hwylc.

hwui, 148, 398, why.

hwuderward, 168, to what place soever.

hwule, 246, 356, 430, time; pl. hwules, 132; A.S. hwile.

i-hwulen, 44, 422, to have time, to take time.

ibet, 272, amended. iborenesse, 262, birth.

i-cud, v. cunnen.

icweme, 162, 326, pleasing.

idel, 404, idleness; pl. idelnesses, 322.

i-fordet, 366, b. advanced, fulfilled; A.S. gefordian, v. forded.

i-funden, 48, p.p. found.

igast, 372, c. in the spirit.

ihol, 256, 328, whole; A.S. hal.

ilchere, 132, every; A.S. ælcera.

ileneð, 66, imp. believe; pr. sub. ileue, 256; p. ilefden, 110; A.S geleafan, to believe.

iliche, 112, 342, equally.

iliche, 126, 136, 140, like, likeness; A.S. gelic, id.

ilicnessc, 136, c. 230, 330, 360, an image, likeness; A.S. gelicnes.

ilke, 68, same.

i-logged, 264, lodged.

i-loked, 372, joined.

i-lokene, 56, close, adj.; A.S. locen, an inclosure. ilome, 136, 226, frequently; A.S. geloma, id.

ilond, in the land.

i-meind, 332, mingled; A.S. mengan, to mingle imene, 12, 64, 90, 378, in common, together; A.S. gemæne.

imete, 286, moderate; A.S gemet.

i-mette, 154, c. met; A.S. metan, to meet.

i-mist, 78, missed.

impen, 378, plants; i-imped, 360, graffed, planted; A.S. impan.

i-munt, 214, 308, intended, proposed, aimed at, seemed; A.S. myntan, to propose, skew; Sc. to mint, a word still in common use in the south of Scotland. See Jamieson.

i-murdred, 244, murdered.

in, 260, an inn.

ine, 230, in the.

i-neiled, 114, 373, nailed; A.S. næglian, to nail.

inne-wuniinde, 280, in-dwelling.

ingong, 52, 98, 164, 206, 362, entrance; A.S. ingang.

inouh, 160, 220, 340, enough, sufficient; A.S. genog.

inouhreve, 106, 108, 270, 420, readily enough, well enough, perhaps; A.S. genog, enough, ræve, readily.

inre, 92, 396, inward.

inschake, ischake, 344, a. A.S. sceaccan, to shake. intouward, 272, toward.

ntouward, 2/2, toward.

inwardliche, 282, sincerely.

inwardlukest, 282, most earnestly.

in-read, 402, ruddy; A.S. ræd, red. inwit, A.S. 1, 206, 306, 374, conscience.

joie, 218, joy.

ipocrite, 128, a hypocrite.

i-put, 140, pent, confined [l. ipunt?].

i-remd, 1, asked frequently; A.S. hreman, to cry out; Sc. ryme, to repeat often the same words.

irspiles, 418? v. ylespiles.

iseli, 308, 330, happy, blessed; A.S. gesælig.

i-tachet, 50, f. fastened; Fr. attaché.

i-teiled, 206, having a tail.

ideos, in these; ider, in the, fem.

juggen, 118, jugi, 118, d. to judge.

juglurs, 210, jesters.

Isboset, Ishbosheth, 270.

iwar, 104, 274, 296, iwarre, 194, 240, aware, wary, cautious, warned; A.S. warian.

iwis, 270, 274, truly.

kader, 378, a cradle.

kaiser, 138, an emperor, Casar; pl. kaisers, 358.

ikalenged, 260, blamed; Fr. chalanger.

kakele, 66, chakele, 66, d. a cackler, chatterer. kakelen, 66, to cackle; pr. cakele, 88; pr.p.

kakelinde, 66; pp. i-cakeled, 66; Dut. kakelen, id.

kareleas, 246, secure, safe.

kat, 416, a cat.

keache-cuppe, 216, a. a drunkard; A.S. ceac, a pitcher, cuppe, a cup, v. gulche-cuppe.

keeched, 66, 182, 324, pr. snatcheth, catcheth; pr. sub. kecche, 164; imp. kecche, 294; Dut. ketsen, to snatch.

keft, 206, caft, 206, a. harlotry; A.S. ceafes, a harlot.

keihte, 154, p. caught; p.p. ikeiht, 83, 134, 234, 278, 332; v. keccheð.

kelche-cuppe, 216, a. a drunkard; A.S. cælic, a goblet; v. keache-cuppe.

kemben, 422, l. to comb; A.S. cæmban.

Keimes, 334, Cain's.

kempene-crune, 196, 236, crown of victory; A.S. kempena, gen. pl. of cempa, a soldier, warrior. kemp-ifere, an antagonist in fight.

kene, 130, 140, 190, 272, 390, keen, brave, sharp,

eager, earnest; A.S. cen.

keorfunge, 344, cutting; A.S. ceorfan, id. kerf, 398, p. cut; pr. sub. kurue, 384; p.p. i-koruen, 362, 424; bikoruen, 62; pr.p.

keoruinde, 250, cutting, carving.

kepen, 332, i-kepen, 156, to wait for, intercept, meet, care for; pr. ikeped, 190; p. ikept, 366; kepten, 348; pr. sub. ikepe, 374, 286; im. sub. kepte, 384, 394; A.S. cepan; Sc. kepp, to meet, to catch anything that is thrown.

keppen, 420, capes, hoods; A.S. cappe. kernel, kerneans, 62, battlements; O.Fr. crenelx, id.

kesten, 56, to cast; p.p. ikest, 228; Isl. at kasta, to cast.

kikelot [piot], 88, o. a magpie, v. rikelot.

kime's, 92, a. cometh. kinedome, 322, kingdom.

knaue, 380, a boy; A.S. cnafa.

knif, 284, a knife; pl. kniues, 212; A.S. cnif. knihte, 86, knit, 358, a knight; A.S. cniht.

knotte, 1, a knot; A.S. cnotta.

i-knotted, v. knut.

iknowen, known, 306, conscious, 232, may know. knut, 396, pr. ties a knot; p.p. i-knotted, tied, knitted: A.S. cnyttan.

kointe, 294, 328, cwointe, 140, 328, e. cwint, 180, d. crafty, brisk, engaging; O.Fr. coint, gracieux, affable, rusé.

kostnede, 392, cost; O.Fr. coster.

kot, 362, a cottage.

krocke, 346, v. crocke.

kruned, 392, pr. crowneth.

ku, 418, a cow; g. kues, 416; A.S. cu.

kuchene, 214, 380, a kitchen.

kuggel, 292, a cudgel.

kuluertschipe, 284, wiliness, hypocrisy; O.Fr. culvert, perfide.

kulle, 846, pour; A.S. cyll, bottle, flagon. This word appears to be another form of keel, in the song at the end of the fifth act of Love's Labour's Lost.

kulure, 98, 160, 292, 340, a dove; A.S. culufre, culfra.

kum, come.

kumen, 394, to come; pr. kumed, 350; pr. sub. kume, 424, kome, 380; imp. kum, 292; p.p. i-kumen, 418; A.S. cuman, id.

kunde, 66, 84, 120, 140, 262, nature; kundes, 122, v. cund.

kundel, 82, 122, a. 200, 206, pl. kundles, 194, 196, 200, 206, 328, cundles, 206, kindred, lineage, progeny; pl. cundlen, 194, c. kundeliche, 120, 124, 196, naturally.

kundled, pr. 194, 286, 328, begetteth, kindleth,

breedeth; pr. sub. kundlie, 194.

kunne, 200, kun, 308, kindred, lineage, kind; pl. kunnes, 120, cunnes, 86, 122; A.S. cyn. i-kunned, 398, born, descended; A.S. cennan. kunscence, 228, kunsence, 288, consciousness,

consent.

kunsenten, 272, to consent. kunsiler, 410, a counsellor.

kupled, 78, pr. coupleth; p.p. i-kupled; Fr. coupler.

kur, 290, a cur, dog.

kurre, 288, f. a coward; O.Fr. cueard, a coward; Eng. to cower?

kursed, 198, pr. curseth; A.S. cursian.

kurt, 210, 216, a court; pl. kurz, 216; Ital. corte. kurtel, 10, 200, 362, 396, a kirtle; A.S. cyrtel.

kussen, 426, to kiss; pr. cussed, 102, 230; pl. 186; pr. sub. cusse, 288; p. custe, 124; imp.

cus, 102, 136; pr.p. cussinde, 124. kuden, 222, to make known, shew, manifest; pr.

kuče, 390; p. kuče, 66; im. sub. kuče, 284; imp. cu8, 382; p.p. i-kud, 398, kudde, 342; A.S. cyoan, to make known, shew; Sc. to kythe,

kuðe, 204, 342, adj. known; com. kuðre, 70, more familiar, forward.

kudlechunge, 68, acquaintance.

kuuele, 10, 12, a cowl; A.S. cufle; Lat. cuculla. kuuent, 12, a convent.

kuuertur, 214, a covering.

i-laced, 420, laced; Fr. lacer.

lachte, lahte, 102, c. caught, took; A.S. læhte. læccan, to seize, take; Laz. læc, took.

laheres, 198, e. lowers, brings down.

lakes, 152, b. gifts; A.S. lac, læc, a gift, offering. lai, 356, flame; A.S. leg; Sc. lowe.

lanhure, 294, b. 390, d. at least; A.S. la, behold, an, one, huru, at least.

large, Fr. 398, 414, liberal.

largesse, Fr. 166, 416, liberality.

lastin, 64, g. to blame, slander; imp. laste, 352, 64, g.; Isl. last, calumny, detraction.

lastunge, 66, 212, reproach, blame; G. lästerunge, slander.

lates, 50, 90, 120, 204, 320, 426, manners, looks, gestures, demeanor; Isl. læti, gestus; Sc. laits, id. lade, 416, ladied, 144, imp. invite; im. sub. la-

Sede, 414, b.; A.S. la Sian, to invite. la Sliche, 114, k. 148, d. 212, a. odious, loathsome; A.S. ladlic.

ladde, 310, a. 426, b. abhorrence, dislike, evil; A.S. lad.

lauhwen, 270, 320, 414, 424, to laugh; pr. lauhwed, 132, 198, pr.p. lauhwinde, 230; A.S. hlihan, id.

laz, 420, h. lace?

l-leaded, 418, leaded; A.S. læd, lead.

leafdi, 4, a lady; A.S. hlæfdig, id.

leane, 262, lean; A.S. hlæne, id.

i-leaned, 208, 314, lent; A.S. lænan, to lend. leapen, 236, to leap, spring up; pr. leape's, 224; p. leop, 52; im. sub. leope, 140; pr. sub.

leape, 216; A.S. hleapan, to leap.

leare's, v. leren.

leas, 54, lost; v. leosen.

leas, 82, 320, a lie.

lease, 268, false, illusory; A.S. leas, id. leasunge, 82, 424, lying, falsehood; A.S. leasung.

leate, 164, 338, late, lastly; A.S. læte. leaten, 394, b. to leave, let go; A.S. lætan, id.

leaues, leaued, pr. leaveth; A.S. læfan, to leave. leawede, 24, leawude, 412, secular, lay, laical; A.S. leawed.

lebbed, 210, live.

lecche, 164, b. catcheth? v. lachte.

leche, 178, 182, 314, a physician; A.S. læce. lechecraft, 178, 370, the art of healing; A.S. læccræft.

lecnen, 330, 368, to heal, cure; A.S. læcnian. leddre, 136, a ladder; A.S. hlædre.

i-led, 210, related to; A.S. gehleod, in harmony with ?

leden, 136, 302, 384, leodene, 130, 170, speech, language; A S. læden.

lede's, 162, 346, leadeth; A.S. lædan, to lead. lef, 102, imp. leave; A.S. læfan, to leave.

lefdi, 176, lady; pl. lefdies, 62, lefdischipe, 108. leggen, 346, to lay; pr. legge, 346, leio, 270, 288; p. leide, 366; imp. leie, 292; p.p. i-leid, 66, 258, 386; A.S. lecgan, id.

leien, 106, leie, 124, p. lay; licgan, to ly. leie, 96, 328, sheltered, low, marshy; A.S. lac,

lulı; Sc. lee, lew, lown.

leie, 202, 296, d. leite, 306, flame; A.S. leg; Sc. lowe.

leihtre, 212, 344, leihtren, 156, leihtres, 198, laughter; A.S. hleahtor.

leinten, 70, 318, lent; A.S. lencten.

leiten, 202, to light up; leitende, 306, 356, blazing, flaming; A.S. leohtan, to lighten.

lenden, 280, loins; Isl. lend; G. lende; Sc. lends. lene, 368, lean; A.S. hlæne.

lenen, 248, to lend; A.S. lænan.

leodene, v. leden.

leof, 250, 352, dear, agreeable.

leoflich, 90, 152, 258, lovely, dear, kindly; A.S.

leofmon, 90, 108, lofmon, 288, leof, 380, a lover, beloved; A.S. leof.

leome, 94, 92, c. light; A.S. leoma.

leome, 124, v. lome.

leones, 252, f. leans; pr. sub. leonie, 142; A.S. hlynian, to lean.

leor, 64, 98, face, countenance, complexion; A.S. hleor, id.

leorneden, 254, p. learned; imp. leorne, 108; A.S. leornian, to learn.

leosen, 102, to lose; p. leas; A.S. leosan, id. leoue, dear; leouere, 230, 430, dearer, more desirable; leouest, 242, 416, dearest.

leouwe, 368, a couch, bed; A.S. leag.

leprus, 148, leprous.

leren, 64, 108, 114, to learn, teach; pr. leare's, 64; im. lerede, 236; p. lerede, 130; p.p. i-lered, 64, 66; A.S. læran, id.

lesce, 232, 308, less; A.S. læss.

lescuns, 22, lessons.

leste, lest.

leste, 90, serves, is serviceable; A.S. læstan; G. leisten.

i-lest, 120, i-leste's, 320, pr. lasteth; p. i-leste, 320; A.S. læstan, to last, perform.

leswe, A.S. 94, meadow, pasture.

leswe, 100, imp. feed; A.S. læswian, id.

let, 174, leadeth.

leten, 6, 8, 12, 102, 268, 424, to let, permit, leave off, omit, cause; pr. let, 112; p. lette, 112, 366; imp. lete8, 42; p.p. 112, 258, 422; A.S. lætan.

leten, 106, 176, 398, to esteem, value, judge; pr. leteo, 130, let, 198, 224, 412; pr. sub. lete, 338; A.S. lætan.

leder, A.S. 324, 392, leather; i-ledered, 418, provided with leather.

letten, 164, 352, 414, to prevent, hinder; pr. let, 14, letted, 156; pr. sub. lette, 182; p.p. i-lette, A.S. lettan, id.

letuarie, 370, an electuary; pl. letuaries, 226.

leue, 430, pr. sub, grant, permit.

l-leuen, 224, to believe; pr. i-leue3, 66, 318; imp. i-lef, 266, i-leue3, 56, 268; pr. sub. i-leue, 224, 256; p. i-lefde, i-leuede, 266; A.S. gelyfan, id.

leun, 120, 164, liun, 164, a lion.

leuunge, 208, believing.

libben, 38, 136, 350, 414, to live; pr. libbed, 360; pr.p. libbinde, 350; A.S. libban, id.

lich, 216, a dead body, corpse; A.S. lic.

licome, 4, 156, 258, licame, 378, the body; pl. licomes, 106; A.S. lichama.

licomliche, 240, 300, licamliche, 262, bodily; A.S. lichamlic.

licunge, A.S. 110, 272, pleasure, desire.

lieur, 166, liquor.

licwurde, 120, 146, 150, 326, acceptable, meriting love, or approbation; A.S. licwyrd.

lides, lides, 84, î. covers with a lid; p.p. i-lided, 58. lif-holie, 346, of holy life.

liflode, 350, 352, 362, 380, course of life.

liggen, 4, 160, 418, to lie down, to recline; pr. ligged, 316, 360; pr. sub. ligge, 424; imp. lie, 290; A.S. liggan, id.

ligen, 12, lien, 68, 82, to lie, speak falsely; pr. liest, 236, lieö, 68; pr. sub. lige, 142; A.S. ligan, leogan.

liht, A.S. 220, 350, 428, light, not heavy, easy;

com. lihture, 94. lihten, 96, 132, 422, to alight, arrive, disburden; pr. lihteð, 268; p. lihte, 112, a.; p.p. i-lihted, 356: A.S. lihtan, alihtan.

lihtliche, 392, 428, 430, lihtlie, 188, lightly, easily, mildly; com. lihtluker, 254.

lihtleapes, 362, trifles; MS. Oxon. vili pretio. like, 262, body, substance, semblance; com. likure, more like.

liken, to be glad; pr. likeš, 246, is delighted; A.S. lician.

likunge, 344, likunke, 360, pleasure, desire. lim, A.S. 360, a limb, member, branch; pl. limen, 110, 292, limes, 90, 122, 298, 342.

lim, A.S. 226, lime, mortar.

i-limed, 226, 254, cemented; limunge, 138, joining, union.

limpe8, 10, 50, 70, 158, 194, 302, 320, 342, 348, 352, 378, 412, 414, belongeth, applieth, concerneth, relateth, happeneth; A.S. limpian, id.

1-lomp, 54, has happened; A.S. gelimpan, to happen.

lippen, A.S. 106, 158, lips.

lire, 130, complexion, countenance; A.S. hleor; Sc. lire, id.

liste, 220, 268, art, skill, subtlety.

lite, 268, coloureth; Isl. lita, to colour; Sc. lit, due, litster, a dyer.

li8, 254, lieth.

lið, lieð, 270, layeth, 338, applieth.

liče, 428, gentle, mild; A.S. lič, id. ličes, 262, joints, limbs, articles; A.S. lič, lič, lič, id.

litinge, 392, c. colouring, painting.

liöeliche, 96, 428, gently, softly; A.S. liöelice.
liöere, 290, imp. beat; A.S. liöera, a sling made
of leather; P.E. to leather; Sc. id. to beat.

liue, 152, 390, life; A.S. lif. liues, 390, life-time.

liues, 132, c. [l. luues, loveth.]

liueneo, 104, 356, 388, food, nourishment; A.S. lifene, livelihood.

liuene 8, 402 [1. liuened], provided food.

loaue, 168, what is left.

lode, 268, a load, burden; A.S. hlad, id.

lodliche, 50, 118, 418, foul, odious, hateful; A.S. ladlic, id.

lodlichen, 256, to disfigure.

lodlukeste, 66, most vile, heinous.

lof, A.S. 104, praise.

lohe, 356, b. flame.

loken, 286, 338, 424, to look, wait for, observe, see to; p. lokede, 98, c.; imp. loke, 354; p.p. i-lokene, 104; A.S. locian, to look.

lokes, 152, gifts; A.S. lác, a gift.

lokunge, 102, 124, looking, observing; pl. lokinges, 6, 50, observances.

lomb, 304, a lamb; lombes, 66, lamb's; A.S. lamb, id.

lome, 12, g. an instrument, tool, loom; pl. lomen, 384; A.S. loma.

lond-vuel, 360, epidemic disease. lone, 202, 208, a loan; A.S. læne.

longunge, A.S. 190, weariness.

lore, A.S. 80, 198, 428, loare, 254, learning, instruction, doctrine.

lorimers, 184, d. armourers.

lož, 168, 314, disagreeable, hateful, unwilling; ložest, 324, most hateful; A.S. laž.

lodie, 324, p. sub. may loathe; A.S. læddan.

loore, 266, more hateful.

lodest, 296, 322, 324, 426, most hateful.

loðleas, 188, 318, 362, innocent; A.S. láðleas. loðnesse, 310, loathing; A.S. laðian.

louh, 400, low: louhnesse, 278, meekness, humility. louhschipe, 350, humiliation.

lour, 152, 262, lo! behold, do only look; A.S. lo,

behold, huru, only. lousse, lowse, 228, d. loose; Sc. louss, id.

lowudest, 190, didst humble; D. leeghen, to humble.

lowure, 198, 380, inferior.

lud, 210, lude, 152, 414, loud; A.S. hlud, lud, luddure, 290, ludðre, louder.

lufferes, 256, g. lovers.

lufful, 222, full of love: A.S. lufe, love.

lufsum, 98, 130, 258, lovely, kind, endearing.

lufte, 212, 244, the sky, air; A.S. lyft; Sc. lift, id.

lupes, 48, leaps, n.; A.S. hlyp, hleap.

lure, 58, 102, 202, 208, *loss;* pl. luren, 298; A.S. lore, lyre.

luste, 238, it pleased; me luste, I desired; A.S. lustan, to wish, desire.

lustnen, 422, f. to listen; p. lustede, i-lustnede, 82, b.; A.S. hlystan, gehlystan.

lut, 66, 70, 246, 428, lute, 102, a. 280, 380, lutle, 342, 428, lutel, 74, 156, luttle, 258, little, few; A.S. lyt, lytel.

lutes, 332, g. stoops; luted, imp. bow down; lutende, 426, bowing; A.S. lutan; Sc. to loot,

1a.

lutewiht, 72, little; A.S. lyt, wiht, a thing.
 luter, 256, lutere, 66, 114, 226, 258, 424, evil,
 bad, wicked, base; A.S. lyter, id.

luðerliche, 290, 324, badly, wickedly, severely; A.S. luðerlice, id.

luue, love; A.S. lufe.

luue-eie, 428, reverence, love-fear; A.S. ege, fear.

lunien, 206, to love; pr. luuest, 282, luuie, 350, 370; p. luuede, 292; pr. sub. luuie; p.p. i-luued; A.S. lufian, id.

luueliche, 428, affectionate, amiable.

luuewurde, worthy of love.

madschipe, 122, f. madness.

make, 104, 114, 200, mate, match, comrade, equal; A.S. maca; Sc. maik.

makien, 6, 192, to make; pr. makeð, 224; p. makede, 224; pr. sub. makie, 224; p.p. i-maked, 328, 340.

manciple, 214, a purveyor.

mangen, 146, g. manges, 408, e.; A.S. mangian? to trade, traffic, deal.

maregeuen, 30, d. morning gifts, marriage portion.

maseliche, 272, stupidly.

maten, 98, 344, to conquer, check-mate, defeat; O.Fr. mater, matir.

mat, 382, confounded; O.Fr. mat, abattu. maten, 10, mattresses; A.S. meatta.

maten, 10, mattresses; A.S. meatta.
matelet, 74, 88, 212, 214, pr. talketh; A.S. matelian, to speak, harangue.

madelinde, 86, pr. p. prating, babbling.

ma'elere, 88, m. ma'elild, 88, a prating, talkative person.

madelunge, 76, 80, talk, idle talking.

mawe, 370, stomach; A.S. maga.

me, 222, 254, we, one, men [used with an impersonal verb].

meadluker, mea'oluker, 238, c. mea'oleasluker, 266, a. more importunately.

meal, 262, A.S. mæl, a meal.

meaned, 48, g. v. menen.

mehe, meðge, 76, e. a kinswoman, v. mowe. mede, 80, 146, a reward; pl. meden, 160, g.; A.S. med.

medschipe, 148, madness.

meidehod, 392, meidenhod, 164, rirginity; A.S. mædenhad.

meidelure, 164, 204, loss of maiden honour; A.S. mæden, lore.

mei, 74, 88, meih, 230, may; meihte, 294, might. meister, 236, a master; O.Fr. maistre, id.

meistrie, 140, 236, 406, mesterie, 108, mastery; victory; pl. meistres, 390, brave deeds; O.Fr. maistrie. See also mester.

melten, 110 [l. melteden], p. melted; pr. melteð, 268; p.p. i-melt, 284; A.S. meltan.

i-membred, 420, ornamented? chequered?

menen, 274, 284, to moan, lament, complain; pr. menev, 98, 148, 196, 220, 376; p. mened, 224; mende, 64, 114, 158, 260, 362; meanede, 48, g.; mante, 64, a.; meingde, 326; mengde, 326, f.; A.S. mænan, to moan, bemoan.

menen, 316, to mean; pr. mene, 116; A.S. menan, mænan.

menestraus, 84, jugglers; O.Fr. menestreel, minstrel, juggler.

menke, 100, 140, 180, 192, 276, 352, menske, 38, 312, 358, honour, grace, dignity; pl. menken, 236; A.S. mennesc.

menskeful, 358, honourable. menskeliche, 316, gently, humanely; A.S. mennislice.

meoke, 158, meek, humble.

meoken, 276, to make meek, or humble; imp. meoked, 278.

meoseise, v. meseise.

mercer, Fr. 152, a merchant, mercer.

merke, 228, a mark; pl. merken, 364; A.S. mearc, id.

meruwe, 378, tender; A.S. mearu, id.

meseise, 46, 108, 114, 162, 190, 416, meoseise, 220, 330, distress, trouble, discomfort, want, poverty; O.Fr. mesaise, id.

messecos, 34, kiss of peace at the mass.

messe's, 268, saith mass; A.S. mæssian. mest, 318, 396, meste, 330, most, greatest.

mester, 72, 210, 344, 414, meister, 70, 212, mestere, 212, pl. mesteres, 84, 216, office, em-

ployment, business, art, trade; O.Fr. mester, id.

mestling, 284, b. mixed metal?

metei, 10, f. mattresses.

meter, 232, measureth; A.S. metan.

me'Sful, 430, moderate.

me ofulliche, 414, d. moderately.

mečlease, 96, 242, 244, 414, immoderate, importunate, unintermitted, without measure; A.S. mæč, measure, læs, less.

medleasliche, illimitably, unweariedly.

mid, with.

midleste, 370, in the midst.

mid-maregen, 24, a. mid-morwen, 428, the hour of prime, or six o'clock in the morning.

migge, 402, 406, urine.

milite, 234, power; pl. milites, 298.

milce, 30, 202, 334, 336, 428, mercy, kindness; A.S. mildse, miltse.

milcefule, 30, milsfule, 264, merciful.

mildeliche, 114, d. 136, 358, meekly, patiently.

min, 266, mine. mirð, 132, d.

mirre, 372, myrrh.

miscweme 8, 182, displeaseth.

misdeő, 284, pr. wrongeth, offendeth; pr. sub. misdo, 108; p.p. misdon, 98.

misgemed, 344, neglected.

mis-iherest, 296, hearest amiss.

mis-iteo Seget, 208, having been dishonest in tithing.

mis-itowene, 370, disordered, unruly.

misleue⁸, 416, pr. pl. *disbelieve*; imp. misleue, 428; p.p. misleued, 416.

misliche, 4, 158, 180, 236, 306, 340, 412, various, diverse, indiscreet; A.S. mislic, unlike, various.

misliken, 338, to displease.

mislikunge, 180, displeasing.

misnime 3, 46, pr. pl. mistake; s. 256; pr. sub. misnime, 134; p.p. misnumene; A.S. niman, to take.

mis-noteo, 130, abuseth; mis-notinge, abusing; A.S. notian, to use.

mis-paie, pr. sub. displease; p.p. mis-i-paied, 198. mis-sawe, 124, an injurious word.

mis-seið, 34, 284, mis-siggeð, 284, pr. speaketh evil, slandereth; pr. sub. mis-sigge, 108, 158; p.p. mis-seid, 344.

missed, 364, misseth; A.S. missian.

mistrowet, 68, d. mistrusted.

mistrum-mel, 262, mistune meal, 262, a. gruel. mis-witen, 202, to neglect a trust or charge.

mixenne, 140, dunghill; A.S. mixen.

mo, 234, more.

moare, 54, 426, more, moreover, besides; A.S. mare.

molden, 84, marks, description; A.S. meld.

mone, 64, 418, moaning, complaint.

money, 218, month.

mong, 384, monglunge, 6, 384, mingling; A.S. gemengan, to mingle.

mongled, 338, mingleth.

monie, 200, many.

monglinde, 116, mingling.

moniuold, 176, moniuolde, 298, manifold. moniuolden, 402, to multiply; A.S. manig-

fyldian.

monlich, 272, manly, vigorously; monluker, 422, more vigorously.

monihwat, 352, many ways.

monne, 384, of men, g. pl.

monsleiht, 46, 210, manslaughter; A.S. slagan, to slay.

morgiuen, morhgiuen, 94, morhgiue, 96, morning-gifts, special gifts, a marriage-portion; A.S. morgan-gifu.

mot, A.S. 98, 348, moten, 298, 330, may, must.

mowe, 76, kinswoman; A.S. med.

muchele, adj. 38, 40, great; mucheles, adv. 368, much; A.S. mycel.

muchele 5, 182, 236, 296, muccles, 296, f. enlargeth, increaseth; A.S. myclian, id.

muchares, 150, mucheres, 150, e. skulking thieves; miche, to hide one's self out of the way. Cole, Dict.

mudleő, 296, f. apparently an error, for mucheleő, q. v.

muhte. 354, 394, muhten, 262, might.

munde, 66, mind; A.S. mynd.

munedawes, 22, commemoration days; A.S. munan, to remember.

munegen, 320, to remind, admonish; pr. muneged, 144, 116; A.S. myngian.

munegunge, 16, h. 26, 106, 136, 274, 306, 392, commemoration, remembrance, admonition; A.S. mynegunge.

munuch, 318, 340, a monk.

mure, 328, c. mere, a fen.

murie, 132, 390, merry, merrily; A.S. myrig. murnen, 310, to mourn; im. murnede, 366; A.S.

murnan, id. murnhöe, 132, 190, mirth, gladness; pl. murnhöen, 236, murnhöes, 376, joys; A.S. myrð.

muröre, 278, murder. muröredest, 310, didst murder; A.S. myrörian. muö, 64, mouth; muöene, 102, of mouths: A.S.

muv, mouth. muwe, 348, muwen, 4, may; A.S. magan, to be able. muwlen, 344, to grow mouldy; p.p. mulede, 104, h.; Sc. moule, Ch. to grow mouldy.

nabbeő, 358, ne habbeő, pr. have not; pr. sub. nabbe, 284, 342, ne habbe.

nanmore, 156, 380, no more.

nappeð, 324, sleepeth; A.S. hnappian, to slumber. naueð, 222, 228, 308, ne haueð, hath not; nauest, 224, ne hauest.

neb, A.S. 58, 90, 98, 206, 286, 358, nebbe, 276, 330, face; pl. nebbes, 254.

nebschaft, 154, nebscheft, 94, 170, countenance; A.S. neb, face.

nechlecheö, 60, nechleache, neolachet, 60, l. cometh near; p. nechlechede, 260, drew nigh; AS. nea-læccan.

ned, 110, adj. forced.

neddre, 66, 82, a serpent; pl. neddren, 214; A.S. nedre, næddre

nede, ne heuede, 364, had not; nefde, 314, ne hefde, id.

nede-tippe, 338, extreme need; D. tip, end, point. neden, 304, to compel, force; pr. nedeč, 72; p. nedde, 314; pr. sub. net, 338; p.p. ined, 72, 304; i-nedde, 338; A.S. nedan, id.

nedlunge, 190, necessarily; A.S. nedlunga.

neih, 60, 312, adj. near; A.S. neah.

neihen, 134, to come nigh, approach; p. neihede, 134; pr. sub. neihi, 84; A.S. neah, near. neihlechunge, 196, 394, approach, nearness.

neillechunge, 196, 394, approach, nearness. neiles, 114, nails; A.S. nægel.

nelde, 184, 282, 324, 400, a needle; pl. nelden,

nempnen, 84, f. nemmen, 318, to name; p. nemde, 200; pr. sub. nempnie, 200; nempe,

nemde, 200; pr. sub. nempnie, 200; nemne, 340; p.p. i-nempned, 158, 200; A.S. nemnan, to name.

nemmunge, 290, naming.

nenne, 96, none.

neode, 68, 108, 110, 314, need; pl. neoden, 246. neorre, 388, nearer.

neorrento, 370, near to.

neovere, 232, nether.

neose, 104, 200, 276, a nose; A.S. nese.

nep, 344, neppe, 214, a cup; A.S. næppe.

nere, 336, 390, ne were, neren, 10, ne weren, were not.

nert, 86, 276, ne ert, art not; neuede, 230, ne heuede.

neruh, 144, 258, 378, neruwe, 156, 268, 378, 430, nearuwe, 352, narrow, strict; neruwure, 430, narrower; nerewest, 50, narrowest; A.S. nearew.

neruhee, 378, narrowness.

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neruhlice, 334, 414, frugally, strictly. nes, 112, 220, 356, ne wes, was not.

nesche, 134, 192, 272, 334, 353, nesshe, 378, soft, mild, tender, indolent; A.S. nesc.

nested, 132, make nests; A.S. nistian, id.

nicke'\(308\), deny; Lat. negare? negat, MS. Oxon. nie, 326, nige, 20, b. nine.

niede, 236, nigede, 198, ninth.

niht-fuel, 142. night-bird.

nimunge, 38, 208 conception, taking, receiving.

nimen, to take; pr. nimed, 6, 230; pr. sub. nime, 148; imp. nim, 324, nimed, 78, 164, 376; p. nam, nom, 230; p.p. i-numen, 42, 112, 382, 414; A.S. niman.

nis, 352, ne wis, knows not.

nis, 4, 376, ne is, is not.

nið, 404, malice.

niofule, 404, malicious.

niuelen, 212, 240, to look gloomy? A.S. niowul, depressed, or, to beat with the fist? Sc. to nevel, strike with the fist.

noblesce, O.Fr. 166, nobleness.

noces, Fr. 78, nuptials.

nocturne, 270, the early morning prayers at 3 o'clock, called in A.S. uhtsang.

nohwar, 134, nouwhare, 160, nowhere.

nolde, 96, ne wolde.

noldes, 390, ne woldes.

nomecube, 334, famous, renowned.

nomeliche, 282, especially, namely.

nonesweis, 86, 102, 212, nowise, by no means. nost, 100, ne wost, nostu, 232, ne wost tu, knowest thou not?

not, 326, 346, ne wot, knoweth not.

noten, 158, to note, observe well; imp. noatio, notieo, 232, a.; Fr. noter.

notien, 106, 114, 370, to use; pr. note8, 172; A.S. notian, id.

nouh, 256, ne ouh, ought not; pl. nowen, 380, ne owen, ought not.

nouhtunge, 426, disparagement, contempt; A.S. noht.

nouder, 350, neither.

nobeleas, 266, 378, nevertheless.

nodine, 266, nothing.

nowiht, 144, 216, 316, nothing.

nu, A.S. 114, now.

nule, 308, ne wule, nulleo, 364, ne wulleo, will

nullich, 8, 56, 134, ne wule Ich, I will not.

nunon, 270, presently. nurice, 198, a nurse.

nurð, 92, a. ne yrð; A.S. yrhð, fear; "nurð ne hire kimeð," fear cometh not to her.

nuste, 218, 222, ne wuste, knew not.

nute, 330, 424, ne wute, nuteŏ, 194, ne wuteŏ, do not notice.

nutten, 370, to use; A.S. neotan, to enjoy, use.

O, 186, one.

o, on, o luft, 212, on the left, a sinistris, MS. Oxon. o'ge, o'ger, o'gen, on the.

of-drawen, 392, to draw from; pr. of-draweð, 386, of-drahes, 258, a. of-drauhð, 258.

of-dred, 218, afraid.

of-earnen, to merit, earn; pr. of-earned, 194, 354; p. of-earned, 160, p.p. of-earned, 170, 182, 238; A.S. earnian.

offeren, 230, 254, to frighten; offered, 8, 266,

304, 336, afraid.

offerunges, 268, alarms; A.S. afæran, to terrify. offingred, 404, hungry; A.S. of-hingrian, to hunger.

of-gon, 390, to deserve, seek, win; pr. of-geo, 258; p.p. of-gon, 386; A.S. of-gan, to go off, require.

of-seched, 232, seeketh out, searcheth.

of-serued, 172, b. 238, of-serueden, 236, deserved. ofte-siden, 418, oftentimes; A.S. oft-sid.

of-bunchen, to repent; pr. sub. of-bunche, 118; A.S. of-bincan.

of-bunchung, 110, 200, 206, grieving, repenting. of-burst, 238, 240, thirsty; A.S. of-byrst. of-token, 244, overtook.

ofture, 284, oftener.

of-urn, 398, e. speed; A.S. of-urnan, to run off. oker, 202, okere, 326, usury; A.S. wocer, id.

okere'd, 326, increaseth; A.S. eaca, wocer, usury. oluhnen, 284, 416, to flatter, wheedle, caress;

p.p. i-oluhned, 180; A.S. olæcan, id. oluhnunge, 192, 218, 244, olhtninge, 192, c. flattery, blandishment, coaxing; A.S. olæcung,

on, 308, 356, an, one; one, 152, 232, 278, 366, 408, alone, only.

on, 26, grace, favour; A.S. unne, favour, permission, unnan, to grant, bestow; Isl. unan, favour. onde, 104, 194, 196, 256, 274, g. ondes, 276, 282, envy, hatred.

onefent, 164; f. the same as ononde; Sc. anent, sometimes written on-event.

oni, 112, any.

on-iunne, 346, I grant; A.S. ge-unnan, to give, grant, an-ge-unnan? whence also an-geonni, 346, e.

onlepi, 366, v. anlepi.

onlicnesse, 18, an image; A.S. anlicnes. onlich, 152, 156, 196, lonely; A.S. ænlic. onlobest, 200, most hateful.

onlukest, 90, solitary; A.S. anlaga, alone, enlic; MS. Oxon. solitarius.

ononde, 6, 426, onont, 298, 374, as to, concerning; Sc. anent.

onnesse, 12, sameness; A.S. annys.

onswerien, 94, 96, to answer; pr. onswerieð, 54; imp. onsware, 400, answerie, 56, answer; p.p. i-onswerede, 54.

onrednesse, 12, 240, 250, unanimity, singleness of mind.

ontenden, 92, 400, 402, 406, to kindle, inflame; p.p. ontende, 426; A.S. ontendan, id.

ontendunge, 402, kindling.

ontfule, 212, 248, 408, envious.

onwil, onwille, 56, 198, 330, 400, desirous, earnest, wilful, self-willed; A.S. anwil, obstinate. openluker, 8, more plainly; A.S. open, plain,

clear.

openen, 206, to open; pr. openes, 340; p.p. i-opened, 242, 388, explained, opened; A.S. openian, id.

ore, 26, 32, 80, 136, 316, 406, 430, grace, mercy, pardon, favour; A.S. ár, aar, favour, power, riches. Weber, Met. Romances, derives it from Fr. heur, in the sense of bonheur. It appears to be used in this sense, p. 208.

ord, A.S. 60, orde, 212, the edge, or point of a

weapon, a corner.

orn, 98, c. ran, 294; A.S. yrnan, to run. orne, 108, g.; in the text rendered weane, pain,

ornure, 370, more careful; A.S. georn, id. ortrowe's, 382, confidently believe; A.S. ofer, treowian.

ostrice, 132, b. an ostrich.

oten, 312, oats; A.S. aten. .

odes, 198, oaths.

overhwat, 96, 168, something else; A.S. over, other.

overhule, overhwule, overhwules, 180, 232, 268, 356, 378, at times, at any time, sometimes.

oderne, 404, other.

ou, 174, you.

oueral, 168, 372, 414, supreme, everywhere.

ouercumen, 198, to perform, accomplish, 116; p.p. performed.

ouerdon, 286, to overdo.

ouergon, 238, to pass away, over, to surpass, gain; pr. ouerges, 380, 394, ouergas, 258, a. ouerga, 390, e. for of-gon in the text.

ouergulder, 182, gildeth; A.S. ofergildan. ouerhowe, 196, 224, 234, 276, haughtiness, dis-

dain, presumption. ouerkesten, 274, to overthrow.

ouerladen, 368, partly emptied; A.S. ofer, hladan, to draw out water, to empty. ouermete, 296, immoderately. ouerspredde, 54, overspread. ouerswube, 368, 408, exceedingly. ouertrust, presumption. ouertrust, 334, presumptuous. ouertrusten, 332, to be too confident. oueruord, 288, gone too far. ouerun, 398, speed; A.S. oferyrnan, to run over, out-run. ouerturned, 356, revolve.

ouerworpen, 142, overwhelm; A.S. oferweorpan. ouerweið, 386, outweighs; A.S. ofer, over, wegan, to weigh.

ouh, 152, 156, 398, ouhte, 256, ouhtest, 406, ought; pl. owen, 68, ouhten, 326; A.S. agan, to owe.

ouhwar, 60, anywhere; A.S. ow-hwær.

ouhwider, 172, any whither.

ouhte, 1, 390, ought, owned, possessed; A.S. agan, to owe, possess.

our, 104, ouwer, 106, ower, 64, owur, 190, your. out, 198, 212, 296, 338, 416, anything. owune, 302, 340, one's own.

packes, 166, packs; D. pak, a pack.
paien, 108, 318, paigen, to please, satisfy, pay;
pr. paieð, 216; p. paide, 290; pr. sub. paie,
6; p.p. i-paied, 44, 124, 186, 198, 282, 290;
O.Fr. paer.

Parais, 66, 356, paradise. parlurs, 68, parlour's.

parti, 406, pr. sub. depart; Fr. parte, id.

payerex, 214, poketh; probably of the same origin as D. poteren, to poke, search. Perhaps it is from A.S. person, to tread, make a path. This, in some measure, corresponds with the MS. Oxon. where it is, "se in eis balneat, eos palpat, et planat."

peche, 256 [pilche?], a garment. peintunge, 392, painting. peinture, 242, a picture.

peis, O.Fr. 166, 172, peace. pellican, 118, a pelican.

peoddare, 66, a pedlar; Sc. pedder, pether, travelling merchant. Jamieson derives it from pedarius; in Du Cange, "nudis ambulans pedibus;" but this is rather the description of a Romish pilgrim. Forby, with greater probability, derives it from ped, in the Norfolk dialect, a covered pannier, used for carrying wares to market.

peolien, 86, to pillage, peel; A.S. pullian? to pull.

pigges, 204, pigs.
picken, 84, c. to pick.
pilche-clout, 212, v. note a in p. 212.
pilche, 362, a cloak, or mantle of fur; A.S. pylca.
pilchen, 84, pilken, 86, to pluck? A.S. pluccian,

pilien, 86, g. v. peolien. pilewin, 84, c. v. peolien.

piment, 404, balsam.

pine, A.S. 114, 306, 358, pain; pl. pinen, 360. pinful, 356, painful.

pinen, 216, to punish; pr. pineo, 360, pr. sub. pinie, 306, torment, inflict pain; p.p. i-pined, 114, 262, 366; A.S. pinan, gepined.

pinunge, A.S. 368, 372, pain, pining, giving pain.

pinsunge, 368, c. pinsinges, pinsunges, 372, b. pain, pains.

piot, 88, o. magpie; Sc. pyot.

pistle, 350, epistle.

pitaunce, 114, 260, 412, a pittance, food of a choicer kind, used in religious houses as an indulgence, on holidays and special occasions; Lat. pietancia.

place, 358, lists, inclosed place where tournaments are held.

pleien, 94, 212, 424, to play; pr. pleieð, 212, plaieð, 230; p. pleiede, 318; A.S. plegian, id. pleie, 344, pleowe, 184, pleowe, 318, ploge, 184, b. play; A.S. plega, id.

ploh, 384, b. a plough. plokin, pilien, 86, g. pluck, pillage. i-pluht, 208, 310, plighted; A.S. plihtan.

ponewes, 124, pence. Powel, 162, Paul.

prechur, 160, a preacher; Fr. precheur. i-preised, 144, praised; Isl. pris, praise; G. preisen, to praise.

preon, 84, a prickle, a pin; Isl. prion, id. prelaz, 10, prelates.

preost, 318, 340, priest; pl. preostes, 346. preouen, 390, 408, to prove; p.p. i-preoued, 236; O.Fr. prover, id.; A.S. profian, id.

preofunge, 160, proof. pricehes, 60, stings.

pricke, 228, a point, jot; A.S. pricea, id. prikieš, 244, pr. pricketh, goadeth; pr.p. prikinde, 134, pricking, inciting; A.S. priceian, id.

prickinge, 234, 282, pricking, stinging, stimulating.

pris, 392, price.

to-prokeo, 204, pr. inciteth to; pr. sub. prokie, incite; A.S. priccian; Sc. to prog. to incite. prokiunge, 266, incitement, instigation; pl. pro-

kunges, 294.

prude, 140, 194, 280, pride. pruden, 232, b. to become proud. prut, 248, 276, proud. prudest, 296, provdest. psalm-wuruhte, 78, 134, 400, psalmist. puf, 254, a puff; pl. puffes, 178. puffen, 272, 426, to puff, blow; pr. puffed, 210; p. pufte, 266; pr. sub. puffe, 124. pulten, 366, to rebound, pulted, 366. pultunge, 366, a rebounding. punder, 72, punt, 72, 418, puinde, 72, d. 418, a. pr. shutteth up, impoundeth; p.p. i-pund, 128, pent up; A.S. pyndan. purgatorie, 126, 228. purses, 168, 420, Fr. bourse, a purse. put, 58, 116, 196, putte, 116, a well, pit; A.S. puten, 116, to put; pr. sub. pute, 92. puberes, 214, c. D. poteren, to stir up.

quaer, 282, a book. quarreaus, 62, bolts [quarrels] shot from a crossbow; Fr. carreaux. queme, 26, please; A.S. cweman, to please. quic, ne qued, 122, c. moved not, nor spoke. quicshipe, 150, quickness. quiderie, 56, presumption, self-conceit; O.Fr. cuidereau. ragget, 284, a. ragged, rough, jagged; A.S. hracod. raikinde, 140, b. raking, straying; A.S. ræcende? rader, 190, rather. rabliche, 422, g. quickly; A.S. hrabe, id. read, 6, 198, advice, counsel; pl. reade, 268, counsels; A.S. ræd. reade, 24, pr. advise; A.S. rædan. readesmon, 224, an adviser. read, 112, 152, 288, red. i-readed, 356, 402, reddened. reade, 224, readily; A.S. hræde, id. readiliche, 344, readliche, 422, readily, quickly; A.S. readlice. reafen, a raven; gen. reafnes, 84; A.S. ræfen, id. ream, 110, d. A.S. bream, wailing. reame, 72, imp. hinder, interrupt; A.S. hremreauares, 150, robbers; A.S. reafre, id. reauen, 396, reaue, reauin, 68, g. to rob, steal;

pr. reaues, 286, 300, reaues, 96, h.; A.S.

reccheo, 188, reacheo, 188, i. pr. reacheth; imp.

reched, 338; A.S. ræccean.

reafian, id.

reawe, 336, row.

reccheo, 104, p. rouhte, 60, recked, cared for; recche, 104, d. reck, care for; A.S. reccan, id. reccheo, 164, raketh. rangeth about; pr. p. recchinde, 140; Isl. reika, vagari. rechles, 216, 376, reches, 376, frankincense; A.S. recels, id. reclus, 378, shut up; Fr. reclus. recoilen, 294, to drive back; Fr. reculer, id. recorden, 256, to repeat, recite; Fr. recorder. red. A.S. 66, 178, advice, counsel. reden, 244, 286, 344, 428, to read; pr. rede8, 244, 268, readed, 430, ret, 170; imp. reded, 430; p.p. i-red, 66, c.; A.S. redan, id. redunge, 240, 286, reading. reflac, 202, 208, rapine, robbery. regibbeth, 138, kicketh; O.Fr. regibeir, to kick. rein, 246, rain. reine, 98, b. pr. sub. rain; A.S. renian, to rain. relef, 168, alms, relief; O.Fr. relief, id. remo, 152, calleth, crieth; p. remde, 106, g. 242, 326, d. cried out, lamented; p.p. i-remd, 1, importuned; A.S. hreman, to cry, weep. renged, 164, goeth about, rangeth ? i-rend, 148, 150, rent, torn; A.S. rendan, to renten, 168, rents, revenues; A.S. rent; Fr. rente, reoufulnesse, 368, compassion. reounesse, 144, b. regret, grief, sorrow; A.S. hreownes. reoder, 140, a. an ox; A.S. hreodor. reou'de, 54, 150, 238, 290, 304, pity, grief, calamity; A.S. hreowan, to repent, grieve. reou'dfule, 116, 222, 326, compassionate, lamentrepen, ropin, 128, a. to catch hold of, steal; A.S. rypan, to pluck, pick, pull. reping, roping, 314, h. searching, extorting, drawing out. resede, 326, g. was in a passion, violent; A.S. rese, violence. reuen, 84, e. a raven. riche, 40, 208, 362, a kingdom; A.S. rice. riden, 216, to ride; pr. p. ridinde, 216, riding. ridlen, 234, ridli, 234, e. to riddle, sift. ribte, 286, 332, judgment, 348, right, straight, adj. rihted, 1, 410, directeth; p.p. i-riht, 364, set up; A.S. rihtan, to direct, make straight. rihtwise, 286, righteous. rihtwisnesse, 304, justice; A.S. rihtwisnes. rikelot, 88, a magpie. rikenares, 214, accountants. rikenen, 210, 330, to give account, to reckon; A.S. reccean.

rimen, 128, c.

rinde, 148, 150, the rind, bark; A.S. rind, id.

rindleas, 150, without bark.

rinen, 128, c. to touch, lay hold of; pr. rined, 320; imp. rin, 408; A.S. hrinan, id. rinunge, 408, touching; A.S. hrinung.

ring, A.S. 420, a ring.

ringinde, 140, ranging, roving; A.S. ring, a circle?

riote, 198, route, way. purpose? Fr. route? ris, 100, twigs, boughs; A.S. hris.

riwle, 1, 410, pl. riwlen, 410, a rule.

riwled, 1, ruleth.

rixle8, 80, 164, a. 248, 374, ruleth, governeth; A.S. rixian.

rixlunge, 248, rule, dominion.

robbares, 334, robbers.

robbet, 286, robbeth; p.p. i-robbed, 150, robbed. rode, 26, the cross.

roden-takne, 20, the sign of the cross; A.S. ród-tacon.

rode-stef, the holyrood, cross

rondes, 148, 150, staves; Sc. rungs; P.E. rungs, the round steps of a ladder. Holloway's Dict. ronke, 268, e. rank, strong, proud; A.S. ranc. ropes, ropes, 330, c. crieth; D. roepen, to cry, call.

rote, 204, 416, a root. i-roted, 386, rooted.

rotien, 116, 274, to rot, fester; p. rotede, 256; pr. sub. rotie, 352; p.p. i-roted, 106, roted, 84, rotede, 216, rotin, roted, 84, d.; A.S. rotian, id. roue, 152, a. roof; A.S. rof, id.

rouhte, 60, v. recched.

i-rud, 392, a. freed; A.S. hreddan, to free, rid. rude, rudi, 330, ruddy, blushing.

i-ruded, 50, 332, 356, reddened; A.S. readian, to redden.

ruchge, ruhe, 182, e. rough; ruhure, 284, rougher. rug, 264, 294, rugge, 418, the back; A.S. hrygruine, 178, b. synonymous with rinen, q. v. ruken, 266, to get on the back, to mount.

ruken, 214, to rake together.

rukelen, 214, 406, to heap up; pr. ruckeled, 214; A.S. hreac, a rick, heap; Sc. to rickle. rune, 74, talk, mystery, council; pl. runes, 96,

154; A.S. run, id.

rungen, rungge, 316, a. to wring; A.S. wringan. rungen up, 22, a. to stand up; rung up, 290, rouse thyself.

rusten, 344, to rust; i-rusted, 160, rusted; A.S. rustian, id.

rute, 350, road, way, route; Fr. route.

rute, 99, m. company, host, army, rout. Milton, Comus, 542.

ruwe, 120, 184, rough, roughness; A.S. hruh, id.

sacred, 268, consecrateth; Fr. sacrer.

sabraz, 364, a medicinal drink.

sahe, sage, 56, k. 164, c. a saying, word; A.S. sagu, id.

saie, v. siggen.

sakelease, 68, sakles, 116, b. 362, e. innocent; A.S. sacleas, quiet, peaceable; Sc. sacless, saikless, id.

saluz, 388, salvation; Fr. salut, id.

salm, 290, a psalm.

Salmwurhte, 256, Psalmist.

sarre, 112, 236, 292, sorer; A.S. sár, sore. salue, 282, a remedy; pl. saluen, 226, 240.

salue, 370, ointment. i-salued, 274, remedied.

saulene, 182, f. of souls.

sauuaciun, 242, salvation.

sauuen, 98, to save.

sauur, 102, 138, 232, 376, savour, delight; O.Fr. savor.

sauter, 220, 292, 334, the psalter.

sawe, 98, 108, 256, 360, a saying, speech, rumour; A.S. sagu, id.

scale. 334, c. v. scoale.

scapeloris, 424, c. scapularies. schaldinde, 246, scalding.

schale, skale, 214, i. a bowl.

schamel, 166, f. a stool, footstool, bench; A.S. scamul, id.

schandle, 380, schaundle, 108, evil speaking. scharne, 106, k. scorn.

scharpschipe, 380, a. sharpness; A.S. scearf, sharp. scheaden, 270, to separate; A.S. sceadan, id.

scheadewe, 242, 364, 366, a shadow; A.S. sceaduw, id.

scheakeles, 94, shackles, limits; A.S. sceacul, a shackle.

scheape, 424, shape, n. scheapes, 362, d. skips.

scheapien, to shape; imp. schepieo, 420; p.p. i-scheaped, 200; A.S. sceapan, gesceapan, to shape.

scheawen, 154, to shew; pr. scheaweð, 154, 344, sheweth, revealeth; p. scheawede, 154, 250; imp. scheau, 90, 98, 292; p.p. i-scheawed, 112, 154, 230; A.S. sceawian, to shew.

scheauware, 90, a mirror; A.S. sceawere. scheauwinges, 268, appearances; A.S. sceawung, a sight.

scheche's, 390, seeketh; A.S. gesecan.

scheden, 344, to drop, spill, shed, pour; pr. schedeð, 166; p. shede, 420, a.; pr. sub. schet, 320, be poured out; imp. sched, 320, schet, 266, d. 420; p.p. i-sched, 402; A.S. scedan, to shed.

schedunge, 262, shedding, n.

scheken, 344, to shake; pr. schekeo, 60, 240; pr. p. schekinde. 60; A.S. sceacan, id.

schelchine, 12, 390, a slave, drudge, scullion; A.S. sceale, a servant.

schelde, 252, 392, a shield.

schenden. 816, to shame, confound, defeat, destroy, pr. schent, 298; imp. schend, 266; p.p. i-schend, 248, 296, 298; A.S. scendan, id.

schendful, 112, 158, 200, g. 322, 356, shameful, ignominious, reproachful.

schendfuliche, 316, 400, reproachfully, disgracefully.

schendfulnesse, 322, vileness.

schendlac, 106, 322, 356, schendlakes, 188, disgrace, infamy, ignominy, derision.

schene, 98, 398, fair, beautiful, bright; compschennure, 246, schenre, 100, 324, 352, 362; A.S. scinan, to shine, scean, shone; G. schönscheomel, 166, f. a stool, footstool; A.S. scamel.

scheome, 60, scheomen, 108, shame.

scheomen, 312, to be ashamed; A.S. sceomian, id. scheomeful, 302, bashful, ashamed.

scheomeleas, 170, shameless; A.S. sceamleas, id. scheomeliche, 366, ignominiously.

scheon, 362, shoes; A.S. sceon; Sc. shoon.

scheoinde, 16, shoeing, putting on shoes; A.S. sceoian, to shoe.

scheortliche, 308, 410, briefly; sceortlic, id. scheotes, 150, scheot, 60, pr. shoots; scheotunge,

60, shooting, n.; scute, 60, schute, 62, shot, n.; A.S. sceetan, to shoot.

scheouh. 242, shy; G. scheu, id.

scher, 272, the groin, secret parts; A.S. scaru, id.

scheuncheð, schuntes, 242, d. shies, shrinks; scheunchinde, 242, d. shying, shrinking; A.S. scunian, to shun.

schil, 204, the mind, v. skile.

schilden, 82, 366, to shield, defend; pr. schilt, 392: pr. sub. i-schilde, 84; A.S. scyldan, id. schillings, 398, d. shillings.

schindled, 186, b. spurneth; A.S. scendan? to spurn.

schine's, 246, pr. shineth; pr.p. schininde, 224; A.S. scinan.

schir, 1, 144, 246, 382, clear, pure, sheer, sincere; A.S. scir, id.

schire, 308, a shire, county, region; A.S. scire, id. schire, 384, purifieth.

schirliche, purely, 154, solely.

schirnesse, 386, 406, pureness. schirches, 418, n. of the church, v. chirche.

schiue, 416, a. a slice, piece; Isl. skifa; Sc. shive, id.

scholde, 332, should.

schone, 420, shoes.

schonken, 258, legs; A.S. scanca, the shank.

schop, 138, made, created; A.S. sceapan, to make. schorn, 106, 108, 344, scorn, scornful; D. scherne, id.

schorned, 248, scorneth.

schornunge, 200, scorning.

schrapien, 116, 344, to scrape, erase, scratch; pr. schrepe's, 186, 344; p.p. i-schrapede, 82, d.; screopan, id.

schreaden, 416, schraden, 416, a. shreds, fragments; A.S. screade, a shred.

schrift, A.S. 4, 298, 300, 302, 303, 304, 308, 314, confession, a confessor; g. schriftes, 6, 418. schrift-feder, 316, 340, a father confessor.

schriuen, 340, 344, 426, to confess, receive confession; pr. schriued, 314; p. schrof, 68; pr. sub. schriue, 344; imp. schrif, 266; p.p. i-schriuen, 332, 412; A.S. scrifan, id.

schruinges, 268, f. acts of confession. schrude, 300, a garment; A.S. scrud.

schruden. 214, 412, 414, to clothe; pr. schrudeð, 260; p. schrudde, 302; p.p. i-schrud, 66, 166, 260; A.S. scrydan, id.

schuchteth, schutten, 312, d. get rid, shut of; A.S. sceadan? v. schuncheð.

schucke, 316, 326, the devil; A.S. scucca, id.

schuldi, 206, guilty. schuled, 212, scowleth.

schulle, 296, skull.

schunches, 312, pr. pl. drive away; pr. subschunche, 380, slink away; Sc. to shank away, to send away peremptorily any one whom it is desirous to get rid of; A.S. sceanca, the shank, leas?

schuntes, d. v. 242, scheunched.

schunien, 82, 86, to shun, avoid; p. schuneden, 286; pr. sub. schunie, 92; A.S. scunian, id. schuppare, 138, schuppinde, 260, the Creator;

A.S. sceapan, to create.

schurge, 418, a scourge; Fr. escourgée, id. schurteð, 422, imp. divert; Sc. to shurt; G. scherzen, id.

schutte's, 96, imp. shut; A.S. scyttan.

schuueš, 314, pr. shoveth, shoveleth; p.p. i-schuuen, 316; A.S. sceofan, to shove, thrust. schucke [l. schucke], the devil; A.S. scucca.

sclattes, sletter, 212, b. hang down, as a dog its ears.

scoale, 214, schale, skale, 214, i. a bowl.

scotten, 348, 360, to share; pr. schotted, 348; A.S. sceotan, to expend money in common.

scragen, 4, d. scraggy, lean, skin and bone, rugged.

scratted, 186, b. scratcheth; P.E. to scrat, to scrape together.

scrowe, 42, 284, a scroll, book.

i-sealed, 388, sealed.

sec, 330, sucked.

sec, 176, 370, seke, 370, sick; com. seccure, 46,

more sick; A.S. seoc, id.

sechen, 164, 318, 350, to seek; pr. seched, 274, 324. 358; p. souhte, 130, 318; pr. sub. seche, 234; imp. s. sech, 102; pl. seche 3, 342; pr. p. sechinde, 152; p.p. i-souht, 314; A.S. secan, to seek.

secli, 50, pr. sub. fall sick; A.S. sæclian, to sicken.

secnesse, 112, 360, sicknese; A.S. seocnes, id. secne's, 368, sickeneth.

sedole? 12.

see, 230, a lake, sea; G. see, a lake.

sege, 238, a throne.

seilte, 250, 256, seiltness, 25, 120, seilness, 426, peace.

seihtni, 28 [l. seihtnien], to be reconciled, at peace; pr. seihtneð, 374; p.p. i-seihtned, 336; A.S. sehtian, to reconcile.

seim, 412, lard.

seke, 330, 364, sick.

selcu'de, 8, 360, strange, uncommon; A.S. seldcu'd, seldom known.

seldcene, 78, 80, seldom, rarely happening; A.S. seld, seldom, cennan, to bring forth.

selde, 72, seldom.

seldhwonne, 428, seldom.

seldspeche, 76, taciturnity.

selí, 64, 108, 352, i-seli, 50, 182, blessed, good, happy; A.S. selig, id. seliliche, 184, happy.

seluhde, 354, 398, i-seluhde, 282, happiness; A.S. gesælde, id.

semblaunt, 90, 128, 416, appearance, shew; Fr. semblant.

semen, 180, f. seem; semde, 112, b. seemed.

senden, 422, to send; pr. sent, 246, 256, seint, 192; pr. sub. sende, 416; imp. sended, 246.

seolk, 420, silk; A.S. seolc.

seoluer, 152, seolure, 398, silver.

i-seon, 92, 188, i-seonne, 92, to see; pr. i-seo, 196, isiho, 6, 422, isihst, 178; p. i-seih, 166, 272, i-seien, 190; pr. sub. i-seo, 348, 352; p. sub. i-seie, 242; p.p. i-seien, 92; A.S. geseon, id.

seoruwe, 190, 354, sorrow; A.S. sorg, sorh, id.

seoruwen, 308, to be sorry.

seoruhful, 110, sorrowful, comp. seoruhfulure, 308; A.S. sorhful.

seoruhfulliche, 400, sorrowfully; A.S. sorblice. seo Sen, 146, 284, since, afterwards; A.S.

seoue, 236, 324, seven; seoue'de, 382, seventh. seouwen, to sew; imp. seouwed, 420; p.p.

i-seouwed, 200; A.S. siowian, id. seruie, 6 [l. seruien], to serve; pr. serued, 422.

sette, 358, a sitting, seat.

setten, 274, to set, plant, settle, subside; pr. setteő, 32; p. sette, 270; p.p. i-set, 254, 378; i-sette, 412, 416, 428; A.S. settan, id.

sewid, 88, f. shewed; A.S. sceawian, to shew. shede, 420, a. lost, injured; Sc. skaithed; A.S. sceadan, to hurt.

shene, 10, bright; A.S. scinan, to shine.

shwuche, 318, such. sibbe, 204, kindred, related by blood; Sc. sib;

A.S. sib. id. sic, 176, sik, 178, sick.

sicles, 398, shekels.

siden, A.S. 392, sides.

sigaldren, 208, sigaldrie, 208, c. sorcery, divination; MS. Oxon. sortilegia.

i-sigge, 172, ich sigge, I say.

siggen, 24, 346, 426, to say, recite; pr. sigged, 22, 24, seið, 182, 358, 376, 382, 408, seist, 408; p. seide, 72, 224, 352; pr. sub. sigge, 8, 20, 120, saie, 120, b.; imp. sigges, 18, 262, 346, seie, 238, 352; pp. i-seid, 182, 274, 374; A.S. seggan, id.

sihoe, 52, 90, 94, pl. sihoen, 94, sight; A.S.

gesiht, id.

i-siho, 8, sighs, strains; A.S. sican, to sob, sigh. sike 5, 32, sikes, 284, pl. n. sighs; A.S. siccet, a sigh.

sike, 32, 112, 394, sick; A.S. seoc.

siker, 60, 102, 158, 256, 266, 424, safe, sure, trusty, surely; Sc. sicker; G. sicher. sikerliche, 352, 364, surely, securely.

sikernesse, 342, security.

sikerure, 164, more secure.

singen, 44, 424, to sing; pr. singeo; pr. p. singinde, 424.

sitten, 22, 266, 358, to sit; pr. sit, 332; p. sete, 238; pl. seten, 258; pr. sub. site, 290, sitte, 358; A.S. sittan, id.

siden, A.S. 18, 76, 160, 236, times.

sker, 136, clear, free, secure; com. skerre, 314, 350; A.S. seir, pure.

skeren, 308, to acquit, free, clear.

skerre, 242, d. shy, startled, frightened; Sc. skairy, a skairy horse, one that easily takes fright; E. to scare.

skil, 306, skile, 206, 228, 270, 272, 306, schil, 204, reason, the mind; g. skiles, 204, 288, 294, 346, skiles zettunge, the mind's consent; Sw. skäl, reason, argument.

skirmen, 212, to skirmish, fence, strike; pr. skirmey, 212; MS. Oxon. impungit; Fr. escrimer, to fence, tilt.

skulkin, 400, b. to skulk, slink away.

skurgen, 258, scourges.

slakien, 134, to slacken, cease, become remiss; A.S. slacian, id.

sleate's, 212, 334, sleeteth, aims at, hangs down his ears, like a dog in pursuit of game.

slean, 138, slenne, 130, to slay; pr. slead, 118, 210, 252, slayeth; p. slouh, 118, 136, 298, 336; pl. slowen, 270, 366, slew; imp. slea, 206, sled, 266, e.; p.p. isleiene, 118, 156; A.S. slean, slagan, to slay.

slepen, 238, 270, 272, to sleep; pr. sleped, 212; p. slepte, 270, sleptest, 238; pr. p. slepinde, 224.

slep, 212, a sleeper.

slepie, 272, sleepy.

sleuen, 56, sleeves; A.S. slief, sleeve.

slibbri, 74, e. slippery; A.S. slipur, id.

sliddri, 74, 252, slippery; A.S. slidan, to slide. sliddrunge, 252, sliding, slippery.

sliden, 252, to slide; pr. slit, slides; A.S. slidan, id. slim, 276, slime.

slonh de, 144, 194, 252, sloth; A.S. slaw, slow. slowe, 212, a. sluggard; slowh, 258, slow, indolent.

sluggi, 258, sluggish.

slummi, 258, slothful, lazy; A.S. slimig, muddy. smech, 94, 276, 376, taste; A.S. smæc, id.

smecchen, 324, to taste; p. smeihte, 106, 114, 238, smachte, 114, e.; p.p. i-smecched, 92, 94; A.S. smæccan, to taste.

smecchunge, 64, 104, tasting.

smechleas, 138, 376, tasteless.

smel, smele, 314, 324, small; A.S. smæl, id.

smel, 104, 106, smell; pl. smelles, 104.

smellen, to smell; pr. p. smellinde, 340. smeorten, 238, to smart; pr. smeorted, 326; A.S. smeortan.

smeortunge, 294, smarting.

smeodien, 284, to work as a smith; pr. smeoded, 52, smides, 52, g.; A.S. smidian, id. smede, 1, smooth.

smeden, 4, to make smooth; smeded, 4, 184, maketh smooth; A.S. smedian.

smitare, 156, smiter; A.S. smitan, to strike. smiten, 366, 408, to smite, strike, dart; pr. smit, 94; A.S. smitan.

smid, 78, a carpenter, smith; A.S. smitan. smidde, 284, smithy.

i-smoked, 316, tasted, touched; A.S. smæcan.

smurien, 372, 378, to anoint; pr. smuried, 244; A.S. smyrian, id.

smuriles, 372, ointments; A.S. smyrels, id.

smurdre, 272, smoulder, smoke; A.S. smoran. snakered, 380, pr. cometh in a sneaking and hypocritical manner; pr. p. snakerinde, 290;

A.S. snican, to sneak, creep; snaca, a snake. sneasin, snesen, 212, f. to strike through, pierce; A.S. snas, a spit.

sneates, sneatres, 82, f. good advice; A.S. snoter, wise, prudent.

snecchen, 324, to snatch.

sol, 324, foul, dirty; A.S. sol, soil, filth.

some, 426, concord; A.S. som, id.

somed, 88, 254, 308, 372, 388, together, at the same time, united.

somentale, 426, a. concord; A.S. somen, sómed, together, tale, speech.

somlich, 94, semlich, 94, i. seemly, proper; G. ziemlich, id.

isompned, 186, joined; A.S. somnian, to assemble. somrednesse, 254, concord, unanimity; A.S. samrade, id.

sond, 402, sand; A.S. sand, id.

sonde, 104, 126, 184, 190, 272, 368, a messenger, anything sent, a sending; pl. sonden, 246, 388.

sondesmon, 190, 256, a messenger, ambassador; pl. sondesmen, 388.

sone, 422, soon; A.S. sona, id. com. sonre, 58, 266, sooner.

i-sonted, 350, sainted, made saints; O.Fr. saintir,

sopare, 152, a seller of soap, a pedlar.

sope, soap; A.S. sape; Sc. sape, saip. sor, 354, 376, pain, anxiety; A.S. sorg.

sore, 272, sorrow, contrition.

sori, 282, sorie, 384, sorry, unhappy; com. soriure, 310, sup. sorest, 382, most sorrowful. soriliche, 224, 354, painfully; A.S. sarlice,

swarlice.

sot, 336, foolish.

sod, A.S. 138, 302, true; sodes, 102, adv. truly. soofest, A.S. 26, ever true.

solliche, 12, 240, 242, truly, really, certainly; A.S. soblice, id.

sotschipe, 362, 422, folly; A.S. sotscipe.

sparien, 416, to spare; p.p. i-spared, i-sparet, 364, d. i-spareded [l. i-spared], 364; A.S. sparian, id.

spat, 104, e. a spot, stain.

spatie, 104, g. stained, spotted; A.S. spætan, to

speches, speckes, 288, b. specks; A.S. specca, a speck.

speche, 82, 98, 100, speech, speaking.

speken, 72, 74, 98, to speak; pr. speked, 82, 88, 100; p. spec, 78, 272; p.p. i-spoken; pr. sub.

speke, 104; A.S. specan, id.

spekeful, 100, prating; A.S. specan, to speak. spele's, 170, 300, 284, 372, speaketh, meaneth; A.S. spellian, to speak, tell, relate.

spelles, 120, stories; A.S. spell, a story, tale. spellunge, A.S. 64, 104, discourse, speaking.

spense, 350, expense.

speowen, 240, 346, to vomit, pr. speowed; A.S. speowian, id.

sperclinde, 34, glowing; A.S. spærc, a spark. speren, 80, g. to spar; pr. spared, sperres, 70, g. shutteth, sparreth; A.S. sparran, to shut.

spet, 240, spetted, 78, spitteth; p. spette, 106; imp. spi, 310, spit; A.S. spittan, to spit.

spitel staf, sputel stef, 384, a. spade?

spitel vuel, 148, leprosy.

sprenged, 16, imp. sprinkle; p.p. i-spreinde, 92, i-sprengde, 92, b. spread, dispersed; A.S. sprengan, to sprinkle, disperse.

spreoue, 248, trial, proof.

spret, 98, spreads; p.p. i-spredde, 230, i-spred, 390, extended, spread; A.S. sprædan, to spread. sprintles, 276, twigs; M.S. Oxon. ramusculi.

sprutted, 86, sprouteth; A.S. sprytan. spotle, 288, spittle.

spotlunge, 188, spitting; A.S. spatlung, id. spurnen, 188, to stumble; pr. spurned, 186; A.S.

spurnan, id. spuse, 98, a spouse, bride; Fr. epouse.

spuse-bruche, 56, adultery.

sput, 196, b. speeds, urges? A.S. spedan; G. spuden, sputen, to speed.

i-stald, 6, instituted, established; A.S. stabelian, to establish.

stalen, 354, arms, or sides of a ladder; A.S.

stalewarde, 272, stout, firm, steady; A.S. stalferhoe, id.

stalewardliche, 80, 344, stoutly, firmly, resolutely.

stamin, 418, a kind of shirt. stat, 204, state, condition.

sta delwurde, 272, b. steady.

steaue, 292, a staff; A.S. stæf.

stefne, 76, 82, 120, 126, 162, 236, 366, 414, a voice; A.S. stefn, id.

istefned, 310, established; A.S. stefnian.

steire, 284, 352, step, degree; A.S. stæger. steken, bisteken, 62, to shut; p.p. i-stekene, 50; Sc. to steek, id.

stel, 160, steel; A.S. style.

stenede, 122, stoned. CAMD. SOC.

stenh, 84, stunch, 104, 216, a stench; A.S. stenc.

steore, 132, a stork [1, struccion, ostrice, 132, b.]: A.S. store, a stork, struta, an ostrich.

steore-naked, 260, stark naked; A.S. stere, steare,

steorueð, 222, pr. dieth; p. sterf, 360, 366; p.p. i-storuen, 308, a-storuen, 310; A.S. steorfan,

sterne, 218, sturne, 366, stern; A.S. stearn.

stert-hwule, 336, an instant, the last fleeting moments; A.S. steort, stert, the tail, extreme point, hwile, time, horula.

steuene, 160, a voice; A.S. stefn.

stiche, 110, 282, 326, 370, a stitch, sharp pain; A.S. stice.

i-sticched, 424, a. A.S. gesticced, stuck, pierced.

sticke, 370, spoon; A.S. sticca.

stien, 40, 356, 362, 364, to ascend; pr. stiho, p. steih, 250; p.p. i-stien, 400; A.S. stigan, to ascend.

istihd, 424, raised [pierced ? A.S. stician]; A.S. stigan, to ascend.

stiho, 272, stabs; stihten, 272, stabbed; A.S. stician, to stab, stick.

stikeð, 214, haunteth.

stille, A.S. 116, silent.

stilled, 186, A.S. stillan, to still. stilliche, 82, silently; A S. stillice.

stil'de, 156, silence; A.S. stillan, to still.

stinger, 82, 208, pr. stingeth; imp. stink, 230, sting, 230, b.; pr. p. stinginde, 82, stinc. ginde, 294; A.S. stingan, to sting.

stinken, 86, to stink, give forth or smell an odour of any kind; pr. stinked, 84; p. stone, 326, stong, stank, 230; pl. stunken, 230; pr. sub. i-stincke's; im. sub. stunken, 86; pr. p. stinkinde, 84, 164, 216; A.S. stencan, to smell. stiward, 386, a steward.

stod-mere, 316, stud-mare, brood-mare.

stol, 166, stool; A.S. stól.

stolde, 8, established; A.S. sta delian, to settle.

stonden, 266, to stand; pr. stonst, 236, stont, 266, stonder, 366; p. stod, 352, 370; A.S. standan, id.

stonene, 378, of stone. storien, 154, d. histories.

strapeles, 420, drawers?

strea, 295, 324, straw; A.S. streaw. streamden, 188, e. streamed, flowed; A.S.

streamian.

strecched, 378, pr. stretcheth, extendeth; p. streibte, 280; imp. strik, 408; p.p. i-streiht, 362, 390; A.S. streccan, to stretch.

strenden [l. stremden], 188, e. streamed, flowed.

strencoes, 270, strongholds. strengest, 280, strongest. strengre, 326, more difficult. strended, 140, strengtheneth.

strende, 140, strencde, 280, strength.

streones, 208, 210, 234, progeny; A.S. strynan, to beget, procreate.

streone 8, 234, 278, begetteth, conceiveth, giveth birth; p.p. i-streoned, 66, 210; A.S. streonan, strynan, to beget.

strete, 104, street, road; A.S. stræt. strik, 408, stretch, extend, v. strecche .

strof, 398, strove.

stronge, 112, 362, strict, severe, austere; A.S. strong, streng.

stronglukest, 218, most strongly. struccion, 132, b. an ostrich.

strue's, 294, f. destroyeth; pl. struien; A.S. strudan, to ravage.

struginde, 136, g. being racked, tormented? A.S. streccan, to stretch.

strunden, strundes, 188, e. streams; A.S. strand? i-struped, 148, g. stripped, peeled; D. stroopen, to peel.

strusteð [l. trusteð], 380, trusteth; A.S. trywian, to trust.

strusti [l. trusti], 66, 266, confiding. sturied [l. struied], 294, destroy.

stucchenes, 14, 298, 342, 412, sections, parts; A.S. styc, a piece.

studefest, 302, studeuest, 340, steadfast; A.S. stædfæst.

stude, 4, 68, 250, 316, 410, a place; pl. studen, 136, 144, 342, places; ine stude, instead; A.S. styde, a place.

studeuestliche, 162, constantly.

studesta delfestnesse, 6, steadfast continuance in a

studed, 142, stut, 142, i. steadieth, giveth support to.

stunche, 216, v. stenh.

stunde, 68, 190, 240, 310, an hour, time; A.S. stund, id.

stunt, 202, stands still; A.S. stynt, standeth. stunten, stutten, 72, f. to stop, stint, restrain; A.S. stintan, id.

sturbinge, 154, tumult, disturbance; A.S. styrian. i-sturbed, 428, disturbed.

sturien, 130, 268, 306, 422, to move, be moved, bestir, disturb; pr. stured, 82, 296, sturied, 198, 332, 404; imp. sture, 290; pr.p. sturiinde, 152; A.S. styran, styrian, id.

sturiunge, 188, a shaking, moving; pl. sturiunges, 294, emotions.

sturne, 268, 304, 366, 428, stern; A.S. stearne.

stutten, 42, a, 72, f. to stop, check, stand; pr. stutteð, 350, b.

succurs, 244, sukurs, 386, aid, help.

suffre, 328, imp. suffer.

suhed, suhede, 208, a. ensueth.

suhiende, 428, k, sounding, loud; Sc. sough, a sound, as that made by the wind, a rumour.

suilede, 158, i-suiled, 160, i-suled, 396, soiled, polluted; A.S. sylian, to soil, defile.

sulement, Fr. 266, only. sullen, 148, 190, 396, 398, to sell; pr. sulles, 398; p. solde, 398; imp. sule, 290; A.S. syllan, to sell.

sulue, 328, self; A.S. sylf, seolf.

suluh, 384, a plough; A.S. sulh, id.

sumdel, 18, 116, 212, 216, somewhat, somewhere; A.S. sum, dæl.

sumehwule, 390, sometimes.

summechere, 216, 336, 408, somewhat, some-

sunderlepes, 90, c. separately; A.S. synderlyp, peculiar.

sunderliche, 90, 302, separately; A.S. sunder, separate.

sundren, 270, to separate, differ; pr. sundred, 426; p. sundrede, 414; p.p. i-sundred, 252, 412; A.S. syndrian, id.; Sc. to synder. sune, 426, son.

sunegen, 304, 306, to commit sin; pr. sunegest, 1, sunegeo, 428; p. sunegede, 118, sunegude, 224; pr. sub. sunegie, 58, sunege, 302; p.p. i-suneged, 306; A.S. syngian, id.

sunegunge, 52, sinning. sunendei, 412, Sunday.

sunne, 118, 302, 312, sin; pl. sunnen, 304; A.S. synne.

surre, sourer; A.S. sur, sour.

sutare, 324, shoemaker; A.S. sutere; Sc. sutar. sutel, 154, 208, 362, manifest; A.S. sutol. suteliche, 112, plainly; A.S. swutelice.

sutelie, 154, 382, pr. sub. may be manifest; p.p. i-suteled, 8, 154; A.S. sutelian, to make clear, manifest.

suti, 228, base, foul; MS. Oxon. turpis; A.S. soot, soot.

suuel, 192; A.S. sufel, opsonium.

suwe, 204, a swine; A.S. sugu. suwed, 208, ensueth; MS. Oxon. sequatur.

suwie, 306, sigh; A.S. seofian, to sigh.

suwinde, 256, secretly whispered; A.S. swugian, to be silent; Sc. sough, a whisper, rumour. suwinde, 428, vehement; A.S. swogende, sound-

ing, raging. swalm, 274, e. inflammation; A.S. swælan, to

burn.

swar, sware, 344, swearing; A.S. swerian, to swear.

swarte, 304, 306, black; swarture, 284, blacker; A.S. sweart, id.

swat, 104, e. sweat; swati, 104, g. sweaty; A.S. swatig, id.

sweamen, 312, 330, 398, to grieve, vex, displease; pr. sweame, 404, sweame, sweme, 312, æ. swefne, 224, a dream; swefnes, 268, dreams;

A.S. swefn, a dream.

sweinde, 280, swung; A.S. swengan, to swing.

swel, 274, inflammation, v. swalm.

swenchen, 134, 230, to swinge, beat, afflict; imp. sweng, 290, swench, 290, d.; A.S. swencan, swingan, id.

swenges, 80, 318, 374, casts, violent efforts, temptations; A.S. swing, a scourge, whip.

sweore, 392, the neck; A.S. sweora, id.

swerien, 70, to swear; pr. swered, 98, 198; p.p. i-sworen, 96; A.S. swerian, id

swet, pr. sweateth, p. swette, 110, 360; A.S. sweatn, to sweat.

swete, 312, sweet, v. swote.

sweteliche, 264, 430, kindly, gently.

swiftschipe, 398, swiftness.

swihende, 70, d. v. swi'dwike. swike, 98, 222, 236, 272, a traitor, deceiver,

cheat; A.S. swica, id. swikele, 180, 268, fraudulent, deceitful; com.

swikelure, 180, more deceitful. swine, A.S. 94, 110, 220, swincke, 306, swinke,

220, 382, pl. swinkes, 240; labour, toil. swinken, to labour; pr. swinke, 130, 382;

p. swonc, 110, 258, 430, swanc, swong, 230 g.; pr. p. swinkinde, 260; p.p. i-swunken, 404, 416; A.S. swincan, id.

swincfule, 292, 360, toilsome.

i-swipt, 228, 252, swept; A.S. swapan, to sweep. swire, 58, the neck; A.S swira.

swide, A.S. 236, quickly, very, greatly.

swiðwike, 70, swihende wike, swiwike, 70, d. the holy week, the great week; A.S. swið, great, weoc, week.

swoke, 236, b. a traitor, deceiver, v. swike. swope & 314, sweepeth.

i-sworen, 96, sworn; A.S. gesworen, id.

swot, 110, 360, sweat; swoti, 104, sweaty; A.S. swat, sweat.

swote, 80, 116, swete, 116, 238, sweet; swote, 238, sweetly; A.S. swot, swet, id.

swotnesse, 80, 92, sweetness; A.S. swétnes.

swowinde, 288, swooning, fainting; A.S. aswunan, to swoon.

swuc, 112, swuch, 312, swuche, 84, 188, 208, such; A.S. swule, id.

swuchne, 96, 312, such, of such kind, qu.? swuch kunne.

swulne, 382, such, such a one.

swude, 430, very, greatly, strongly, quickly; com. swudere, 92, 266, 336, swudure, 182.

sykelunge, 82, g. manifestly an error for fikelunge, q.v.

tadden, 214, toads; A.S. taden, id.

tale, A.S. 64, 66, 68, 104, 280, 316, 424, talk, conversation, account, estimation, a tale; pl. 224, tales.

tale, 316, number, v. tel

talie, 356, pr. speak; A.S. talian, to speak, compute.

tauh, 394, though.

i-tawed, 418, tawed; A.S. tawian, to taw, prepare, or dress leather.

team, A.S. 336, offspring, progeny; pl. teames, 216, 288.

techen, 210, 422, to teach; pr. techev, 220, 428, tekeve, 50; p. tauhte, 54, teihte, 158; p.p. i-teiht, 170, 308; A.S. tæcan, to teach.

i-teied, 14, 254, tied, connected; A.S. tian, to

teieš, 332, draweth; A.S. teon, to pull, draw. teile, 198, 254, a tail; i-teiled, 206, having a tail; A.S. tægel, a tail.

teken, 78, g. 170, 174, to add; imp. teke, 78, 106, 140, 156, add, per teken, moreover; A.S. to-eacan, to join, add to.

tel, 372, number, n.

tellen, 154, to tell, number, account, estimate; pr. telle, 356, tellest, 100, telle\(^3\), 154, 170, 200, 234, 252, 254, 256, 356; imp. tel, 42, tele, 42, c.; p.p. told, 356, i-told, 198, 352, 354; A.S. tellan, id.

tellunge, 170, account, estimation, reckoning; pl. teolunges, 208.

temien, 138, to tame, subdue; p. sub. temede, 176; A.S. temian, id.

temen, to generate, give birth to, bring forth; pr. temes, 220, 288, 308; A.S. teman, id.

tempti, 228, pr. sub. tempt; imp. tempte, 228; p.p. i-tented, 228, 230, 234; Fr. teuter, to tempt, try.

tende, 296, pr. sub. kindle; A.S. tendan, to kindle.

tendre, Fr. 112, tender; sup. tendrust, 112.

teo, 256, the.

teone, 114, 184, 188, 192, 236, 428, pain, vexation, suffering, wrong, reproach; A.S. teona, id.

teoned, 118, pr. pl. molest, anger; A.S. teonan, to molest, anger.

teonne, 278, then.

i-teo Seged, 28, tithed, paid tithes; A.S. teo Sian, to tithe.

tep, 296, imp, tap, hit, pat; Fr. taper, to tap. tet, 88, 236, that.

te-teren, 84, to tear in pieces; pr. tetere8, 362; A.S. to-teran, id.

ted, 236, 288, teeth, v. tod.

bafunge, 334, l. consent; A.S. bafian, to consent. base, 16, h. these.

banh, 6, 418, though, although, however; A.S. beh, beah, id.

be, pron. thee.

be, ben, bene, the.

beau, 88, 278, virtue, benefit; pl. beawes, 158, a. 200, 240, 276, 300, virtues, morals, good deeds; g. pl. beawene, 278; A.S. beaw, id. beaufule, 422, moral, edifying.

beawe, 184, dew; A.S. deaw, id.

benchen, 204, to think; pr. benched, 192; p. bouhte, 266; imp. benc, 184, benched, 186, 200; p.p. i-bouht, 164, thought; A.S. bencan,

beo, 114, 230, beoa, 314, then, when, the, that, they; A.S. ba, then, until, when, as.

beode, 250, a people, country; A.S. beod. beof, A.S. 174, a thief; pl, beoues, 174, 292. beofte, 208, beofde, 202, 382, theft; A.S. þeofð.

beonne, 240, then.

beoneward, 294, thence away.

bees, these.

beosternesse, 142, 146, 352, darkness; A.S. beosternys, id.

beostre 8, 94, darkeneth; A.S. beostrian, to darken. beote's, 120, howleth; A.S. beotan, to howl, to blow a horn; Sc. to toot.

beoudome, 32, 218, bondage, thraldom; A.S. beudom, id.

beowe, A S. 372, a servant, bond-servant.

ber, 160, there, where, when, the, to the, that, to that; A.S. bær, id.

perbi, 302, thereby.

berf, 192, 294, 316, 346, needeth; A.S. bearfian, to need.

bereuore, 362, therfore, for that cause.

berinne, 352, therein, in that.

bertec, 188, add thereto; A.S. berto ece.

beruppe, 100, 160, 270, 352, 372, above, before, heretofore.

bes, this, of the, of this.

besne, 136, 342, this one, this peculiar. bet, 274, that, which, the, that which.

bicke, 382, thick, 104, 104, g. foul, close, airless; A.S. bic.

bideward, 222, 384, thitherward.

bilke, 68, b. the same; A.S. bylc. bet ylea, id. bine, thine.

bo, 114, 218, 236, 260, 328, 374, boa, 78, 322, then, when; A.S. ba, id.

bo, A.S. 340, clay, earth; G. thon, id. i-bohtet, 210, a. disposed in mind.

polien, 6, 126, c. 134, 158, 220, 238, 284, i-bolien, 122, 228, to endure, suffer, bear; pr. bolie8, 188, 190, 384, bolest, 284; p. bolede, 122, 188, 248; pr. sub. bolie, 352, i-bolede, 122; A.S. bolian, geoolian, id.

bolemode, 118, 158, patient; A.S. bolemód. polemodnesse, 8, 158, 284, patience; A.S. polemodnes.

bone, A.S. 404, thanks.

bone, A.S. 222, a thought, wish, mind. i-boncked, 222, disposed in mind.

boncken, 122, to thank; pr. sub. bonke, 256; imp. bonked, 430; A.S. bancian, to thank.

bongede, 362, having thongs; A.S. bwong, a

bornes, 134, thorns; g. pl. bornene, of thorns; borni, thorny; A.S. born.

breated, 320, pr. threateneth; p. brette, 366; imp. breated, 266, threaten; p.p. i-brat, compelled, by threats; A S. preatian, to threaten, compel.

breattene, preottene, 234, thirteen; A.S. preottyne,

breatunge, A.S. 156, 366, threatening.

brel, 356, 370, a thrall, bond-servant; pl. brelles, 130, 172; A.S. þræl, id.

breosche, 306, pr. sub. beat, scourge: p.p. i-broschen, 186; A.S. prescian, to thrash.

preote, 304, throat; A.S. prote, id.

preouold, 250, threefold; A.S. preofeald, id. brest, 314, pr. rusheth, forceth away; pl. bresten,

220, b.; A.S. pristian, to act boldly. bridde, 116, third.

bries, 324, thrice. brile, 26, v. burlen.

browunge, A.S. 372, agony, death-struggle. bruh, A.S. 378, a trough, stone coffin; Sc.

through. brune, 114 [l. drune], a drink; A.S. drine. brumnesse, 8, 160, the holy Trinity; A.S. brynes.

brunge, 154, 160, a throng; A.S. brang. brunged, 252, pr. pl. throng, crowd; A.S. bringan, to press, crowd.

bucke, 326, a malicious trick; G. tücke, id. buften, 4, 6, 12, h. 420, f. buftin, 390, a. a hand-

maid, servant; A.S. bywen, id.

buhte, seemed, v. bunchen.

buhte, n. 98, thought, mind; A.S. benean, to think.buldeliche, 106, 158, patiently; A.S. byldelic, patient.

bullieh, 8, b. the like; A.S. byllic, id.

bume, 18, the thumb; A.S. buma, id.

bunchen, 122, 278, bunche, 136, to seem; pr. bunched, 38, 98, 100, 114, 122, 126, 138, 148, 158, 192, 222, 238, 242, 268, 374, 416; p. buhte, 112, 118, 148; pr. sub. bunche, 98, 100, 176; imp. bunche, 162, 358; A.S. bincan, byncan, to appear, seem.

bunne, 144, thin, small; A.S. byn.

burfte, 336, v. buruen.

burhseon, 50, to see through.

burl, burle, 48, 344, a window; pl. burles, 50, 116, 292, windows, cavities; A.S. byrl, id.

burlen, 392, to pierce, perforate, thirl; pr. burled, 220, 246, 272; p. pl. burleden, 292; imp. brile, 26; p.p. i-burled, 390, 398; A.S. byrlian, to bore, pierce, perforate.

burlunge, 166, c. 396, a piercing, penetrating;

A.S. byrelunge, id.

burse, 280, a giant, the devil; A.S. byrs, a giant, hobgoblin.

burst, 114, thirst.

burste, 188, thirsted; A.S. byrstan, to thirst.

þurðe, þurte, 172, k. various readings of þurve, v. þuruen.

buruen, 6, to need, want; p. burfte, 336; pr. subburue, 172, 228; A.S. bearfan, id.

buruh, 302, 400, by, through; A.S. burh, id.; Lincolnshire dialect, thurf.

buruhut, 330, through, quite through.

busendes, 336, thousands.

bwartouer, 402, bwertouer, 82, across, directly contrary, contumacious; A.S. bweor, contrary, perverse.

byrs, A.S. 280, a. a giant, spectre.

ticchenes, 100, kids; A.S. ticcenes, id.

i-tidde, 152, happened, 202, may happen; A.S. getidan, to happen.

tide, 20, 22, time, season of prayer; pl. tiden, 342; A.S. tid, time; G. zeit, id.

tiffung, 420, a. finery in dress.

tihede mis, teouden mis, 208, d. pay tithes improperly.

tildes, tildes, 334, a. prepare, v. tillen.

tillen, 334, tilien, 384, to till, prepare, cultivate, toil; pr. tileö, 78; p. tiled, 404; p.p. i-tiled, 78; A.S. tilian, id.

til'Se, 78, tillage, cultivation. tilunge, 296, tilling, culture.

tildunge, 278, a pitfall, hidden trap; A.S. tyldsyle, a booth, tent; Sc. to tyld, to cover.

timbrin, 12, to build up, prepare, promote; p.p. i-timbred; A.S. timbrian, to build.

timbrunge, A.S. 124, building up, advancement. tindes, 354, staves; A.S. tindas, tines.

tine, 104, bine, thine.

tisse, 20, this; A.S. bis. i-tit, 186, happens, betides, v. i-tidde.

tibinge, 88, tibinges, 172, 424, tidings; A.S. tidan, to happen.

tittes, 330, 362, 368, paps; A.S. tit, titt, id. to, 120, too.

to-beot, 106, struck.

to-berste's, 254, breaketh; A.S. to-berstan, to break, burst.

to-blowen, 122, blown up; A.S. blawan, to blow.

to-bollen, 122, 282, i-bollen, 122, inflated, excited, displeased; A.S. bolgen; p.p. of belgan, to be angry, displeased; bolne, to swell. Ch.

to-breake's, 164, breaketh; to-broken, 164, 342, broken; A.S. to-brecan, to break.

toc, 52, l. drew; A.S. teon, to pull, draw.

to-cheowed, 202, cheweth; A.S. to-ceowan, to chew.

tocne, 106, 316, a sign, token; A.S. tacen, id. to-dealen, 186, to divide, separate; pr. sub. to-deale, 186; imp. to-deale, 254, to-dele, 332; p.p. to-dealed, 254, 298, to-deled, 220, 412; A.S. to-dælan, id.

to-dreuen, 254, to drive away, disperse; pr. to-dreaue8, 298; imp. to-dref, 264; A.S. to-dræfan, to disperse.

to-dreuedliche, 320, desultorily.

to-fule 8, 380, defileth; A.S. ful, foul.

togederes, 354, together; A.S. togædere, id.

to-geines, 268, 368, against.

toggen, 424, to tug, romp, toy; A.S. teogan, teon. togging, 204, tugging; A.S. togung, id.

toggle, toggi, 424, d. tug, v. toggen.

to-gines, 268, forgive; A.S. to-gifan, to give to. to-tagge, 318, 320, circumstance; pl. to-tagges, 316, 320, 332, b.

to-hurte's, 426, strike against, are repelled; O.Fr.

to-hwidered, 362, whirled about, racked, broken.

tol, A.S. 12. g. a tool, instrument. told, i-told, v. tellen.

to-limeð, 84, dismembereth; p.p. to-limed, 362; A.S. lim, a limb.

tolleö, 290, enticeth, p. tulde, 320; imp. tulle, 414; pr. p. tollinde, 50; Ch. tull, allure, P.E. tole; Isl. tulka. id.

tollunge, 116, 204, an enticing, inviting, courting. tommure, 144, more tame.

to-neode's, 418, is needed.

tor, 254, a. com. very tough; A.S. toh, tough. i-torene, 364, torn.

to-rende's, 362, rendeth; A.S. rendan, to rend.

torpelnesse, 322, whirl, instability. torplen, 322, to fall down headlong, topple; pr. torple's, 324; p.p. torplet, 266, e., i-turpled,

to-spret, 402, spread out; A.S. to-sprædde. to-swollen, 282, swollen; A.S. to-swellan, to swell

to-tered, tetered, pr. teareth; p.p. to-torene, 328,

362, tetore, 362, torn; A.S. to-teran, to tear in pieces. toten, 52, to look out, to peer; pr. tote8, 92;

pr. sub. totie; pr. p. totinde, 50, 100.

to8, 218, a tooth.

totilde, 102, peering, prying.

totinge, 52, totunge, 100, looking about, prying. to-treden, 166, to trample upon, tread upon; pr. to-tret, 122, 380; imp. to-tred, 294; p.p. to-treden, 380; pr. p. to-tredinde, 170; A.S. tredan, to tread.

to-tredunge, 380, a trampling upon.

to-trodde, 342, imp. trace out.

to-tweamde, 396, p. divided, separated; A.S. to-tweman, to separate.

to-twuned, 254, b. p.p. divided.

to-uleoten, 72, pr. sub. pl. flit, float; pr. p. uleotinde, 46; A.S. fleotan, to float.

i-towen, 324, drawn; i-towune, 204, formed, disciplined, taught, modest; A.S. teon, to draw. draw out, form, teach, discipline.

to-uord, 294, too far.

to-uret, 202, gnaweth, corrodeth.

to-warpled, 322, cast down, shaken off; A.S. towerpan, to cast down.

to-weaued, 148, wafted away; A.S. wafian? to fluctuate.

to-went, 324, turneth over: A.S. to-wendan, to turn over.

to-wundre, 390, grievously.

treden, treoden, 380, foot-prints.

treitre, 194, a betrayer; Fr. traitre.

treo, 392, treou, 254, 402, a tree, stick, wood; pl. treon; A.S. treow, id.

treowe, 128, true.

treouliche, truly, faithfully. treounesse, 294, truth, faithfulness.

treoweschipe, 8, truthfulness.

tristre, 332, tristren, 332, stations, where men watch to intercept game in hunting.

triws, 286, a truce; pl. trouden, 54.

trodde's, 232, traceth: A.S. trod, a track. trodde, 380, trod.

trodes, 380, g, foot-marks.

troude, 310, troth.

trublen, 268, to disturb; G. truben, to trouble. trufles, 106, delusions; O.Fr. trufle, ruse, tromperie.

trugles, 106, c. delusions; probably from A.S. trucian, to deceive.

truked, 356, pr. faileth, deceiveth; p. trukede, 230; pr. sub. trukie, 68, 234, 274, 428; A.S. trucian, to fail, deceive, truck.

truled, 106, d. beguileth.

trusseaus, 166, bundles; Fr. trousseaux, id. trussen, 322, to bind in bundles, to pack; p.p. i-trussed, 166, trussed; Fr. trousser, id.

trnkie, 408, pr. sub. truck, barter; A.S. trucian; Fr. troquer, id.

trusti, 334, confident,

truwandise, 330, sturdy or fraudulent begging; O.Fr. truandie, imposture, fraud.

tuhten, 268, to chastise, correct, discipline; pr. tukeo, 316, 380; pr. sub. tukie, 346; imp. tuc, 316; p.p. i-tuht, 184, 218, i-tuked, 366, 390; A.S. tucian, to punish, chastise.

tulle, tulde, v. tolled.

tunen, 62, 80, to shut, stop up, fence round; pr. tune8, 94, 96, bitune8, 94; imp. tun, 104; A.S. tynan, id.; P.E. toon, to stop up.

tune, 418, a town; A.S. tun, id.

tunge, 78, the tongue; tungen, 410, tongues; A.S. tunga, the tongue.

tunne, A.S. 214, a tun.

tur, A.S. 226, 228, a tower; gen. tures, 372; pl. tures, 228.

turn, 280, a stratagem, trick; pl. turnes, 78, wiles; Fr. tour, a trick.

turnement, 390.

turnes, 132, g. turneth; pr. sub. turne, 340; p.p. i-turnd, 8, 26, 372, 426, i-turnt, 26, a.; pr. p. turninde, 356; A.S. tyrnan, to turn, refer.

i-turpled, 266, v. torplen.

tus, 238, thus.

tutel, 212, the mouth, lips; pl. tuteles, 80.

tuteled, 212, 422, talketh, tattleth, telleth; pr. p. tutelinde, 106, tattling, twattling.

tuxes, 280, tusks; A.S. tux, tusc, a tusk.

tweamen, 252, b. to divide, separate; A.S. twæman, id.

twie, 36, 412, tweien, 20, 308, twies, 70, 324, twice; A.S. tuwa, id.

tweire, 406, gen. of two; A.S. twegra, id.

twinnen, 252, b. 332, 396, to divide, separate: p.p. i-twinned, 254, b.; A.S. twá, two.

twinnunge, 396, separation.

tyld, 278, c. a hidden snare; Sc. to tyld, to cover.

val, 326, a fall.

valewed, 132, fadeth; A.S. fealwian, to grow

uallen, 372, to fall, to cause to fall; pr. uallest, 340, ualled, 96, 198, 220, 298, 320, 350, falled, 348; p. ueol, 226, 260, 366, feol, 280; pr. sub. ueolle, 226, falle, 280, 336, ualle, 252; p.p. i-ueollen, 270, i-uallen, 58, 226, i-uollen, 370; pr. p. uallinde, 280, 286; A.S. feallan, id.

uallest, 340, fallest; p. ueol, 366, fell.

vals, 344, valse, false, 130, false.

ualse, 228, pr. sub. fail, prove treacherous; pr. p. valsinde, 72.

vare's, 120, uare's, 166, 344, fareth, goeth; p.p. i-uaren, 366; A.S. faran, to go.

uaumpez, 420, vamps. uawenunge, 290, fawning.

uch, 14, a. uh, 4, b. 8, c. each.

ue, 270, d. we.

uechchen, 368, to fetch, bring; A.S. feccan, id. ueden, 414, to feed; pr. uede8, 198; pr. sub. ueden, 150; imp. ved, 100; p.p. i-ued, 206; A.S. fedan, id.

uederen, 132, feathers; A.S. fæger, a feather. ueien, 396, to join; pr. ueied, 78; p.p. i-ueied, 26, 90, 138, 302, 308, 336, joined; A.S. fegan, id.

ueiles, 420, veils.

uein, 192, fain; fægen, id.

ueirne, 236, fair, beautiful; A.S. fæger, id.

veiunge, 78, joining.

uel, 102, uelle, 120, a skin; pl. uelles, felles, 418; A.S. fel, a skin.

ueld, 102, a field, an open country, pasture;

A.S. feld, id. i-uelen, 232, to feel; pr. veleg, i-veleg, 178, feeleth; pr. sub. i-vele, 60; p.p. i-veled, 92, felt; A.S. felan, to feel.

velunge, 110, 114, 116, feeling.

ueng, 52, began, took.

uenie, venie, 46, 258, 426, humble supplication, obeisance, pardon; pl. uenies, 426; Lat. venia, pardon.

uenne, 328, fen, mud.

uenliche, 206, fen-like, as in mud. It is very probable that the word ought to be written uerliche, quickly, speedily; A.S. ferlice, id.

ueole, 162, 388, many; A.S. feola, id.

veolauliche, 38, as a follower, socially; A.S. folgian, to follow.

veolauredden, 38, 106, fellowship, society, com-

ueond, 66, 130, 162, 214, g. feondes, 214, an enemy, the enemy, fiend; A.S. feond, id.

ueor, 216, 220, far.

veorlich, uerlich, 112, 148, 178, 222, 310, 326, 358, strange, marvellous, suddenly, marvellously; A.S. fearlic, sudden.

ueorrento, 228, far away, distant.

i-veotered, 32, fettered; A.S. gefeterian, to fetter. uerd, 74, 92, 232, 374, ferd, 74, an army; pl. uerdes, 250; A.S. feord, fyrd, an army. uere, 252, a companion, associate; pl. ueren, 86,

i-ueren, 392; A.S. fera, id.

i-ueruwed, 204, farrowed; A.S. fearh, a little pig, a litter.

uerslen, 44, to say versicles, to join in prayer; pr. sub. uersalie, 120; O.Fr. verseiller, id.

uesten, 412, to fast; pr. vesteo, 20, 130; pl. uesten, 276; p. veste, 126, 130; A.S. fæstan,

uesten-dawes, 318, fast-days.

uestimenz, 418, vestments.

uestluker, 234, 238, com. more firmly. i-uestned, 218, 354, 418, fixed, fastened; A.S. gefæstnian, to fasten.

uestschipe, 202, 276, holding fast, parsimony.

uet, 136, fat; A.S. fæt.

vet, 166, 274, uoten, 166, feet, v. uot.

uebren, 140, to give wings to.

i-ue&Sered, 204, i-vi&ered, 60, feathered; A.S. gefydered, id.

uederen, 140, feathers; A.S.fæder, a feather. uetted, 136, fatteneth; p.p. i-vetted, grown fat; A.S. fættian, to fatten.

uettles, 164, 276, vetles, 320, a vessel; A.S. fætels, id.

uggi, 92, k. pr. sub. dread greatly; A.S. oga, dread, great fear.

vhtsong, 18, 20, the nocturnal prayers.

vif, uif, 112, 258, five.

uigiles, 412, evening prayers, vigils.

uihte, 162, 196, 358, a fight; A.S. fyht, id.

uihted, 358, pr. fighteth. vikelare, 84, 86, a flatterer.

vikeled, 198, pr. pl. flatter; pr. p. uikiinde, flattering.

uikelunge, 224, flattery.

uile, 184, 284, a file; A.S. feol, id.

uileo, 184, pr. fileth; p.p. i-viled, 284, filed. uileuest, 244, fast.

uilté, 380, meanness; Fr. vileté, id.

uingres, 290, fingers.

i uinden, 156, 350, 398, to find; pr. i-uinded, 232; p. i-vond, 66, 78, uond, 258; p. sub. i-vint, 150; A.S. gefindan, to find.

viterokes, 328, smock-frocks; A.S. hwit, white,

roc, an outer garment.

vlasked, 314, flasheth, poureth; imp. flaskie, 314.

vleau, 112, flowed.

uleih, 276, a fly; A.S. flig, id.

vleon, uleon, vliho, v. fleon.

uleoten, 72, to flit, float, v. to-uleoten.

vlesche, 180, 234, flesh.

ulesliche, 104, 240, 244, carnal, fleshly; A.S. flæslic, id.

vlesshwise, fleshly-wise.

ulessis, 140, flesh.

vlien, 290, fleas.

vlize, 8, 10, a fly; A.S. flig, id.

vlihte, 248, flight.

uliho, 142, v. fleon.

ulint, 220, flint.

vloc, 120, a flock; A.S. floce.

vlowinde, 282, 328, flowing, running.

vluht, 132, flight.

vlutten bi, 428, where with to keep above water, to suffice, make comfortable, v. biflutten.

vmbe, 218, umbe, 256, 324, 334, 344, busy, intent, endeavouring, concerned.

umbestunde, 344, at times, now and then.

umbridawes, 412, umber-days.

unbileaue, unbelief; A.S. ungeleafa.

unbileued, 234, 260, unbelieving.

unbishoped, 208, not having received the rite of confirmation.

unbiseiness, 344, heedlessness.

uncumelukest, 414, a. most unbecoming.

uncude, 54, 140, strange, unknown, uncouth;
A.S. uncud. id.

undeere, 408, disesteemed; A.S. undeor, id.

underueng, v. underuongen.

undergiten, 150, 270, to perceive, understand, find; pr. undergitest, 290, 296, undergites, 346; p. undergeten; A.S. undergitan, id.

vnderling, 198, subordinate.

undern, 24, morning service, at nine o'clock. undernimen, 262, to undertake; p.p. undernumen, 198, undertaken.

underset, 254, pr. underprop.

understipren, 142, understipen, 142, g. to underprop; A.S. stipere, a pillar, prop.

undertid, 400, the time of the undern, or morning service.

undertoc, 114, c. undertooh.

underuongen, 190, 362, underuon, 14, 422, to accept, receive; pr. underuongeo, 190, underuoo, 212, 256, 280; p. underueng, 114, 122, 388; pr. sub. underuo, 226; imp. underuong, 38; underuo, 418; p.p. underuon, 146; A.S. underfangen, underfon, id.

unefenlich, 410, uneuenliche, 408, not to be compared, incomparably.

unefne, 312, uneven, unequal.

vnendliche, 398, infinitely.

unfeale, 198, a. rude, savage; A.S. unfæle, treacherous, wicked; Sc. unfeel, rough, uncivil.

unuonded, 232, untried. ungledliche, 338, joylessly.

vngraciuse, 368, ingratitude.

unhealed, 328, id.

unheleo, 150, unhelieo, 58, unhules, 270, a. pr. uncovereth; p. unhulede, 58, b.; p.p. unheled, 150; A.S. unhelan, to uncover.

unheite, 46, 46, a. unwell, infirm [l. unheile?]

unhende, 204, improper, unbecoming.

vnhep, 180, 278, mishap; Isl. van, want, happ, good fortune; Sc. wanhap, id.

vnholde, 222, enemies.

unhole, 112, 370, unsound, unwholesome; A.S. unhál, sick.

unholre, 166, less sound, less pure.

unhope, 8, 202, 224, 372, despair; A.S. wana, want, hopa, hope; Sc. wanhope, id.

unicorne, 120.

uniliche, uniquely, solely.

unimete, 40, 102, 140, 144, 202, 330, 336, 388, immeasurably, unbounded, incalculable; A.S. ungemæt, immense, immeasurable.

unimeteliche, 398, immensely.

uniseli, 68, 128, 150, 250, 270, 310, g. uniselies, 334, unhappy; A.S. unsælig, id.

unkude, 250, 336, 348, 358, 414, strange, unknown, uncommon.

unkundeliche, 50, 116, unnatural, inconsistent, unbecoming: A.S. ungecyndelic, id.

unkuindlukest, 414, most unbecoming, uncongenial.

unlepped, 424, b. unwrapped, uncovered, open. unliden, 58, f. pr. pl. to uncover, unlid; p. pl. unluded, 58, i.

unlimen, 256, to unfasten, disunite; pr. unlimeo, 228; A.S. lime, cement, mortar, lime.

unlimp, 274, evil, misfortune.

unloonesse, 340, innocence, meekness; A.S. láð, harm, evil.

unluded, v. unliden.

unmeö, 50, immense; com. unmeöluker, 238, 266, immoderately, importunately; A.S. unmæte, immoderate.

unmedschipe, 122, weakness, want of self-restraint.

unmunlunge, 280, unawares, unexpectedly; A.S. unmyndlinga, id.

unneade, 258, 314, with difficulty, reluctantly; A.S. uneade, id.

unneite, 130, f. useless, unprofitable; A.S. unnet, useless.

vnnen, 284, 380, to grant, permit, desire; pr.

unnest, 282, unneð, 22; pr. sub. vőe, 90; p.p. i-unned; A.S. unnan, id.

unnunge, 282, a giving, bestowing, cherishing.

unnet, A.S. 82, unnute, 130, 352, vain, useless, unprofitable; A.S. nyt, useful.

unnet, 340, unconstrained, spontaneously; A.S. nedan, to compel.

unorne, A.S. 108, 418, 424, plain, coarse.

unrechleas, 388, indifferent, heedless; A.S. rece, reck, care.

unsauure, 262, unsavoury.

unschriuen, 314, 332, unconfessed, without having confessed.

unseaulich, 10, obscure, unseemly.

unseiene, 312, unsehene, 312, b. invisible; A.S. seon, to see.

unseinede, 312, 312, b. unblest; A.S. segnian,

unseli, 174, 262, luckless, unhappy, v. uniseli. unseluhde, 86, 172, misfortune; A.S. unsælhde,

unseouwed, 344, unsewed; A.S. siwian, to sew. unsiker, 144, uncertain.

unsouht, 324, unsought.

vnstadeluest, 208, unsettled, unstable; A.S. unsta olfæst, id.

unspennede, 158, d. unyoked, unbound; A.S. spannan, to join, to yoke.

unstrencee, 232, weakness, infirmity.

unstrencden, 138, to weaken, grow weak; pr. unstrenceet, 270, 368; A.S. unstreng, weak. unstronge, 278, infirm, weak; com. unstrengre,

weaker.

untaleliche, 144, 410, indescribable, innumerable; A.S. tellan, to tell, to number; P.E. untellable. undes, 142, d. waves; A.S. yd, a wave; v. uden. undeau, 70, 152, 200, undeawe, 200, 374, a fault, sin, vice; pl. undeawes, 132, 176, 252, 332; A.S. undeau, id.

undeode, 312, 358, aliens, foreigners, enemies; A.S. beod, a people, country.

untiffed, 420, unadorned, v atiffen.

undone, 202, unpleasantness; A. undane, id. undonc, 236, undonckes, 338, undenkes, 122, undesignedly, unwillingly; A.S. bencan, to

untime, 344, unseasonableness; A.S. untima,

untowe, 102, 170, untowen, 372, untowune, 342, improper, indecent, immoral; A.S. ungetogen, rude.

untoweschipe, 170, impropriety, indecency.

untrust, 332, despair.

untrusten, 332, to despair. untrussed, 350, unburdened.

unweawed, 424, unveiled; A.S. wæfels, a veil, covering, wasfan, to cover.

unuesten, 218, unuestnen, 252, to unfasten, dis-

unwemmed, A.S. 10, unstained.

unuonded, 232, untried untempted.

unwaker, 272, unwatchful.

unwarre, 274, unwary.

unweote, 8, ignorant, unwise; A.S. unwita, id. unwiht, 238, unwhit [l. unwiht], 274, an enemy, the fiend; pl. unwihtes, 264, 300.

unwille, 238, reluctant; A.S. unwillan, id.; Sc. unwilly.

unwine, A.S. 178, 272, an enemy, adversary; pl. unwines, 246, 270.

unwisdom, 278, folly.

unwitenesse, 278, imprudence.

unwreien, 308, unwrien, 328, to uncover, unmask; pr. unwried, 58, unwrihd, 84, 270, unwreod, 88; pl. unwrien, 152, unwreon, 88; p. unwreih, 56, 58, unwrien, 58; imp. unwrih, unwreon, 316; A.S. unwreon, unwrigan, id.

unwrie, 58, adj. open, uncovered.

unwrench, 268, wicked artifice; A.S. unwrænc, id.

unwreste, 68, 122, 124, 126, 144, 184, 268, 274, 290, 394, base, wicked, depraved, weak; A.S. unwræst, id.

unwisliche, 338, unwisely.

unwreastliche, 294, a. unwrestliche, 394, wickedly, feebly.

unwrestschipe, 304, weakness, wickedness.

unwurd, A.S. 94, 280, 352, 368, 380, 408, worthless, valueless, disesteemed.

vo, 62, uo, 404, a foe; pl. uoan, 220, 338.

uoamen, 186, 220, foemen.

uode, 142, 260, 342, 406, fode, 142, food; A.S. foda, id.

uolke, 308, uolcke, 322, uolc, 156, folk, people; A.S. folc.

uoluwen, 52, 102, to follow; pr. uoluwed, 364; p. voluwede, foluwede, 78, uoluweden, 262; imp. folewe, 100; A.S. folgian, to follow.

uonden, 194, to tempt, try; p. uondede, 102, 162, experienced, tempted, tried; p.p. i-vonded, 58, 94, 178; A.S. fandian, to try, search, tempt.

uondunge, 252, temptation; uondunges, 372, temptations.

uorbeot, 186, forbids.

uorberen, 218, to have patience, forbear, bear with; p. uorber, 218, 366.

uorberne 8, 244, pr. burneth, consumeth; p.p. uorbernd, 54, 56, uorberne, 244; A.S. forbearnan, to burn up.

uorbisne, 52, 68, 76, 140, 154, an example; pl. uorbisnes, 164; A.S. bisn, id.

uorbuwen, 306, p. pl. disobeyed, declined; A.S. forbugan, to decline.

uordon, 210, 334, to destroy; A.S. fordón, id.

uordrunken, 214, drunken; A.S. fordrencan, to make drunk.

uordruwede, 148, withered; A.S. fordruwian, to dry up.

uore, for.

uorgeð, 364, pr. forgoes, gives up; p. uor-eoden, 406, gave up, did not possess; imp. forgoð, 412; A.S. forgan, to forego.

uoreward, 98, 172, foreward, 172, a promise, engagement.

uorgemen, , to neglect; pr. uorgemed, 272; pl. uorgemen; p.p. uorgemed; A.S. forgyman, id.

uorgiten, 272, to forget; pr. uorgiten, 200; imp. uorgiten, 34; pp. uorgiten, 100, 124, 320, 382; A.S. forgitan, to forget.

uorgiuelich, 346, pardonable, venial.

uorgulte, 388, quilty.

uorhoten, 340, to renounce, leave off; p.p. uorheten, 192, forsaken [derived from A.S. for, a negative, like ver in German, and A.S. hatan, to command].

uorhoren, 394, to commit whoredom; pr. sub. uorhorie, 394; p.p. uorhored, 394.

uorhowien, , to despise; pr. uorhowed, 198. uorhwou, 62, wherefore, why.

uorkeoruen, 360, to cut off; pr. sub. uorkeorue, 46; A.S. for-ceorfan, id.

uorkuled, 50, discoloured; MS. Oxon. decoloravit.

uorkuliinde, 306, tormenting? A.S. acwellan, to

uorleosen, 166, 424, to lose; pr. uorleoseö, 120, 236, 326, 408; pl. uorleosen, 118; p. uorleas, 232; p.p. vorloren, 10, 310; A.S. forleosan, id. uorlorenesse, 66, 110, ruin, lost state; A.S. for-

lorenes, id.

uorlonginge, 274, languor, listlessness.

vorme, 10, former.

uorrideles, 206, 300, precursors, fore-riders.

uorrotien, 344, to rot.

uorseoden, 312, pr. pl. seethe. uorschalded, 246, scalded.

uorschuppild, 120, one who transforms, a sorceress. uorschupped, 222, is transformed, 120, transforms.

uorswoluwen, 164, to swallow up, devour; pr. uorswoluwen; A.S. forswelgan, id.

vort, 22, 24, 236, 296, 300, 400, until, unto. vorte, vorto, to, in order to.

uor8, 344, far, forth.

uordfarinde, 210, mortal, perishing.

uoromore, 340, furthermore. i-uoroed, 408, done.

uordgong, 318, procedure.

vordui, 90, wherefore.

uor Sribt, 370, forthwith, directly.

uordward, 242, onward.

uoruerden, 334, died; A.S. forfaran, to go away, to die.

uoruret, 138, 236, gnaws, corrodes; A.S. fretan, to gnaw.

uorworpen, 120, to throw off, cast away; p.p. uorworpen, 366; A.S. forweorpan, id.

uorwurðen, 210, 254, to perish; pr. uorwurðeð, 182, 370.

uostrede, 260, nourished.

uot, 194, 390, the foot; pl. uet, 122, 166, 388, uoten, 166; A.S. fót, id.

uodon, 74, pr. pl. begin.

uoder, 140, a weight; A.S. foder, id.

voxes, 128, uoxes, 204, foxes.

upbrud, 108, 200, upbraiding; A.S. up-gebredan, to upbraid.

uppard, 216, upwards.

uppen, 146, to be vain, puffed up, to raise up, bring into notice; p. uppede, 146; p.p. i-upped, 88, 146, 148, 150; A.S. uppian, to rise up, to be raised up.

uppinge, 148, pride, vanity.

upspende, 158, unyoked, loosened, v. unspennede. vrakel, 182, frail? Fr. fragile, v. wrakele. vre, 52, our.

urech, 128, ravenous; A.S. frec, id.

urechliche, 204, voraciously.

vreineo, 152, imp. ask, inquire; p.p. i-ureined, 338, asked; A.S. fregnan, to ask.

vreisons, 36, prayers. ureo, 220, 276, free, generous; sup. ureoest, 398,

ureoleic, 192, nobleness; A.S. freolic, id.

ureomede, 106, 184, 392, a stranger, an alien; A.S. fremed; Sc. fremd.

ureomien, 234, to benefit, be of use; A.S. fremian, id.

ureoschipe, 386, 398, liberality.

uret, 184, pr. gnaws, wears away, vexes; pl. ureten, 378; A.S. fretan, id.

vres, 6, 344, hours, set times of prayer; vren, 286, to pray.

uredde, 118, wrath.

uridawes, 412, Fridays.

uriniht, 122, the night before Good Friday. vrnen, 112, 188, 230, 292, p. pl. orn, 294, p. s.

rnen, 112, 188, 230, 292, p. pl. orn, 294, p. s. ran; vrne, 164, im. sub; A.S. yrnan, to run.

urommard, 92, 248, away from, different from; A.S. fram, from.

uroure, 92, 224, 350, comfort, convenience; A.S. frofer, id.

urouren, 72, 94, to comfort; pr. vroures, 108; A.S. frofrian, id.

urumőe, 218, 224, 294, 296, 322, a beginning; A.S. frymő, id.

urre [l. ure], 396, our.

ut, 112, ute, 150, out.

utewið, 254, outward.

ut-nummen, special, exceeding; A.S. ut-niman, to take out, except.

vőe, 90, v. unnen.

uden, 142, waves; A.S. yd, a wave, flood.

ut runes, 172, d. tidings, news; A.S. run, a conversation, a council, mystery.

ut-totunge, 100, b. looking out.

uttre, 4, 396, utture, 6, outer, outward.

utterliche, 206, 314, utterly, fully, outwardly. ut wardes, 172, outwards [ut, out, ward, the guard,

or barrier?]
vuel, 52, 112, 354, 368, 370, 394, evil, sickness,
misfortune; A.S. yfel, id.

vuemest, 328, uumaste, 328, h. uppermost; A.S. ufemost, id.

uueward, 328, h. upper. uuolde, 90, b. would.

waclichliche, 294, a. weakly, feebly; A.S. waclice, weakly, foolishly.

wacse5, 54, waxe5, 98, 288, waxeth; p. weox, 258; imp. waxe, 288; p.p. i-waxen, 380; A.S. weaxan, to wax, grow.

waden, 252, to wade.

waggeð, 374, pr. pl. waver, cause to waver; A.S. wagian, to wag.

waite, 204, conscious; A.S. witan, to know. waker, 142, 164, watchful; A.S. wacor, id.

wakien, 4, 144, 278, to wake, be vigilant; pr. wakeð, ; p. wakeden, 276; imp. wakieð, 144; pr. p. wakiind, 144, 244.

walewing, 294, wallowing, rolling oneself; A.S. walwian, to wallow.

wal, 262, a wall.

walley, 118, 368, boileth; pr.p. wallinde, 246, boiling; A.S. weallan, to boil.

wanes, 296, c. walls; G. wand, a wall.

war, 270, wary, guarded.

i-war, 104, aware, warned; i-warre, 240, cautious. i-warbbet, 260, a. wrapped about, swathed; A.S. hwearfian? to wind round.

warche, 326, b. 368, h. pain, ache; A.S. wære, id.

warde, 312, 430, keeping, protection; A.S. weard, id.

wardein, 312, a guardian.

warde⁸, 182, pr. guardeth; pr. sub. wardie, 174, guard; A.S. weardian, to guard.

ware, 244, a. 322, inhabitants, people; A.S. waru, id.

warien, 70, to curse; imp. pl. warien, 186; A.S. werian, id; Sc. warrie.

warien, 418, to defend; A.S. warian, to beware, ward off.

waritreo, 122, 174, 190, 310, the accursed tree, the gallows-tree; A.S. werig, accursed, treowe, tree.

wariunge, 200, a cursing. warliche, 138, 198, 402, 426, cautiously; A.S. ware, caution.

warschipe, 252, 270, wariness, carefulness.

wascheð, 324, pr. washeth; waschest, 324; p. weosch, 300; imp. wascheð, 424; p.p. i-waschen, 288, 324; A.S. wæscan, to wash. wase, 26, d. whoso.

wasschunge, wassunke, 332, a washing; A.S. wæscing, id.

waste's, 138, wasteth, destroyeth; O.Fr. guasteir, to waste.

wat, 312, 330, knoweth, wot.

wa-word, 306, b. word of woe, woful word.

weaden, 302, 314, 424, garments, weeds, clothes; A.S. wed, a garment.

weallinde, 216, wallinde, 246, molten, boiling; p.p. i-welled, made to boil; A.S. weallan, to boil, weamode, A.S. 118, 134, peevish, sullen, discontented.

wean, 80, 108, 114, 156, 310, 320, 362, want, distress, pain; A.S. wana, want.

i-weard, i-weard, 236, v. i-wurden.

wearnen, 408, warnie, 54, 64, to warn; pr. warneð, 208; p. warnede, 104, i.; imp. warnie, 256; p.p. i-warned, 318; A.S. warnian, id.

weeche, 144, 236, watching, watchfulness. weechen, 138, 368, to watch, watching; A.S.

wecchen, 138, 368, to watch, watchi weccean, to watch.

wed, 394, a pledge, pawn.

wede, 50, pr. sub. wed, consort; im. wedde, 368; p.p. i-wedded, 394; A.S. weddian, to make a contract, to wed.

weden, 264, to grow mad, to rage; A.S. wedan, id.

wedlake, 206, wedlock.

weie, 350, a way; pl. weis, 4, ways, means; A.S. weg, a way.

weie, 60, 386, balance, weight; A.S. wæge, a balance.

weien, 372, weight; A.S. wæg, id.

weien, 336, to weigh, ponder; pr. weieš, 78, 332, weihš, 232; A.S. wegan, to carry, weigh.

weilawei, 50, 60, 274, welawei, 408, alas! well away 1

weiteden, 196, a. waited, lay in wait.

wei-uerinde, 350, travelling, wayfaring.

welden, 358, 388, 398, to conquer, possess, govern; pr. p. weldinde, 112, 188, 260, winning, possessing, governing; A.S. wealdan, to govern.

welle, 156, a well, fountain, spring; pl. wellen, 282; A.S. well, id.

wem, A.S. 10, 378, a stain, blemish.

wenchel, 334, k. a maid, young woman; A.S.

wenche'd [l. wende'd, imp. go], 98, v. wenden.

wenden, 110, to turn, change, go; pr. wendet, 92, went, 98, 104, 218, 250, 430; p. wende, 160, wint, 296, i-wende, 260, 280; pr. sub. wende, 50, 424; imp. wende8, 18, 96; p.p. i-wend, 78, 120, 254, 376, i-went, 376; A.S. wendan, to go, turn, be turned.

wenen, 106, to think, ween; pr. wene, 62, 210, wenes, 10, 64, 128, 218, 222, wenes, 54; p. wende, 236, 280; pl. wenden, 40; pr. sub. wene, 222; imp. wene, 178; A.S. wenan, id.

wengen, 132, d. wings.

weob, 322, a web.

weofde, 316, e. an altar.

weolene, 246, 306, the sky, welkin; A.S. wolcen, id. weole, 192, 196, 198, 398, wealth, prosperity; A.S. wela, id.

weolie, 398, wealthy; A.S. weolig, id.

weopen, 274, 312, to weep; pr. weope's, 330, weop8, 382; p. weop, 106, 312; pr. sub. weope, 234; imp. weop, 406; pr. p. weopinde, 330; A.S. wepan, id.

weopmon, 316, a man; pl. weopmen, 10, 54, 68, A.S. wæpman, id., wifman, a woman.

weore, 398, b. a man; A.S. wer, weor, id. weoredes, 30, e. a host, a company; A.S. weorod, a multitude, a host.

weorpen, 404, weorped, 88, v. worpen.

weorre, 72, 404, war, strife; A.S. wær, id.; Sc. weir.

to make war, attack, fight; pr. weorred, 60, 186, 196, 246, 262, 348; p.p. i-weorred, 390, engaged in war; A.S. wær, war. weorreur, 246, a warrior.

weosch, 300, p. washed; weoschs, 66; im. was washing; A.S. weocs, washed, wescan, to wash. weote, 294, g. conscious; A.S. witan, to know.

weouede, 16, 96, 170, 172, 318, 346, an altar; A.S. weobed, id.

weox, 258, v. wacsed.

wepnen, 60, 240, 366, weapons; A.S. wæpen, a weapon.

were, A.S. 324, work; were-men, 404, workmen.

werger, 252, 262, b. wearieth; pl. wergen, 262, b. weary; A.S. werian, to grow weary.

wergunge, 252, wearying.

weri, 352, a man; A.S. wer, id.

werien, 52, 18, 304, to defend, excuse, guard, stop; pr. weried, 246, werest, 294, wered, 312, 414; p. wereden, 304; pr. sub. weren, 80, g.; imp. were, 400; A.S. werian, id.

werien, 4, 6, 418, to wear, put on; A.S. weran,

werian, werigean, id.

weriunge, 8, 368, werunge, 8, a. wearing.

wernen, 330, to forbid, refuse, prevent, warn; pr. weorned, 182, d., wernes, 60, a; p. wernde, 248; pr. sub. warnie, 270; A.S. wyrnan, id. wernunge, 330, a refusal.

werrest, 328, h. worst; A.S. wyrrest, id.

wete, 164, a drink, liquor, water; A.S. wæta, id. wicchecreftes, 208, 268, witchcrafts; A.S. wiccecræft, witchcraft.

wicke, 358, a. weak? wicked? A.S. wac, weak; wick, evil, bad, v. Sir F. Madden's Glossary to William and the Werewolf. Wic; G. weich, soft, weak.

widful, wilfule, 168, d., v. r. wihtful, q. v.

widne, 56. wide; A.S. wide, id.

wielare, 106, a deceiver, conjurer; A.S. wigelere, a conjuror.

wieles, 92, 224, 268, wiles, delusions; A.S. wigelung, incantation.

wif, 392, a woman.

wixeles, 300, wiles.

wigeled, 214, staggereth; A.S. wicelian, to stagger. wiglinge, 374, a. fighting, struggling; A.S. wig, warfare.

wihtful, 268, powerful; A.S. wihtfull, heavy; Sc. wicht, valiant.

wike, 344, 428, a week; A.S. wic, id.

wikke, 104, g. foul, bad, v. wicke. wildene, 196, a. wilderne, 160, b. a wilderness; A.S. wild, wild.

wildes, 136, h. groweth wild, wanton.

wil-geone, 368, a free gift.

wilkume, 394, welcome.

willeliche, 328, 396, voluntarily.

willes, 206, 302, 340, 392, willingly, cheerfully, gladly; willes and woldes, purposely, designedly.

willesful, 56, p. desirous.

williche, 134, b. voluntarily, if it is not an error

for wisliche, q. v.

wilnen, 60, 148, 386, to desire; pr. wilned, 202, 374; p. wilnede, 140, 404; imp. wilnie, 66; p.p. i-wilned, 60; A.S. wilnian, id.

wilninde [l. hwilinde, v. r.], 182, temporal; A.S. hwil, a while, time.

wilnunge, 148, 278, desire. wilschrift, 340, voluntary confession. wiltu, 196, 398, wilt thou.

wimlunge, 420, a. a sort of head-dress.

wimpel, 420, a wimple, a muffler. wimpel-leas, 420, without wimple.

win, 428, wine.

win-beries, 296, a. wind-berien, 296, grapes.

winden, 270, windwe, 270, e. to winnow; pr. wint, 296, winded, 314, flieth up like chaff; im. windwede, 270, winnowed; A.S. windwian, id.

windwunge, 270, winnowing, n.

wingeardes, 294, vineyards; A.S. win-eard, a

vineyard.

winken, 288, to wink; A.S. wincian, id. But in this place its meaning perhaps is, to waver, to be irresolute; A.S. wancol, unstable, wavering; Sc. wankill, id.; P.E. wankly, frail,

winstlunge, 238, wrestling; A.S. winnan, to contend, strive.

wipe's, 230, wipeth.

wirsum, 322, a. v. wursum.

wis, A.S. 64, 214, wise, prudent; comp. wisure, 198.

wise, 312, 318, wis, 96, a way, manner; pl. wisen, 318; A.S. wise, id.

wisliche, 104, 134, 138, 422, wisely, prudently; A.S. wislice, id.

wisluker, 234, 318, more wisely.

wisure, 198, 338, wiser.

wite, A.S. 4, 202, blame, reproach, a fine, extortion. witen, 4, 10, 14, 72, 202, 206, 208, 234, 312, 368, to guard, keep, take charge of; pr. wited, 10, 14; p. wuste, 270; pr. sub. wite, 28, 174, 430; imp. wite, 418, wite8, 422; p.p. i-wust, 48, 72, 318, 410.

witen, to know; pr. wot, 54, wat, 330, wost, 96, wuted, 236; p. wuste, 110, 234; pr. sub. wute, 250; imp. wite, 90, i-wited, 64, wute, 174, 190, 204, 340, 346, 426, wuted, 92, 248; p.p. wust, 156, i-wust, 156, b.; A.S. wissian, witan, to know.

witest, 304, blamest; A.S. witan, to blame, reproach.

wid, A.S. 224, 278, against.

widbuwen, 116, to avoid; pr. widbuwed, 278, evadeth.

widered, 238, d. fighteth against, resisteth; A.S. widerian, id.

widerwines, 196, 232, 238, adversaries, enemies; A.S. widerwine, an adversary.

widholden, 348, pr. pl. withhold. widi, 86, a willow; A.S. widig, id.

wið þen, 284, upon condition.

widsalie, 288, c. refusal.

wiðsaken, 88, to gainsay; A.S. wiðsacan, id.

wiðseide, 238, v. wiðsiggen.

widsiggen, 86, to gainsay, deny; pr. widsigged, 204, 238; imp. widsigged, 262; p. widseide, 238, 262; A.S. wiðsæggan, id.

widsigginge, 288, refusing, denying.

witney, 248, 276, 282, 384, testifieth, saith. witte, sense, wit, mind, 64, 106; pl. wittes, 14,

174; A.S. witt, id.

witterliche, 70, 156, 162, f. 294, 316, 358, verily, with certainty, surely, distinctly; A.S. witodlice, truly, verily, evidently.

witleas, 256, witless, insane.

witunge, 418, keeping, n.

wivede, 308, took to wife, iwived, 216, p.p. wedded.

wiuene, 158, 382, a., g. pl. of women; A.S. wif, a woman.

wlatien, 86, 400, to loathe, nauseate; A.S. wlætian,

wlatunge, 80, loathing; A.S. wlætung, id. wlech, 202, 400, wleach, 400, e. lukewarm; A.S. wlæc, id.

wlite, 98, e. 200, 398, beauty; A.S. wlite, id. wo, 190, 220, 364, distress, harm, pain.

woanes, 416, 418, a dwelling, abode; A.S. wunian, to dwell.

woawes, 172, 242, walls.

woc, 4, woke, 178, weak, infirm; A.S. wac, weak. wocliche, 294, feebly.

wocnesse, 66, 232, 280, weakness; A.S. wácnys,

wod, 96, 120, 406, wode, 66, 164, mad, raging; A.S. wód, id.

wod-lege, 96, i. sheltering wood; A.S. wod, a wood, hleo, shade, shelter.

wodliche, 234, d. madly, strongly.

woddre, 264, more enraged. wodschipe, 120, 200, madness.

wohes, 388, a. wooeth.

wohlac, 388, d. wooing.

wolawo, 88, alas! well away!

wolden, 62, wolde, 64, would. woldes, 304, wilfully.

wondrede, 214, 310, 362, wondrede, 156, 310, b. wontrede, 310, b. tribulation, misery, amazement, fear of evil; A.S. wan, dread, wandian, be a fraid.

wone, 8, 26, 68, want, wanting; A.S. wana,

woned, 166, waneth; A.S. wanian, to wane, de-

wonten, 344, 398, to want, to be wanting; pr.

wonted, 194, 282; pr. sub. wontie, 406; A.S. wona, wanting, deficient.

wop, A.S. 110, 156, 312, weeping, n. wopie, 376, weeping, adj.

word, A.S. 88, 198, reputation, word, saying, praise.

i-wordede, 78, worded, talkative.

wordnesse, 124, soundness; A.S. weord, worth, value.

wori, 386, perverse.

wore's, 386, distorteth; A.S. worian, to embroil, err.

worldliche, 234, in a worldly manner. worpare, 212, one who throws, or darts.

worpen, 40, 166, 306, weorpen, 404, to cast, throw; pr. worpest, 52, worpe8, 240, 246, 282, 392, 404, weorpe8, 88; p. werp, 52, 230, 280; pr. sub. worpe, 96; p. sub. wurpe, 122, 382; imp. worp. 356; p.p. i-worpen, 368, wurp, 56; A.S. weorpan, to throw, cast. wostu, i. e. wotest tu, 276, 312, knowest thou?

wouh, 126, 158, 180, 188, 192, 286, 356, wrong, wickedness, grief; pl. wouhwes, 190, wowes, 198, 352, wrongs; A.S. woh, wog, wrong, error, depravity.

wouhinge, 204, wooing. wouhleche, 96, seduction.

wouhlecchunge, 388, wooing, courtship.

wowes, 346, 378, walls; A.S. wall, weall, a wall. woware, 90, 390, 400, a wooer; A.S. wogere, id. wowes, 388, 396, pr. wooeth; p. wowude, 390, wooed; A.S. wogau, to woo, marry.

wowunge, 116, wooing, courting, n.

wragelinge, 374, wragginge, 374, a. struggling, resisting; A.S. wraxlung, wrestling.

wrakele, 102, 204, wretched, miserable; A.S. wræc, id.

wrakefulliche, 364, vengefully; A.S. wracu, revenge.

wrastlare, 222, 280, 374, a wrestler; A.S. wraxlere, id.

wrastleð, 280, wrestleth; A.S. wraxlian, to wrestle. wrastin, 220, b. to rush, v. wresten in.

wrastlunge, 374, wrestlunge, 238, b. wrestling, resisting.

wrecche, 56, 178, 330, wretched, miserable; A.S. wrecce, id.

wrecchedom, 232, wretchedness.

wreche, 186, 286, revenge; A.S. wracu, wræc, wræcu, id.

wrecches, 92, 388, wretches.

wreočeč, 252, pr. supporteth; pr. sub. wreočie, 142; A.S. wreočian, to support.

wreien, 304, 340, to accuse, expose, betray; p. wreih, 390; pr. sub. wreie, 306, 340; p.p.

i-wreied, 172; pr.p. wreyinde, 2, b., wreinde, 2; A.S. wregan, to accuse.

wreifule, 302, 304, accusatory. wreiunge, 200, 304, exposing.

wreken, 286, to avenge; imp. wrekie, 186; A.S. wræcan, id.

wrench, 338, a turn, trick, artifice, stratagem; pl. wrenches, 270, 300 [wrenches, 92, h. l. wrecches]; A.S. wrenc, a trick, fraud.

wrenchen, 222, 294, to wrench, twist, throw, shrink; pr. wrenchest, 304, wrencheð, 212, 244, wrenchen mis, to distort.

wrenchfule, 268, artful.

wresten, 374, to wrestle; A.S. wræstan, to writhe, twist.

wresten in, 220, to rush in, force a way; A.S. inræsan, to rush on, hræs, a gushing.

wreððen, 312, 426, to vex, displease, offend; pr. wreððet, 138, 352; p.p. i-wreððed, 44; A.S. wræð, wrath, anger.

wredde, 118, 426, wrath, anger, displeasure. wrieles, 320, 322, wriheles, 420, a. coverings;

A.S. wrigyls, a garment.

wrien, 84, to cover, hide, conceal; pr. wrihð, 84, wrieð, 86, wreoð, 88, wrið, 380, wrih, 150; p. wreih, 390; p.p. i-wrien, 58, 388; A.S. wrígan, wreon, id.

wringe's, 322, is wrung; A.S. wringan, to wring. wrinne's, 238, d. striveth, fighteth.

write, pr. 410, p. wrot, 388, p.p. i-written, 210, 410, written.

wrongwende, 254, turned wrong, averse.

wrod, 286, 320, angry.

wrodere-hele, 100, 102, wroder-hele, 102, ruin, destruction.

wrusum, 322, wursum, 274, purulent matter from a sore.

wude, 96, 402, a wood, wood, fuel; A.S. wudu. wuic, 148, b. weak; A.S. wac, id.

wule, 156, wulled, 168, pr. will.

wulf, 120, wulue, 252, a wolf; wuluene, 120, a she wolf, wolfish; A.S. wulf, id.

wummonlich, 274, womanly.

wunden, 60, 124, 292, wounds.

wunden, 124, to wound; pr. wunded, 124; p. wundede; p.p. i-wunded, 240, wounded; pr.p. wundinde, 60, wounding.

wunder, 72, c. 346, evil. wundrie, 376, imp. wonder.

wune, 266, 326, custom, wont.

wunien, 134, 134, d. 158, 340, to dwell, inhabit; pr. wunie, 158, wune8, 126, wunie8, 142; p. wunede, 112, 172, 190, 410, wunedest, 342; imp. wune, 162; p.p. i-wuned; A.S. wunian, to dwell; Sc. to wun, id.

i-wuned, 146, 206, 230, 320, 370, 390, accustomed, wont; imp. wunieð, 412.

wuniunge, 190, 250, wunnunge, 142, a dwelling,

abiding.

wunne, 192, 196, 200, 354, 398, joy, prosperity; pl. wunnen, 240.

wunnen. 238, pr. pl. fight; p.p. i-wunnen, gained, won; A.S. winnan, to win, obtain by labour, fight.

wunnunge, 74, 142, 196, 350, a habitation; A.S. wunnung; Sc. a winning, id.

wurchen, 6, to work, to do; pr. wurcheð, 44, 130, 138; p. wronhte, 258, 272, 390; pr. sub. wurche, 352, 424; p.p. i-wrouhte, 418; pr.p. wurchinde, 144; A.S. wyrcan, id.

wurmes, 138, 208, worms, maggots, serpents;

A.S. wyrm, a worm, a serpent.

wurse, 326, pr. groweth worse; pr. sub. wursie, 228; p.p. i-wursed, 428, wursnet, 428, g.; A.S. wyrsian, to grow worse.

wursum, 274, a. v. wrusum.

wurd, 150, wurde, 138, value, price, worth; A.S.

wyrth, id.

i-wurčen, 52, 96, 128, 140, 214, 218, 414, i-wurč, 150, i-wurče, 86, 96, to be, to become, be made; pr. i-wurčeč, 128, i-wurčet; p. i-weard, 236, warč, 236, f. wearč, 244; pr. sub. i-wurče, 372; A.S. geweorčan, id.

wurdfule, 140, precious; A.S. wurdfull, worthy,

honourable.

wuröliche, 174, worthily; A.S. wurölice, id. wuröschipe, 278, worship, honour; A.S. wurö-

wuruhte, 284, a maker, an artificer.

yleslipes, ylespilles, 418, h. hedgehog's skins:
A.S. igil, eil, yl. a hedgehog; Sc. lap, a covering; Fr. poil, fur, skin.

CORRECTIONS AND ADDITIONS.

Page	line	for	read
8	note b.	pullich	þullich.
38	9	wened	weneð.
59	27	thee	that.
66	26	ewarre	iwarre: also in Gloss. Index.
71	19	except, &c.	but ye may say, Assuredly, certainly.
96	11	i-wurden	i-wurðen.
107	31	stale	plain.
112	note b.	devue	derue.
148	8	bitocneð	bitocned.
187	21	add	He forbids it, and saith, Let, &c.
198	12	i-hered	i-hereð.
212	8	wrenched	wrencheð.
22	25	lutel _	tutel.
214	6	padereð	padered.
215	23	tablecloth	cup.
218	17	instructed	corrected.
241	4	beat, &c.	frown, look displeased and angry.
245	12	high	in haste.
274	27	wredde	wredde.
275	31	swelling	inflammation.
277	28	climed	climbed.
288	note c.	wiðsake	wiðsahe.
299	4	necessary.	serviceable.
304	32	preote	preote.
313	12	disgrace	offend.
22	18	pay	pays.
27	19	feel	feels.
330	29	godes	Godes.
337	10	in an instant	at the last moment.
328	note h.	werres	werrest.
341	18	accurrence	occurrence.
344	4	sheden	scheden.
369	18	ingratitute	ingratitude.
385	15	know	knew.
424	note c.	inwid	inwið.
448		A S. healden	A.S. healdan.

WESTMINSTER:

CAMDEN



SOCIETY,

FOR THE PUBLICATION OF

EARLY HISTORICAL AND LITERARY REMAINS.

AT a General Meeting of the Camden Society held at the Freemasons'
Tavern, Great Queen Street, Lincoln's Inn Fields, on Monday, the
3rd of May, 1852,

THE LORD BRAYBROOKE, THE PRESIDENT, IN THE CHAIR,

THE President having opened the business of the Meeting,

The Secretary read the Report of the Council agreed upon at their meeting of the 24th of April, whereupon it was

Resolved, That the Report of the Council be received and adopted, and that the Thanks of the Society be given to the Director and Council for their services.

Thanks were then voted to the Local Secretaries, and to the Editors of the Publications of the past year.

The Secretary then read the Report of the Auditors, agreed upon at their Meeting of the 24th of April, whereupon it was

Resolved, That the said Report be received and adopted, and that the Thanks of the Society be given to the Auditors for their services.

Thanks having been voted to the Treasurer and to the Secretary, the

Meeting proceeded to the election of a President and Council for the year next ensuing; when,

The Right Hon. Lord BRAYBROOKE, F.S.A.

was elected PRESIDENT; and

WILLIAM HENRY BLAAUW, Esq. M.A. F.S.A.

JOHN BRUCE, Esq. Treas. S.A.

JOHN PAYNE COLLIER, Esq. V.P.S.A.

CHARLES PURTON COOPER, Esq. Q.C., D.C.L., F.R.S., F.S.A.

WILLIAM DURRANT COOPER, Esq. F.S.A.

BOLTON CORNEY, Esq. M.R.S.L.

WILLIAM RICHARD DRAKE, Esq. F.S.A.

Sir Henry Ellis, K.H., F.R.S., Sec. S.A.

EDWARD Foss, Esq. F.S.A.

The Rev. Joseph Hunter, F.S.A.

The REV. LAMBERT B. LARKING, M.A.

PETER LEVESQUE, Esq. F.S.A.

FREDERIC OUVRY, Esq. F.S.A.

The LORD VISCOUNT STRANGFORD, G.C.B., F.R.S., Director S.A. and WILLIAM JOHN THOMS, Esq. F.S.A.

were elected as the Council; and

PETER CUNNINGHAM, Esq. F.S.A.

ROBERT W. BLENCOWE, Esq. M.A., and

EDWARD HAILSTONE, Esq. F.S.A.

were elected Auditors of the Society for the ensuing year.

Thanks were then voted to the President for the warm interest always taken by him in the proceedings of the Society, and for his kind and able conduct in the Chair.

ELECTION OF OFFICERS, 1852.

AT a Meeting of the COUNCIL of the Camden Society held at No. 25, Parliament Street, Westminster, on Wednesday the 12th May, 1852, the Council having proceeded to the Election of Officers,—

JOHN BRUCE, Esq. was elected Director; JOHN PAYNE COLLIER, Esq. Treasurer; and WILLIAM J. THOMS, Esq. Secretary, for the Year next ensuing.

REPORT OF THE COUNCIL

OF

THE CAMDEN SOCIETY,

ELECTED 2nd MAY, 1851.

THE COUNCIL of the Camden Society, elected on the 2nd May, 1851, are happy to announce that, although the past year exhibits more than the usual average of vacancies by deaths and retirements, the Society still retains a sufficient number of supporters to enable it to persevere efficiently in that course of usefulness which it has hitherto so successfully pursued.

Among the vacancies alluded to, the Council regret to say there are those of two of our Local Secretaries. The first, Mr. Cheek, of Evesham, who has been compelled to retire by age and infirmity; and the second, that of Mr. D. E. Davy, of Ufford, whose death has deprived the Society of one of the earliest and most efficient of its local officers.

The Council think it right to direct the attention of the Members generally to these circumstances. The original success of the Society was unquestionably promoted in a very great degree by the exertions of its Local Secretaries, and the Council would be happy to find Members ready to undertake the by no means laborious duties of this office, not only in the neighbourhoods of Evesham and Ufford, but in many other places in which no endeavours have yet been made to awaken an interest in our publications.

The following Members have died during the past year:—

GEORGE BAKER, Esq.
R. R. BAYLEY, Esq.
J. S. CARDALE, Esq.
DAVID ELISHA DAVY, Esq.
Sir Herbert Jenner Fust, LL.D.
Richard Hollier, Esq., F.S.A.
SAMPSON HODGKINSON, Esq.
Richard Jones, Esq.

Rev. Herbert C. Marsh, M.A.
Samuel Mills, Jun. Esq.
Thomas Sanders, Esq. M.A.
Rev. Lancelot Sharpe, M.A., F.S.A.
Rev. Richard J. St. Aubyn, M.A.
Sir John A. F. Simpkinson, M.A., Q.C., F.S.A.
William Tyson, Esq. F.S.A.

The publications during the past year have been-

I. Privy Purse Expenses of Charles II. and James II. Edited by John Yonge Akerman, Esq. Sec.S.A.

The minute and varied character of the entries in this document justify the expectation that much information will be drawn from it by future historians of the important period to which it refers.

II. Chronicle of the Grey Friars of London. Edited by John Gough Nichols, Esq. F.S.A. Lond. and Newc.

This volume has been so recently completed that it is probably not yet in the hands of all the Members. The compiler, who belonged to the Friars Minors, appears to have retained possession of the chronicle of his house after the dissolution and the dismissal of his fraternity. He not only records generally the religious changes of the times, but more particularly those which occurred within the sphere of his personal observation in the city of London, and in the metropolitan church of St. Paul.

The third publication for the past year will be-

III. Promptorium: an English and Latin Dictionary. By Albert Way, Esq. M.A., F.S.A. Vol. II. (M to R),

which the Editor authorises the Council to announce will be completed within the next few weeks, so as to be delivered in the present spring.

The Society will be much gratified at receiving a further instalment of this important contribution to philological and archæological knowledge. It comes to us with additional recommendation as a presage of the completion of one of our most valuable publications.

The Council have added to the List of Suggested Publications during the past year, in addition to the Chronicle of the Grey Friars,

The Household Book of the Princess Elizabeth, during her Residence at Hatfield. From a MS. in the Possession of the Lord Viscount Strangford, Director of the Society of Antiquaries;

who has also kindly undertaken to edit the same. The work is at press,

and will probably be delivered to the Members in the course of the present year.

The Council refer the Members with great satisfaction to the Report of the Auditors. It shows that, independently of the amount of £942 11s. 3 per cent. Consols, invested from compositions, and after making provision for the expenses of the last two volumes of the present year, there will remain a clear available surplus to be carried to the account of the coming year.

Under such circumstances, with a handsome investment and a clear available cash balance, the Council feel that they shall not be misunderstood if they take advantage of the present opportunity of impressing upon the Members generally the advisableness of exerting themselves to keep up our numbers by the addition of Members in the place of those who may hereafter retire or die. The Members will in this way co-operate with the Council in giving strength and stability to the operations of the Society, and will infuse life and vigour into its proceedings.

JOHN BRUCE, Director. WILLIAM J. THOMS, Secretary.

REPORT OF THE AUDITORS,

DATED APRIL 24, 1852.

WE, the Auditors appointed to audit the Accounts of the Camden Society, report to the Society, that the Treasurer has exhibited to us an account of the Receipts and Expenditure of the Society, from the 1st of April, 1851, to the 31st of March, 1852, and that we have examined the said accounts, with the vouchers relating thereto, and find the same to be correct and satisfactory.

And we further report, that the following is an Abstract of the Receipts and Expenditure during the period we have mentioned:

Expenditure during the period	- "	U 11	4 () 1101111011011			
Receipts. €.	8.	d.	EXPENDITURE.	₽.	8.	d
Balance of last year's account 104			Paid for printing and paper of 1,000 copies of "Pil-	20.	0.	
Received on account of Members			grimage of Sir R. Guylforde "	60	17	10
whose Subscriptions were in ar-			The like for 1,000 copies of "Privy Purse Expenses of			
rear at the last Audit 94	0	0	Charles II."	100	19	3
The like on account of Subscrip-			The like on account of 1,250 copies of "Blonde of Oxford"	50		0
tions due 1st May, 1851 466	0	0	The like on account of 1,250 copies of "Promptorium,"			
The like on account of Subscriptions			Vol. II	50	0	0
due 1st May next 16	0	0		30	8	0
One year's dividend on £942 11s.0d.			The like for 800 copies of "Privy Purse Expenses"			
3 per Cent. Consols, standing in			Paid for Transcripts	· 27	12	8
the names of the Trustees of the			Paid for delivery and transmission of 800 copies of			
Society, deducting property-tax 27	9	0	"Guylforde's Pilgrimage" and "Privy Purse Ex-			
			penses," with paper for wrapper, &c.		16	2
			Paid for Advertisements	5	6	6
		/	Paid for Miscellaneous Printing, Reports, Circulars, &c.	17	15	6
	/		One year's payment for keeping Accounts and General			
			Correspondence of the Society			0
	/		Paid for the expenses of last General Meeting	2	7	0
/	/		Paid for postage, carriage of parcels, stationery, and			
			other petty cash expenses		11	
			Balance	250	7	11
£70°	7 19	4	-	2707	10	
2701			£	101	12	-1

And we, the Auditors, further state, that the Treasurer has reported to us, that over and above the present balance of £250 7s. 11d. there are outstanding various subscriptions of Foreign Members, of Members resident at a distance from London, &c. which the Treasurer sees no reason to doubt will shortly be received.

PETER CUNNINGHAM, Auditors. W. R. DRAKE,

WORKS OF THE CAMDEN SOCIETY,

AND ORDER OF THEIR PUBLICATION.

For	the	Subscri	ption	of	1838	9.
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- I. Restoration of King Edward IV.
- 2. Kyng Johan, by Bishop Bale.
- 3. Deposition of Richard II.
- 4. Plumpton Correspondence.
- 5. Anecdotes and Traditions.

For 1839.

- 6. Political Songs.
- 7. Hayward's Annals of Elizabeth.
- 8. Ecclesiastical Documents.
- 9. Norden's Description of Essex.
- 10. Warkworth's Chronicle.
- 11. Kemp's Nine Daies Wonder.

For 1840.

- 12. The Egerton Papers.
- 13. Chronica Jocelini de Brakelonda.
- 14. Irish Narratives, 1641 and 1690.
- 15. Rishanger's Chronicle.

For 1841.

- 16. Poems of Walter Mapes.
- 17. Travels of Nicander Nucius.
- 18. Three Metrical Romances.
- 19. Diary of Dr. John Dee.

For 1842.

- 20. Apology for the Lollards.
- 21. Rutland Papers.
- 22. Diary of Bishop Cartwright.
- 23. Letters of Eminent Literary Men.24. Proceedings against Dame Alice Kyteler.

For 1843.

- 25. Promptorium Parvulorum: Tom. I.
- 26. Suppression of the Monasteries.
- 27. Leycester Correspondence.

For 1844.

- 28. French Chronicle of London.
- 29. Polydore Vergil.
- 30. The Thornton Romances.
- 31. Verney's Notes of the Long Parliament.

For 1845.

- 32. Autobiography of Sir John Bram-
- 33. Correspondence of James Duke of Perth.
- 34. Liber de Antiquis Legibus.
- 35. The Chronicle of Calais.

For 1846.

- 36. Polydore Vergil's History, Vol. I.
- 37. Italian Relation of England.
- 38. Church of Middleham.
- 39. The Camden Miscellany, Vol. I.

For 1847.

- 40. Life of Lord Grey of Wilton.
- 41. Diary of Walter Yonge, Esq.
- 42. Diary of Henry Machyn.

For 1848.

- 43. Visitation of Huntingdonshire.
- 44. Obituary of Richard Smyth.
- 45. Twysden on the Government of England.

For 1849.

- 46. Letters of Elizabeth and James VI.
- 47. Chronicon Petroburgense.
- 48. Queen Jane and Queen Mary.

For 1850.

- 49. Bury Wills and Inventories.
- 50. Mapes de Nugis Curialium.
- 51. Pilgrimage of Sir R. Guylford.

For 1851.

- 52. Secret Services of Charles II. and James II.
- 53. Chronicle of the Grey Friars of London.
- 54. Promptorium Parvulorum, Tom. II. (In the Press.)

Works in the Press.

Promptorium Parvulorum: Tom. II. Edited by Albert Way, Esq., M.A., F.S.A. Letters and Papers of the Verney Family down to the end of the year 1639. From the original MSS. in the possession of Sir Harry Verney, Bart. Edited by John Bruce, Esq. Treas. S.A.

The Romance of Blonde of Oxford and Jehan of Dammartin. Edited by Thomas Wright, Esq., M.A., F.S.A.

The Household Roll of Richard Swinfield, Bishop of Hereford, 18 Edw. I. Edited

by the Rev. John Webb, M.A., F.S.A.

The Domesday of St. Paul's; a Description of the Manors belonging to the Church of St. Paul's in London in the year 1222. Edited by the Ven. WILLIAM HALE, M.A., Archdeacon of London.

Regulæ Inclusarum: The Ancren Riwle. Rules and Duties of Monastic Life. Edited by the Rev. James Morton, B.D.

Letters of the Lady Brilliana Harley: 1625—1643. Edited by the Rev. J. T. Lewis, M.A.

The Camden Miscellany, Vol. II.

[No Books are delivered until the Subscription for the Year has been paid.]

The subscription of One Pound is due in advance on the 1st of May in every year, and is received by Messrs. Nichols, 25, Parliament Street, Westminster; or by the several Local Secretaries. New Members are admitted at the meetings of the Council, held on the first Wednesday in every Month. A Composition for future Subscriptions may be made by the payment of Ten pounds in addition to the Subscription of the current year. The Compositions have been funded in the Three per Cents. to an amount exceeding 940l.

May 15, 1852.

W. J. THOMS, Secretary.





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